



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

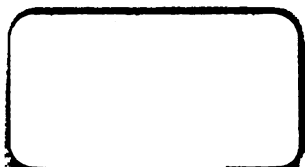
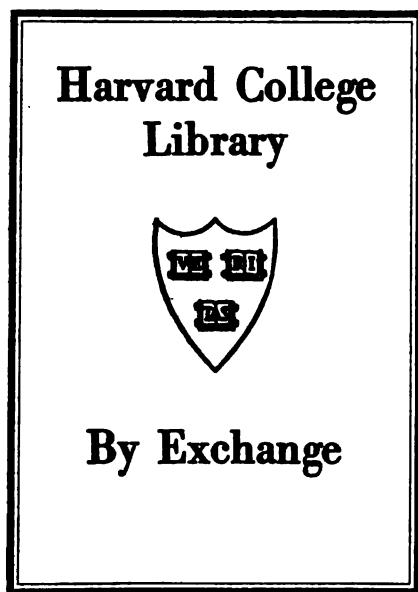
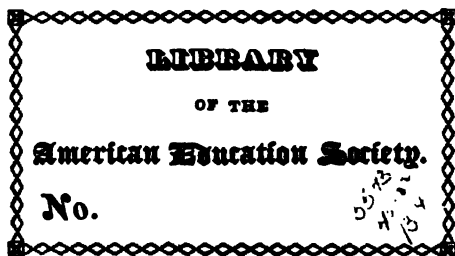
We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

P 322.1.2









THE  
BIBLICAL REPERTORY  
AND  
THEOLOGICAL REVIEW.

BY AN  
ASSOCIATION OF GENTLEMEN IN PRINCETON, N. J.  
AND ITS VICINITY.

---

VOL. IV.—NEW SERIES.

---

C  
Philadelphia:

PRINTED AND PUBLISHED BY  
RUSSELL & MARTIEN, No. 9 GEORGE STREET.

*Price Three Dollars a year, in advance.*

**1832.**

75777777

JUN 15 1886

Buy Exchange.

# CONTENTS.

---

## No. I.

ART. I. RITES AND WORSHIP OF THE EARLY CHRISTIAN CHURCH. . . . .	9
II. THE PRESENT CONDITION AND PROSPECTS OF THE PRESBYTERIAN CHURCH. . . . .	28
III. HENGSTENBERG'S VINDICATION OF THE BOOK OF DANIEL. . . . .	48
IV. DOMESTIC MISSIONS.	
1. The Fifteenth Annual Report of the Board of Missions of the General Assembly of the Presbyterian Church. Presented May, 1831.	
2. The Fifth Annual Report of the Home Missionary Society. Presented May, 1831.	72
V. BABINGTON ON EDUCATION.	
A Practical View of Christian Education, from the seventh London edition. By T. Babington, Esq., late member of Parliament, with a Preliminary Essay by Rev. T. H. Gallaudet. Fourth American edition. . . . .	82
VI. GOD HIMSELF THE ULTIMATE END OF ALL THINGS. . . . .	94
VII. CHARACTER OF THE PRESENT AGE. . . . .	115
VIII. SHORT NOTICES OF RECENT PUBLICATIONS.	131
IX. SELECT LIST OF RECENT PUBLICATIONS.	
Theological. . . . .	141

Historical and Biographical.	141
Biblical and Philological.	142
Sermons and Addresses.	143
Miscellaneous.	143

## No II.

## ART. I. REVIEW. BOOK ON THE SOUL.

Book on the Soul, First Part. Book on the Soul, Second Part. By the Rev. T. H. Gallaudet, &c.	145
---	-----

## II. THE CHARACTER OF THE GENUINE THEOLOGIAN. 158

## III. ON THE USE AND ABUSE OF SYSTEMATIC THEOLOGY. 171

## IV. ARABIC AND PERSIAN LEXICOGRAPHY.

A Dictionary Persian, Arabic, and English, with a Dissertation on the Language, Literature, and Manners of Eastern Nations. By John Richardson, Esq. F.S.A., of the Middle Temple, and of Wadham College, Oxford. Revised and improved by Charles Wilkins, Esq. LL.D., F.R.S. A new edition, considerably enlarged. By Francis Johnson.	190
--	-----

## V. HISTORICAL STATEMENTS OF THE KORAN. 195

## VI. ON CERTAIN ERRORS OF PIOUS STUDENTS IN OUR COLLEGES. 230

## VII. ARTICLES OF THE SYNOD OF DORT.

The Articles of the Synod of Dort, and its rejection of Errors, with the History of Events which made way for that Synod, &c. Translated from the Latin. By Thomas Scott, Rector of Aston and Sandford, Bucks.	239
--	-----

**ART. VIII. MEMOIR OF THE REV. JOSEPH STIBBS  
CHRISTMAS.**

Memoir of the Rev. Joseph Stibbs Christmas.  
By E. Lord. . . . . 256

**IX. GIBBS'S MANUAL LEXICON.**

A Manual Hebrew and English Lexicon, including the Biblical Chaldee. Designed particularly for beginners. By Josiah W. Gibbs, A.M., Professor of Sacred Literature in the Theological School in Yale College. Second edition, revised and enlarged. 269

**X. THE NEW DIVINITY TRIED.**

Review of "The New Divinity Tried;" or, an Examination of the Rev. Mr. Rand's Strictures on a Sermon delivered by the Rev. C. G. Finney, on making a new Heart. 278

**XI. SELECT LIST OF RECENT PUBLICATIONS.**

Theological. . . . .	305
Biblical and Philological. . . . .	306
Historical and Biographical. . . . .	306
Sermons and Addresses. . . . .	307
Miscellaneous. . . . .	307

**No. III.**

**ART. I. CHRISTIAN OBLIGATION WITH RESPECT TO THE  
CONVERSION OF THE WORLD. . . . .**

309

**II. REMARKS ON THE USES OF CHASTISEMENT. 342**

**III. REVUE ENCYCLOPEDIQUE. *Paris.* . . . . 358**

**HISTOIRE DE LA PHILOSOPHIE.**

Par M. V. Cousin, *Paris.* . . . . 358

**IV. THE DUTY OF THE CHURCH IN RELATION TO  
SUNDAY SCHOOLS. . . . . 377**

<b>ART. V. Essays on the Formation and Publication of Opinions, and on other Subjects. From the last London Edition.</b>	
<b>Essays on the Pursuit of Truth, on the Progress of Knowledge, and the Fundamental Principles of all Evidence and Expectation. By the Author of Essays on the Formation and Publication of Opinions.</b>	<b>394</b>
<b>IV. THE LIFE AND TIMES OF JOHN LIVINGSTON.</b>	<b>428</b>
<b>V. SELECT LIST OF RECENT PUBLICATIONS.</b>	
Theological. . . . .	451
Biblical and Philological. . . . .	452
Historical and Biographical. . . . .	452
Sermons and Addresses. . . . .	453
Miscellaneous. . . . .	453

## No. IV.

### ART. I. SPRAGUE ON REVIVALS.

<b>Lectures on Revivals of Religion. By Wm. B. Sprague, D.D., Pastor of the 2d Presbyterian Church, Albany: with an Introductory Essay. By Leonard Woods, D.D., also an Appendix, consisting of Letters from the Rev. Drs. Alexander, Wayland, Dana, Miller, Hyde, Hawes, M'Dowell, Porter, Payson, Proudfit, Neill, Milledollar, Davis, Lord, Humphrey, Day, Green, Waddell, Griffin, and the Rev. C. P. M'Ilvaine.</b>	<b>455</b>
--	------------

### II. AN ADDRESS.

<b>Delivered at Princeton, by the appointment of the Board of Directors of the Theological Seminary, at the close of the Annual Examination of the Students, in May, 1832. By Rev. Gardiner Spring, D.D.</b>	<b>488</b>
--	------------

ART. III. THE IMPORTANCE OF THE SABBATH AS A CIVIL INSTITUTION. . . . .	496
---	-----

IV. REMARKS ON GALATIANS, CHAP. IV. 21—31. . . . .	525
--	-----

V. DE SACY'S ARABIC GRAMMAR.

Grammaire Arabe à l'usage des élèves de l'école spéciale des langues Orientales vivantes ; avec figures. Par M. le Baron Silvestre de Sacy. . . . .	543
Seconde édition, corrigée et augmentée, à laquelle on a joint un Traité de la Prosodie et de la Métrique des Arabes. . . . .	

VI. VIEW OF THE VALLEY OF THE MISSISSIPPI, Or the Emigrant's and Traveller's Guide to the West ; containing a general description of that entire country, &c. &c. . . . .	552
---	-----

VII. HEBREW GRAMMAR.

Grammætik der Hebræischen Sprache des A. T. in vollständiger Kurze, neu bearbeitet von Georg Heinrich August Ewald, a. o. Professor zu Göttingen. . . . .	568
---	-----

VIII. EDUCATION CAUSE.

1. Constitution and Laws of the Board of Education of the General Assembly of the Presbyterian Church. . . . .	
2. The Annual Report of the Board of Education of the General Assembly of the Presbyterian Church ; presented to the General Assembly at its sessions, in May, 1832, 2d edition of same, August, 1832. . . . .	
3. Education Papers, No. 1. By the Board of Education of the General Assembly. . . . .	581

IX. SELECT LIST OF RECENT PUBLICATIONS.

Theological. . . . .	589
----------------------	-----

<b>Biblical and Philological.</b>	.	.	<b>590</b>
<b>Historical and Biographical.</b>	.	.	<b>591</b>
<b>Sermons and Addresses.</b>	.	.	<b>592</b>
<b>Miscellaneous.</b>	.	.	<b>593</b>



THE  
BIBLICAL REPERTORY  
AND  
THEOLOGICAL REVIEW.

---

JANUARY, 1832.

---

ART. I.—RITES AND WORSHIP OF THE EARLY CHRISTIAN CHURCH.

*From the German of Neander\*.*

As the idea of the priesthood of all Christians, became more and more superseded by the notion of a class of persons peculiarly consecrated to God, and set apart for divine service; in the same proportion, the original relation of united Christian worship to entire Christian life—a relation grounded in the very essence of the system—became more and more obscure. It was forgotten, that the divine worship of believers is confined to no certain places, times, or actions, but embraces the whole of a life consecrated to God. Distinguished theologians, however, such as Chrysostom and Augustin, acknowledged that vital Christianity could proceed only from that

\* This article consists of a translation from the last volume of the Ecclesiastical History of Neander. The reader will bear in mind that all the statements which it contains relate exclusively to the period between A. D. 312, and A. D. 590; the *second period*, according to the division of this historian. It falls, therefore, within that part of the work which has not yet appeared in English; for the translation by Rose included the history of the first period only. The extract here given will probably be interesting, both as the specimen of a work which is attracting great attention in Europe, and as containing a body of instructive matter upon a very important branch of the subject.

[*Ed. Bib. Rep. & Theol. Rev.*]

VOL. IV. No. I.—B

## *Rites and Worship of*

primitive Christian conception, according to which the whole life of religion is viewed as the worship of God in spirit and in truth; and they endeavoured to recal this conviction, and by all means to oppose the error which made the essence of Christianity to reside in the *opus operatum* of mere participation in outward rites; and to impress the truth, that instruction in divine things, the reading of the Scriptures, and prayer, were not restricted to ecclesiastical assemblies, but were to be diffused through the whole Christian life.

Thus Chrysostom says in his sixth discourse against the mingling of Judaism with Christianity:\* “God has suffered one temple at Jerusalem to be destroyed, and in its place has erected thousands of far greater glory; for the Apostle says, *Ye are the temple of the living God*. Adorn *this* house of God, cast out of it all evil thoughts, that thou mayest be a worthy member of Christ, that thou mayest be a temple of the Spirit; and lead others to be such also.” “Christians,” says he, in another discourse, “should not merely celebrate a single day as a festival, for their whole life should be a festival; as the Apostle says, 1 Corinthians v. 8: *Therefore let us keep the feast*, &c. We are not to stand by the ark of the covenant or the golden altar, since the Lord of all existence has himself taken us for his habitation, and we ever have communion with him, by prayer, by the celebration of the holy Supper, by the sacred Scriptures, by almsgiving, and by bearing him always in our hearts. What need then of the [Jewish] Sabbath, to him who celebrates a continual feast, who has his conversation in heaven? Let us, therefore, keep a never-ceasing festival; let us abstain from all evil, for this is the true festival.”† In opposition to those who imagined themselves to be truly devout because their attendance upon the Church was punctual, he says: “If the child goes every day to school, and yet learns nothing, is this meritorious? Is it not rather a reproach? So it is also with us; for we go to Church, not for the sole purpose of being there, but that we may depart thence with great improvement in divine things. If then we go away empty, our zeal in frequenting the Church becomes our condemnation. To prevent this, let us, when we go away, endeavour, the friend with his friend, the father with his children, the master with his servants, to trans-

\* Adv. Judæos, vi. § 7. T. I. 661.

† H. 39. in Matt. § 3. ed. Montf. T. vii. p. 435.

for what we have heard to our life. The momentary exhortation here, cannot obliterate all our sin, but the husband must hear the same thing at home from his wife, and the wife from her husband.”\* And in another discourse:† “When you have joined in singing two or three psalms, and have, in a superficial way, offered the ordinary prayers, and then have gone home, you think this sufficient for your salvation. Have you not heard what is said by the Prophet, or rather by God through the Prophet: *This people honoureth me with their lips, but their heart is far from me?*”

Chrysostom insisted at all times, that every house was a Church, that every head of a family must be the shepherd of his own household, and that he had the same account to render for the salvation of all its members; even of the servants, whom the gospel places in the same relation to God with other men.‡ He laments, that while in early Christian times the love of heavenly things had made every house a Church, so now the earthly propensities which men bring with them to the Church, had degraded the latter to the level of an ordinary dwelling.§ Augustin also says to the members of his Church: “It is also your part to improve the talent assigned. Every one must be bishop in his own house, and must see that his wife, his son, his daughter, his servant (since he is bought with so great a price) persevere in the right faith. The Apostolical teaching has set the master above the servant, and bound the servant in obedience to the master; *but Christ hath purchased both with one and the same ransom.*”

As it respects prayer in particular, Chrysostom frequently opposed the opinion arising out of that judaic prepossession, *with regard to* an anti-evangelical distinction of secular from spiritual persons; that is, that prayer should not be offered in every place and from the midst of ordinary life, (which, by this very means might be sanctified,) as well as in the Church. “Since Christ has come,” says he, “he hath purified the whole world, and every place has become a house of prayer. Hence Paul emboldens us, without doubting to pray in every place. 1 Tim. ii. 8. Seest thou, how the world is purified, or consecrated? So far as it concerns the place, we may every where lift up holy hands, for in this sense the whole

\* H. v. de statu, § 7. T. ii.

† Hom. vi. in Gen. § 2.

† H. xi. in Mat. § 7.

§ H. Matt. 32. § 7.

earth is become holy, more holy than the sanctuary.”\* After saying that all the works of this frail earthly life should proceed from prayer, and find their support in it, he repeats the objection then common among people of the world: “How can a man of business, who is confined to his occupation, engage in prayer and resort to the Church thrice in the day?” And he replies: “It is possible, and very easy. For if, indeed, you cannot conveniently come to the Church, get on the spot, before your door, and even when confined at work, you can pray. There needs not so much voice, as heart; not so much the lifted hands, as the devout soul; not so much this or that posture, as inward sentiment.” He adds: “It is not now as under the Old Testament. Wherever thou art, thou hast the altar, the knife, and the offering by thee; for thou art thyself priest, and altar, and sacrifice. Where you are, you may erect an altar. Time and place hinder not. Though you bow not the knee, nor smite the breast, nor stretch out the hands to heaven, yet if you offer a fervent heart, you have all that belongs to prayer. The woman, while she holds the distaff and spins, may with the soul look up to heaven, and fervently call upon God. And the man, when he goes alone to the market, may earnestly pray: another who sits in his shop and works in leather, may raise his soul to God; and the servant, while he goes to and fro to make purchases, or stands in the kitchen, may offer heartfelt and animated supplication.”†

In this period, as well as in the earlier times of Christianity, and in connexion with the idea that the priesthood pertained to all believers, it continued to be acknowledged that it was the right of all Christians, to instruct and edify themselves from the fountain of the divine word. For this purpose, manuscripts of the Bible were multiplied and offered for sale. It was considered a principal part of devout Christian education, for males and females to be early made acquainted with the Holy Scriptures. Thus Jerome exhorts Laeta, a distinguished Roman lady, that she should accustom her daughter from the earliest age, to love the Scriptures,‡ instead of precious stones and silks; to learn patience from the example of Job, and never to lay aside the Gospels. It appears as a characteristic of men and women, of all ranks, with whom

\* Hom. I. de cruce. § 1. T. ii.

† De Anna. S iv. § 6. T. iv.

‡ Ep. 107. § 12.

Christianity was an affair of the heart, that they were much employed with the Bible; as we may see in the case of Monica and Nonna. The pompous orator who delivered the funeral eulogy of Constantine, celebrates him, as having always nourished his soul and modelled his life by the use of the Scriptures. And though this may be regarded as a mere expression of flattery, yet it evinces what qualities were in that age considered as belonging to a devout Prince. When heathens, who were engaged in seeking the truth, found many difficulties in the doctrines of Christianity, they had recourse, not directly to clergymen, but to their friends among the laity. The latter sought the resolution of the questions proposed to them in the Scriptures, and if they here met with difficulties, which they could not explain, they were advised by Augustin to look for instruction, not so much from their pastors, as to pray to God for illumination.\* For the benefit of any who might be awakened by public worship to solemn reflection upon divine truth, or who wished to occupy themselves with the divine word in the greater stillness of this place, there were provided in the aisles of the Churches, closets, (*φροντιστήρια*,) in which they found bibles, and where they could apply themselves to scriptural studies. Jerome finds cause to lament, that all persons, both men and women, thought themselves, without any sufficient knowledge, competent to discourse upon the interpretation of Scripture.†

The clergy were not the first who availed themselves of the anti-evangelical theory of a special *sacerdotal caste*, in order to deduce (a consequence which does not indeed lie very far off,) the opinion that to them alone, there was free access to the fountains of the divine word, and that the laity, with respect to instruction in divine things, must be dependent on the clergy, without themselves venturing near the source: but it was the thoroughly earthly-minded laity, who, as they used the distinction between spiritual and secular persons to fabricate a Christianity conveniently subservient to their lusts; so also availed themselves of the same pretext, to remove from them all use of the divine word, and to palliate their indifference to higher objects. Thus they were accustomed to say, that it belonged only to ecclesiastics and monks, to occupy themselves with the Bible. Distinguished teachers in the Church, however, such as Chrysostom and Augustin vigor-

\* Serm. 105. 3.

† Ep. 53. ad Paulinum, § 7.

ously opposed such opinions. The former denominates the words of excuse—"I am a man of business, I am no monk, I have wife and children and household to provide for"—cold and highly reprehensible words, and adds, in opposition to them, that precisely those persons who are in the storms of the world, and exposed to so many temptations, are they who more need the means of preservation and safety contained in the Scriptures, than such as lead a quiet life, far remote from conflict with the external world.\* He frequently exhorted his hearers, both in private and in his discourses, not to be satisfied with what they heard read from the Bible in the Church, but to read it also at home, with their families; reminding them, that what natural nourishment was for their bodies, the same was the spiritual nutriment of the Scriptures for their souls; that, whereby they might attain to real strength. In order to excite his hearers to the study of the Holy Scriptures, he was accustomed, (for as yet there were no passages appointed for particular Sundays,) to give out long before hand, the text which he intended to expound at a certain time, and to exhort them, in order to be the better prepared for his discourse, to make it the subject of their meditations in the intervening time.† Thus likewise Augustin says: "Suffer not yourself to be so imprisoned by earthly things as to say, 'I have no time to read or to hear the word of God.' " Among the traits in the portrait of a zealous Christian, whom he represents under the similitude of the ant, as one who gathers together in store, out of the word of God, what he may use in time of need, we find the following;‡ "to hear discourse, to listen to reading, to find the bible (at home,) to open and read." *Audire sermonem, audire lectionem, invenire librum, aperire et legere.* And Chrysostom often attributes the corruption of the Church, both in doctrine and life, and the diffusion of error and vice, to the prevailing want of scriptural knowledge.§

The principal rites of Christian worship, the rise of which we have noted in the foregoing period, continued to be in use also in this period. Among these, the first is, the *reading of the Holy Scriptures*. We have already spoken of the relation which the reading of larger portions of the Scripture had to

\* Hom. 3. de Lazaro.

† He himself gives this as his method, in the above cited Homily on Lazarus. vol. 1. p. 737.

‡ In Ps. 66. 3.

§ e. g. Pref. Ep. ad Rom.

the ecclesiastical life of those times. It was at first left to the direction of the bishop, to select the passages to be read at every assembly of the Church. The historical and practical allusions to particular parts of the Christian calendar, gave the first occasion for the selection of particular parts of Scripture for the principal festivals; and of this, tradition formed by degrees a standing custom.

As it regards the connexion of *preaching* with the entire worship, we find conflicting and opposite errors of judgment. The one party, who saw in the ecclesiastic only the sacrificing Priest, and who placed the chief part of Christian worship in the magical operation of the sacerdotal functions, were thence led to prize too highly the *liturgical* element of the service, and to overlook the importance of the *didactic* element. Aptness to teach was considered by them as something foreign from the clerical office, as they went upon the supposition that the Holy Ghost, conferred by ordination upon the Priest, could be transferred to others only by his sensible intervention. Others, however, set too high a value upon what is didactic and rhetorical in worship, and were unable to give due honour to the essence of Christian fellowship, the united edification and devotion of saints. This was especially the error of the Greek Churches, by reason of the prevalent rhetorical culture of the higher classes in the great cities. Hence it happened, that crowds filled the Churches, when a celebrated orator was expected to preach; but that when the sermon was ended, and the prayers followed, very few remained; "the sermons", said they, "we can hear only in the Church, but we can pray as well at home."\* Against this abuse, Chrysostom found it necessary often to inveigh, in discourses preached at Antioch and Constantinople. From the same cause it happened also, that forgetting that which constitutes the essence of the Church, they introduced into the assemblies, customs borrowed from the theatre and from the auditories of ostentatious orators; since the Church was resorted to, for the purpose of hearing a speaker who used fine expressions, or produced great effects, for the moment, on the imagination and natural feelings. Hence it was common, at passages which made a great impression, to break forth into clapping of the hands, (*ἁποροί*). Frivolous men among the clergy, whose hearts were not filled with the holy things of their profession,

\* H. 3. de Incomp. § 6.

had an eye to this in their preaching, in order to catch the applauses of such persons, and made it their great object to display their splendid eloquence and their wit, and to utter what was astonishing. And indeed better men, such as Gregory of Nazianzen, could not altogether overcome the weakness occasioned by this custom, and suffered themselves to be seduced, to be in their discourses too purely oratorical. Gregory says himself, in his Valedictory discourse at Constantino-ple, "Clap your hands, cry aloud, exalt your Orator on high!" Men of holy earnestness, such as Chrysostom, keenly castigated this oratorical and theatrical practice, and declared that by such frivolity, the whole affair of Christianity was made an object of suspicion to the Gentiles.

Many stenographers strove, in competition, to take down exactly the sermons of celebrated Orators, in order to diffuse them more widely. The sermons were sometimes, but very rarely, entirely read or recited from memory, sometimes delivered from a prepared analysis, and sometimes spoken altogether *ex tempore*. The last of these methods may be especially remarked, in the case where Augustin suffers himself to be led to the choice of a subject, by the text which the *Lector* himself chose, and when, as he himself says, he was sometimes constrained by momentary impressions to give his discourse a direction which he had not originally intended;\* or where Chrysostom, from what he met with on his way to the church, or what occurred during divine service, took the subject of his discourse.†

*Church Psalmody* was, during this period, regularly cultivated. In addition to the *Lectores* or Readers, singers were appointed, who sometimes sung alone, sometimes alternated with the choirs of the congregation. Great stress was laid upon the participation of the assembly in the singing. It is, indeed, ordered, in the fifteenth canon of the Council of Laodicea, that no one should sing at divine service, except the appointed choristers; but this is hardly to be understood

\* Augustin in Psalm, 138. § 1. *Maluimus nos in errore Lectoris sequi voluntatem Dei, quam nostram in nostro proposito.*

† See the discourse, of which Chrysostom formed the first plan, on his way to Church, as in the winter he saw many sick persons and beggars, lying helpless, and was thereby moved by sympathy to excite his hearers to works of brotherly love. Vol. iii. *opp. ed. Montf.* p. 248. See also the direction which he gave to a discourse, when the lighting up of the lamps directed the attention of his audience to himself. Vol. iv. p. 662.



as excluding the congregation from all part in the psalmody. At least, if this is the intention, it must be regarded as a temporary and provincial regulation, and it would stand in contradiction to the prevalent usage of Oriental Churches, in which the most eminent fathers, such as Basil of Cæsarea, and Chrysostom, gave great attention to the culture of congregational singing.

In addition to the psalms in use from antiquity, and the short doxologies and hymns composed of verses from the Bible, there were also introduced into the Church psalmody, spiritual songs, composed by distinguished ecclesiastical teachers, such as Ambrose of Milan, and Hilary of Poitiers. Many voices were raised against the last mentioned class, by those who maintained that, according to ancient usage in Church music, nothing should be used which was not extracted from the Holy Scriptures. And as sectarian leaders and heretical parties often made use of hymns, to give currency to their peculiar religious opinions, so all compositions not already sanctioned by the ancient usages of Church music, were viewed with suspicion.\*

It was already a subject of complaint in the western, as well as in the Greek Church, that Church music had taken a direction so artificial and theatrical, and had removed so far from primitive simplicity. Thus, the Egyptian abbot Pambo, in the fourth century, laments over the introduction of heathen melodies in Church music; thus the abbot Isidore of Pelusium, complains of the theatrical singing, especially of the women, which, instead of producing penitential emotions, rather served to excite unholy desires; and Jerome takes occasion from the words of the Apostle Paul, Eph. v. 19, to say: "Let our youth hear this, let those hear this whose office it is to sing in the Church; not with the voice, but with the heart should we praise God; we should not, like comedians, soften our throats with sweet drinks, in order to have theatrical songs and melodies in the Church; but the fear of God, devotion, and scriptural knowledge should inspire our singing, so that the word of God which is pronounced, and not the voices of musicians, may be the attraction; that so the evil spirit which possessed

\* See 1st Council at Braga (561) against the Priscillianists, *ut extra psalmos vel Scripturas canonicas nihil poetice compositum in ecclesia psallatur*. But on the other hand, the 4th Council at Toledo, (633) defended the use of such hymns as those made by Hilary and Ambrose.

Saul may be cast out of those who, in like manner, are now possessed, and not that the evil spirit be rather invited to those who have turned the house of God into a heathenish theatre.”\*

We pass now to the administration of the *Sacraments*.

And first, as it respects Baptism, we may here remark what was said concerning the latter part of the foregoing period, that infant baptism was at this time universally acknowledged as an apostolical institution; yet, while this was the theory, there was considerable variation in practice. It was far from being the case, especially in the Greek Church, that infant baptism, even though acknowledged to be necessary, was in general actually introduced. The false views arising from confounding what was internal with that which was external in baptism, and which tended in after times to produce an inordinate esteem of infant baptism; as well as the frivolous and indifferent mode of thinking which many indulged respecting all higher concerns, merely making an exchange between Christian and heathen appearances—all these things conduced to the result, that while infant baptism was recognized in theory to be necessary, it still obtained little actual prevalence in Oriental Churches during the first half of this period.

As it was common to compound regeneration with baptism, and as it was held that baptismal grace was inseparably connected with the outward act, without considering it as an influence which must be efficaciously transfused through the whole life: so there were many parents, devout, but fettered by misconception, who feared to commit to the weak uncertain age of their children this grace, which, if once lost by sin, could never be regained.

To a mother, who viewed the subject in this light, Gregory of Nazianzen, says: “Let the evil principle obtain no place in your infant; let it from the cradle be sanctified, dedicated to the Holy Ghost. You have a dread of the divine seal, because of the weakness of nature. How unkind and unbelieving a mother are you! Hannah dedicated her Samuel to God, even before his birth; and afterwards made him immediately a priest, and reared him with the sacerdotal garments. Instead of distrusting humanity, she put her trust in God.”† There were others who deferred their baptism for a different reason; not from false conceptions of the understanding, but

\* Comm. in Eph.

† Orat. 40.

from a presumption generated by a truly wicked disposition. They considered God, from thinking of whom they would gladly have been exempted, only as the almighty Judge; their conscience, not altogether silenced, threatened them with his vengeance, and they sought, in baptism, a safeguard from this punishment, without being willing, at the same time, to relinquish their sinful desires. They wished, in truth, to compound with God by a kind of negociation and exchange, in order, as long as possible, to enjoy their lusts, and then, at last, being cleansed in a moment from all sin, by the magical efficacy of baptism, to obtain salvation. Hence, many procrastinated their baptism until they were warned of impending death, by mortal sickness, or some other sudden peril. And thus it was, that upon the occurrence of public calamities, earthquakes, or danger of war, great multitudes hastened to baptism, and the number of ecclesiastics present scarcely sufficed to give assistance to all.

In the case of many who were baptized late in life, this practice had undoubtedly one good effect, that it led them more fully to manifest the true import of the rite. As soon as they were impelled by internal or external circumstances to the resolution, to be Christians with all the heart, they received baptism, which was to them something more than a mere *opus operatum*; but marked, in their case, the commencement of a life cordially devoted to God. Thus it happened, that many, from the moment of their baptism, subjected themselves to the literal observances of the commands of Christ; they took no oaths; many publicly abjured the world and became monks; which, at least, serves to show what the import of baptism was to them. But, on the other hand, this procrastination of baptism caused, in many, an indifference to religion, so that they grew up and lived in a mixture of Gentile and Christian superstitions; and it is, therefore, undeniable, that the neglect of infant baptism was specially conducive to the propagation of these melancholy results. By baptism, children would have come into a certain connexion with the Church, to the influence of which they would have been brought nearer, instead of being, from their very birth, impelled to heathenish superstitions, and remaining in their earliest training often removed from any contact with Christianity. Children were not offered to God and to the Saviour by prayer, but old women were called in, who were expected

to insure their lives by amulets and other senseless preservatives of Gentile superstition.

We observed in the foregoing period, that the *Catechumens* were divided into two classes. To these, a third was added about the beginning of the fourth century. At first, there was a general distinction between those who professed Christianity, though, as yet, they had received neither a competent knowledge of Christian doctrine, nor baptism,—*Catechumens* in the large sense of the word, likewise called, in a less restricted signification, Christians; and those who were fully instructed and baptized Christians. The lowest class of these comprised the ἀκροαμένοι, ἀκροαταί, *auditores, audientes*, or hearers, who were so called, because they were permitted to hear only the lessons from the Scriptures, and the sermon, and were then dismissed.

The second class comprised those who had already received particular instruction in Christianity, for whom a special prayer was offered, and who received, kneeling, the benediction of the Bishop. Hence the names *υποκλιπόμενοι, γονυθλιπόμενοι, Genuflectentes, Prostrati*, and *Catechumens*, in the more restricted sense of the word. This prayer was so adapted as to impress on their minds the necessity of illumination by the Holy Ghost, without which divine truth cannot be vitally received, and the necessary connexion of faith with the life; and to assure them of the participation of the whole Church in all their interests.\*

From this class, and from among those who offered themselves for baptism, proceeded the *candidates for baptism, competentes, φοιτίζόμενοι*. These committed the creed to me-

\* As a specimen of the manner in which Christian sentiments were expressed in these prayers, we give the form of this prayer according to the Liturgy of the ancient Church of Antioch: "May the all-merciful God hear your prayer, open the ears of your hearts so that you may apprehend what no eye hath seen, and no ear heard; may he instruct you in the word of truth, sow the fear of God in your hearts, and confirm in your souls the belief of his truth; may he reveal to you the Gospel of righteousness; communicate to you a divine sense, a prudent understanding, and a virtuous conversation, so that you may always think and practise that which is of God, abide in the law of God both day and night; may he rescue you from all evil beings, from all diabolical sins, and all temptations of the wicked one; may he make you worthy in due time of regeneration, the forgiveness of sins, the putting on of the new, imperishable, divine life; may he bless your coming in and going out, your families, your domestics, multiply your children, bless you and bring you to good old age, make you wise, and order all that awaits you for the best." *Chrys. Hom. II. § 5. in Ep. II. ad Corinth.*

mony, intimating that it must be implanted by the living word, inscribed on the heart, and not attached to the dead letter of a writing, (see vol. i. part 2, p. 540) and this profession, as the actual summary of Christian doctrine, was expounded to them by the Bishop or Presbyter. In addition to the symbolical usages preparatory to baptism, and attending the rite itself, of which we have spoken in the preceding period, there were some novelties added, but not the same in all Churches. It seems to have been a custom quite extensively spread, for these persons to have their head and face covered while in the Church, until the eighth day after the consummation of baptism, at which time they were solemnly introduced to the congregations; a custom, which, as explained by Cyrill of Jerusalem, originally served to warn them against distraction from the presentation of foreign objects; to which was added an idea drawn from the language of the Apostle Paul, in the first epistle to the Corinthians, that as the veil was a mark of dependence and minority, so the removal of the veil should be a sign of freedom and maturity, and a recognition of them as new-born persons. To *exorcism* there was now added *insufflation*, or "breathing upon," (*ἐμφύω, insufflare*); and as the former betokened the liberation from the evil spirit, so the latter signified the communication of the Holy Ghost. The Bishop then touched the ear of the candidate, saying, with reference to Mark vii. 34, *epphatha*, "be opened, may God give you an opened understanding, that you may be apt to learn and to answer."\* In the north African Church, when the Bishop made the sign of the cross upon the *competentes*, in token of their consecration, he also gave them some of the salt, over which a blessing had been pronounced at the altar; whereby the divine word communicated to the candidates was represented as the true salt for human nature.† At the time of baptism, the person about to receive the rite, was brought into the vestibule of the baptistery; he turned himself first towards the west, as the symbol of darkness, which he must now abjure, and pronounced, addressing Satan as if present, the formula of abjuration, the origin and meaning of which we have noticed under the foregoing period: "I renounce thee, Satan, all thy works, all thy pomps, and all thy service." He then turned towards the east, as the symbol of light, to which he would

\* Ambros. de his qui myst. initiantur, c. i.

† Aug. de Catech. c. 26.

now pass out of darkness, and said, as if addressing Christ: "To thee, O Christ, I dedicate myself."

We have already, under the preceding period, remarked the custom of *anointing* at baptism. In this period, when men had become fond of multiplying symbols, the custom of a two-fold unction arose: the one preparatory, indicative of the consecration imparted through fellowship with Christ to the believer, whereby he was liberated from the sins of the old man, the putting off of which was represented by the laying aside of the clothing.\* The second *chrism*, or unction with the consecrated oil, (*χρῖσμα*), the same symbolical action which we observed in the former period, denoted the consummation of baptism by the complete and divine community of life with the Saviour, the imparting of the Holy Ghost as a consecration to the spiritual Christian priesthood. In the former *chrism*, the head only was touched; in the latter the head, ears, nose, and breast, to show how this consecration, by means of the divine life, should penetrate and thoroughly illuminate the whole human nature.

We observed in the foregoing period, that in the western Church, *confirmation*, or the laying on of hands by the Bishop, as a symbol of the communication of the Holy Ghost, which at first constituted one whole in connexion with the act of baptism, became, in process of time, a particular sacrament. The ideas which were connected with the *chrism* and the episcopal imposition of hands were undoubtedly so allied, that there was an easy occasion for embracing both under one conception, and uniting them in the same act. There was, however, some variation with respect to this.

The baptized persons were now invested with white garments, in token of their regeneration to a new and divine life, and of their child-like innocence, just as the laying aside of former clothing was symbolical of the putting off of the old man. A usage also obtained in the western churches, derived from the former period, according to which a mixture of milk and honey was given to them, as a symbol of child-like innocence, and a type of the communion subsequently to be received.†

In addition to the particular times of baptism, which were usual in the foregoing period, among which the Easter Sabbath was still the principal, the feast of Epiphany now came

\* Cyril. *Mystagog.* II. c. 3.

† Hieron. *adv. Luc.* § 8.

into use, and was a favourite season, on account of the reference to the baptism of Christ; while, on the other hand, Whitsuntide was not one of the usual times in the Greek Church. The liberal and evangelical spirit of Chrysostom led him to oppose those who restricted baptism to any particular times, and who thought that there could be no valid baptism except at these times; in opposition to such, he cites examples out of the Acts of the Apostles. The narrow spirit of the Romish Church, on the contrary, here first operated in restricting Christian liberty; for the Roman bishop Siricius, in his decretal to the bishop Himerius, of Tarraco in Spain, (A. D. 385) calls it an act of temerity in Spanish priests, that they baptized immense crowds even at Christmas, Epiphany, and the festivals of the Apostles and martyrs: he ordered that, except in cases of baptism, immediately after birth, or in great necessity, the ordinance should be administered only at Easter and Whitsuntide.

In correspondence with these two constituent parts of ecclesiastical assemblies, viz: the Catechumens and the baptized, the whole service divided itself into two branches, that in which the Catechumens might take part, which comprised the reading of Scripture and the sermon, or the didactic part, and that in which baptized persons might participate, comprising all that related to the representation of Christian fellowship, the communion and the prayers which preceded it; that is, into the *missa catechumenorum* and the *missa fidelium*,\* a distinction which would naturally fall into disuse upon the general introduction of infant baptism.

We pass now from the *Missæ Catechumenorum*, to the *Missæ fidelium*, and shall speak first of the preparations for celebrating the communion. The disjunction of the Lord's Supper from the *Agapæ* (or Love-feasts) took place as early as the preceding period; as we have already remarked, Vol. I. p. 582. The original mode of celebrating the latter was so

\* The word *Missæ* is a substantive in the latinity of this period, and synonymous with *missio*. The dismissal of any assembly was called *missæ*. *Avitus of Vienne*, ep. 1. *In ecclesia palatioque missæ fieri pronuntiatur, cum populus ad observantia dimittitur*. In this sense Augustin uses the word, p. 49. § 8. *Post sermonem fit missæ Catechumenorum*. And as the word strictly signified the dismissal of the Catechumens, it was by metonymy transferred to the different parts of divine service, as they preceded or followed this dismissal; and finally to the Communion itself thereafter following, and by synecdoche to the whole of a complete celebration of divine service. Hence arose the subsequent use of the word *Missæ* or "Mass."

remote from the conceptions of this age, that the preachers themselves were unable to form a correct idea of them.\* The Agapae had lost their original import. They were now Feasts, at which certain members of the Churches, who were in good circumstances, supplied the poor, and afforded them better provision than they could otherwise enjoy: the gloomy and ascetic spirit which we observed in the former period, manifesting itself against the Agapae, still continued to exist. The council of Gangra, already mentioned, which opposed this ascetic prejudice, took the Agapae under its protection, and pronounced an anathema, in its eleventh canon, against such as treated with contempt Agapae, instituted from Christian motives, and when brethren were invited to them in honour of the Lord, refused such invitations. Other councils forbade Agapae, not in themselves considered, but when celebrated in Churches.

With respect to the communion service, it had its foundation in the true Christian conception of the Holy Supper, as a representation of the divine fellowship of believers with their Saviour, and with one another. Every thing was therefore directed towards the impressing of these thoughts on the hearts of Christians, that they were now raised to fellowship with Christ in his exaltation, and that they should, in spirit, be raised towards him in heaven; that while all was a free communication of divine grace, still, through the direction of their minds towards the Saviour, and through faith in him, they must become susceptible of these favours; and that without love to one another, they could not abide in fellowship with the Redeemer. The Deacon invited all mutually to give the fraternal kiss, as promotive of brotherly communion in heart, without which there could be no true celebration of the Eucharist. The Deacon then required of those who were assembled to examine themselves and one another, so as to discover whether there were any among them unworthy; not merely to see that there was no Catechumen, no unbeliever, no heretic among them; but further, that no one should retain hard thoughts of another, that there should be no hypocrite there. "Let us all uprightly, with eyes directed to the Lord, stand with fear and trembling," (in consciousness of our unworthiness and weakness, and in the view of the exaltation of Him, who will unite us to himself.) The Deacon then said,

\* As for example, Chrysost. 27 Hom. Ep. Corinth.



(in order to bring it more distinctly before their minds that it was only the soul which is directed to heaven, that can participate in communion with the Saviour,) *Lift up your hearts!*\* And the congregation answered, *We have lifted them up unto the Lord.*† In accordance with the primitive signification and solemnity, here followed the invitation of the Bishop to the congregation to join in thanksgiving for all the blessings of creation and redemption; and the assembly answered, *Yea, it is just and right that we should thank the Lord!* Before the distribution of the Supper, the Bishop said, "Holy things to the holy!" in order to suggest that what is holy can be received only by holy minds. The congregation, in return, declared their conviction that no man is holy of himself, that One alone is holy, by faith in whom alone sinners can be sanctified; saying, "One alone is holy, One Lord, Jesus Christ, evermore to be praised, to the glory of God the Father." During the celebration of the ordinances the 34th Psalm was sung, as an invitation to joy, particularly the 9th verse.

As it respects the consecration of the elements, it was considered the most important that the words of institution, as given in the Evangelists, should be pronounced without alteration; for it was believed that while the priest repeated the words of Christ, "This is my body—this is my blood," the bread and wine, by means of the magical power of these words, were in a miraculous manner connected with the flesh and the blood of Christ.‡ These words of institution, however, were wrought into a prayer, in which God was called upon graciously to receive the offering.§ When the Bishop or Presbyter was ready to consummate the consecration, the veil which concealed the altar was drawn aside, and the minister disclosed to the congregation the elements of the Eucharist, hitherto hidden, and lifted them up, as the body and the blood of Christ. There is no passage of any ecclesiastical writer of this age, which informs us that the assembly at this

\* *Ἀνὰ τὰς καρδίας, or Ἀνὰ τὸν νοῦν. Sursum corda.*

† *Ἐχόμεν πρὸς τὸν κυρίον.*

‡ Chrysost. Hom. I. de proditiōe Judæ, § 6.

§ A form of this kind is contained in the work *De Sacramentis*, l. iv. c. iv. and is remarkable, as it recognizes the primitive conception, and represents, not Christ, but the bread and wine, the symbols of his body, as the object of the oblation. *Hanc oblationem quod est figura corporis et sanguinis domini nostri, offerimus tibi hunc panem sanctum.*

moment kneeled, or prostrated themselves upon the earth. We know that this custom was introduced at a much later period into the western Church; but it accorded very well with the prevalent conceptions and expressions of the Greek Church; and this outward mark of veneration was more generally in use among the Orientals, and employed with a more general import, than among the people of the west.

The confounding of what was internal with what was external in the Eucharist, occasioned many manifestations of a superstitious reverence for the merely external; and this superstitious reverence was in no degree conducive to the proper use of the means of grace. On the contrary, the more regard there was to the power of the sacrament to sanctify by some magical energy, the less was the mind directed to that which is required in the inner man, for the due appropriation of the religious and moral meaning conveyed by this means of grace. This is apparent from the reprimands which the fathers of the Greek Church found it necessary to insert in their homilies.

We observed in the foregoing period, the rise of a diversity as to the frequency of participating in the Communion. This diversity still continued. In the Roman, Spanish, and Alexandrine Churches, daily communion was customary, at least in the fourth century; in other Churches, Christians were accustomed to communicate more or less frequently, according to their several spiritual necessities. With respect to this diversity of practice, there was a difference in the view taken of this means of grace. The one party, who advocated the less frequent celebration of the Lord's Supper, said that believers should select certain times, in which, by a strict and abstinent life, by self-collection and self-examination, they might prepare for worthy participation, so as not to eat and drink judgment to themselves. The others maintained, that except in cases where one was excluded from the communion and laid under penance, by order of the Bishop, on account of flagrant transgressions, the Lord's Supper should never be neglected; that it should indeed be used as a daily means of salvation. Augustin and Jerome reckon this diversity among those things in which every man, without injury to Christian union, may proceed according to the usage of his Church, and his own private views. "Each of them," says Augustin, "honour the Lord's body after his own manner; thus there was no controversy between Zaccheus and that centurion, though the one joyfully entertained the Lord in his house,

Luke xix. 6., the other said, 'Lord, I am not worthy that thou shouldest come under my roof,' Matt. viii. 8. Both honoured the Lord, though in diverse, and I may say, opposite ways; both felt themselves miserable in their sins, and both obtained mercy." Chrysostom inclined to the opinion, that as the celebration of the communion of believers with the Lord, and with one another, in the Eucharist, belonged to the essence of every ecclesiastical assembly, so all should partake of the communion, when celebrated in the Church; always, however, with the understanding, that it be done with right feelings, otherwise it becomes a matter of condemnation to him who unworthily partakes of holy things. "Many," says he, in a sermon preached at Antioch, "partake of the Lord's Supper once a year; others twice; the hermits in the desert can often partake only once in two years. We should praise none of these in and for itself, but should decidedly concur with those only, who come to the communion with pure hearts and consciences and unblemished lives. Such persons may at all times come to the Lord's table; those, however, who are not thus minded, eat it to their condemnation, even if they partake but once." He laments that many who felt themselves unworthy to partake of the Communion on the stated days, nevertheless had no scruple in communicating once a year, after the fast, at Easter, or Epiphany; just as if they were not as guilty at one time as at another, by taking the Lord's Supper unworthily. He laments, likewise, that amongst those who, on the other days of Church assembly, remained during the whole *Missa fidelium*, very few partook of the Communion, to which the whole service had reference; so that here all was mere formality. "Either they belong to the unworthy, who are required to depart from the assembly, or if they remain, as belonging to those who are worthy, they must also participate in the Lord's Supper. How great a contradiction, that those who join in all the confessions and hymns, still partake not of the Lord's body!"

Where the custom of daily communion was still prevalent, but where divine service was held, and the Eucharist consecrated only once or twice a week, on Sunday and Friday, or four times, on Saturday, Sunday, Wednesday, and Friday, there was no way left for those who wished to have the Lord's body for their daily nourishment, but that they should take home with them a portion of the consecrated bread, (there was a superstitious dread of taking the wine, which might so easily

be spilled), so that every day, before they proceeded to worldly employments, they might communicate, and purify, and strengthen themselves by communion with the Lord. Even on sea voyages, they took some of the consecrated bread, in order to communicate on the way.\*

---

## ART. II.—THE PRESENT CONDITION AND PROSPECTS OF THE PRESBYTERIAN CHURCH.

THE radical principle of Presbyterian Church government, is, that all the ministers of the Church of Christ have received the same office; and however they may be distinguished by gifts, or other circumstances, are all upon an equality, as it relates to ecclesiastical power and privileges; that is, the ministerial acts which one is authorized to perform, all may perform; and in ecclesiastical meetings, whether for counsel or judicial decision, the voice of one is equal to that of any other. This is commonly called *PARITY*, among the presbyters to whom the government of the Church is committed. In regard to ruling elders, there is not a unanimity among Presbyterians, whether they are of divine appointment, or whether they are merely the representatives of the Church, who are delegated by the body to act in their place, just as our legislators, in the State, are the representatives of the people. The former is, no doubt, the opinion of much the larger number of Presbyterians, of different denominations; but many learned and eminent men have maintained the latter opinion. At present, we have no occasion to discuss this question; we are only concerned to ascertain, what are the essential principles of Presbyterianism? And, therefore, passing by all minor points, we assume it as a clear and radical principle, that according to this theory of ecclesiastical polity, a presbytery is essential to the complete organization and successive continuance of the Church; but no synod, or other ecclesiastical body, however it may be useful and convenient, is absolutely essential. A single congregation of believers, with their proper officers and pastor, is complete for certain purposes; for the administration of the word and sacraments, for example, and

\* Hieron. Ep. 48 ad Pammach, § 16. Basil. Cæs. Ep. 93.

for the admission and exclusion of members, from the body: but a single Church, however numerous and well organized, agreeably to the congregational plan, has no power to perpetuate itself by supplying the vacancies which may occur in the pastoral office. Such a Church does not pretend to possess the power of ordination, which is essential to the perpetual continuance of the presbyterial office. This defect has been sorely felt by the advocates of INDEPENDENCY; and they have, in theory, proposed to remedy it in two ways; neither of which have been reduced, commonly, to practice. The first is, to constitute a presbytery within each congregation; that is, to have presbyters enough, in every Church, to form a complete presbytery, which should possess the full power of conferring the pastoral office, and excluding from it. Now, in theory, this does very well; we have no objections to a whole presbytery, within a single Church, if it is rich enough to support such a body. But whenever this is the case, the Church must be so numerous, and the members so scattered, that it will soon be found convenient, and even necessary, to meet in separate assemblies, on most occasions; and whenever this becomes expedient, it will of course be requisite, that the presbyters or pastors be distributed among the several assemblies, which compose the Church; and thus, we have the true origin of presbyteries, as they now exist. And thus it would ever be, in a rapidly progressive state of the Church.

Suppose half a dozen missionaries to gather a flourishing Church in a foreign land. At first they would all stand in the same relation to it, and would be a presbytery within a single society; but if this Church increased exceedingly, by the accession of new members, it would become inconvenient for all to convene in one place; and yet, there would be a repugnance in those united in bonds so sacred and tender, to separate entirely from each other's society:—and there would be no necessity for it. Let the missionaries distribute themselves among the several assemblies, into which the Church is divided; and let the usual routine of worship and instruction be conducted by them, respectively, in separate places: but when any business occurred, requiring the common counsel or consent of the whole body, let them come together into one place, as did the thousands of Jewish converts at Jerusalem, when they understood that Paul had returned from his successful mission among the Gentiles. Or, if the number should be too great for the commodious transaction of business

in one body, let them delegate a certain number of the wisest and most experienced of the members, to be their representatives; or, if they have other officers, besides pastors, let these convene with the preaching presbyters; and whatever might be the state of things in the beginning of the planting of Churches, very soon this plan of delegating the business to representatives would be adopted, almost as a matter of course.

To illustrate our meaning more fully, we shall suppose, that at first, the converts to Christianity, in the mother Church at Jerusalem, formed one assembly, and met in one place; say, in some large room about the temple. Three thousand were added on the day of Pentecost, and soon afterwards, five thousand more; or, as the words are ambiguous, let us grant that the whole number was now five thousand; yet as the work was rapidly going on, in a short time, we may conclude, there could not be fewer than ten thousand members in the Church at Jerusalem. Now most of these would need much particular instruction,—and the teachers were numerous; for all who received special Pentecostal gifts would be qualified to edify the body, in one way or another. Can it be supposed then, that all these would, or could be instructed by the voice of one man? or, that all the other teachers would remain idle, while some one with stentorian voice attempted to make himself heard by such a multitude? We have never known a man that could so speak, as to be heard distinctly, through a whole discourse, by ten thousand persons. It is said, that such was the clearness, and distinctness of Mr. Whitefield's voice, that he could be heard by a greater number, when circumstances were favourable to the easy transmission of sound. But if ten thousand disciples, or even half that number, must so hear as to understand, and be instructed, common sense would dictate to any people, that the best way would be to separate them into a number of assemblies, and appoint one or more teachers, to take charge of each. And as the Jews who constituted the first Christian Church, had been accustomed to worship and receive instruction in many synagogues, in Jerusalem, as we learn from the New Testament itself, nothing can be more probable, than that they would agree to meet for worship and instruction in different places; and that the whole body would come together, only when some matter of general concern was to be heard or proposed, and soon even affairs, which concerned the whole society, would be committed to

the male members, and after a while to the seniors, or wise and experienced brethren.

Here then, from the first Church, a presbytery, with its several congregations is seen naturally to spring up. For unless these affectionate Christians had received an express command to separate entirely from the mother Church, from what we know of human nature, we may be sure, that they would not have thought of a wider dissociation, than local circumstances made necessary; and that they would still, though worshipping in different places, consider themselves as members of the original Church. And thus we have one Church, consisting of many branches, each of which is furnished with one or more teachers, and other necessary officers, and, on certain occasions, all meeting together by a grand convocation of the individuals composing the body, or by their representatives, and respective presbyters. Is not this idea of the primitive Church much more probable, than that they would, in the same city, proceed to institute different independent societies? And even when another church was formed, in *Samarita*, another at *Joppa*, a fourth at *Damascus*, and a fifth at *Antioch*; all these would possess the feeling of affiliation, and would cling to the mother Church, as children to their parents. And, whenever any difficulty occurred, they would naturally be disposed to refer for counsel to the original society, at *Jerusalem*. Thus we find it was, in fact; for here the most of the Apostles remained for a long time; and those who travelled abroad, often returned to this sacred spot, and reported the things which were done by them, and the success which attended their labours. Thus, when Peter went into the house of *Cornelius*, and preached the Gospel and administered baptism first to the Gentiles, when he came up to *Jerusalem*, the propriety of his conduct was then questioned and discussed. And when Paul returned from a long tour of preaching, and reported to James what he had done, and what doctrine he had preached, and what course he had pursued in regard to Jewish rites, James informs him, that the brethren, as soon as they heard of his arrival, must needs come together, and "there be," said he, "many thousands who believe, who are all zealous for the law of Moses." And when a difficulty, respecting circumcision and other Jewish rites arose in the Church at *Antioch*, they sent up Paul and Barnabas to *Jerusalem*, to consult the apostles, elders, and brethren, who were there, respecting this matter. The Church, therefore, was

still considered as one body, the members of which were scattered abroad, and existed in a multitude of distinct, but not independent congregations.

It appears to us also, that upon the hypothesis here assumed, the origin of Episcopacy can most easily be explained. It cannot be denied, by the candid Presbyterian, that at a very early period, a distinction was made between bishops and elders, although no vestige of any such difference is apparent in the Scriptures, but the contrary. And although the names *bishop* and *presbyter* are used promiscuously throughout the New Testament; yet as early as the time of Ignatius, or soon afterwards, the former of these names seems to have been confined to the presiding presbyter in the bench of elders. Now this change in the usage is easily accounted for, upon the principles laid down above. For, in every regular body, which transacts business, civil or ecclesiastical, a presiding officer is necessary. No collection of people attempt to transact the most common affairs, without appointing a chairman or president, who, for the time being, is invested with authority to keep order, and often with power to convene the body after it is dissolved, if any emergency should require a meeting earlier than the time to which it stands adjourned. As, at Jerusalem, there were many teachers and preachers in the Church, when these met, they would, in conformity with common sense and common usage, appoint one of their number to preside. This would be the man most venerated, or whose talents were best adapted to the impartial and effective execution of the duties of the office. In those days of simplicity and ardent piety, no danger would be apprehended from continuing the same man in office from month to month, and from year to year. Thus, by common consent, or repeated suffrage, one by office on a par with the rest, is by them invested with a peculiar authority, *primus inter paros*. And as a distinctive appellation becomes convenient, and is naturally resorted to, in all such cases; so, instead of inventing any new term to designate his office, they appropriated one of the names which had before been common to all the members of the body. Thus, while all continued to be denominated presbyters, the name bishop was particularly applied to the president of the presbytery; and as he was a kind of representative of the whole Church, it did not, upon the known principles of human nature, require a long time to establish a pretty wide distinction between him and his compeers. Men are



prone to increase the honour and power conferred on the incumbent of a high office; especially, when the gifts and character of the individual occupying it, render him estimable in the view of the people. In our opinion, nothing more than the natural, simple process here detailed, is necessary to explain all the well-ascertained facts, respecting episcopacy, in perfect consistency with the original parity of all the pastors of the Church; especially when that is recollected, which cannot be denied, that, for a long time, the jurisdiction of a bishop extended no farther than to converts of a particular city, and its immediate vicinity.

While the whole Church was confined to a city or narrow district, one presbytery would be sufficient for the government of the body, and no higher or larger judicatories would be needed. But, when congregations were gathered in remote cities or countries, if any union or communion were maintained in the body, it became necessary to have councils or ecclesiastical synods, in which the several distant members of the Church might meet, to consult about the interests of the general society. And however far the Church may extend, such representative meetings may occasionally be held with advantage, for they tend to promote unity, harmony, and brotherly affection, as well as afford opportunity of entering into important enterprizes which require the combined energies of the whole body. But when wide oceans, or almost impassable deserts, separate different portions of the Church, the unity of the body is not violated, nor the communion of saints denied, because these sections of the Church, far apart from each other, do not live under one and the same ecclesiastical regimen, or meet by their representatives, in the same synod. If they cherish Christian affection mutually, and cordially receive each other's members and ministers, when testimonials are satisfactory, they do still keep the unity of the spirit in the bond of peace.

The same may be observed, respecting Christian denominations, whose minor opinions and ceremonial usages are different. Although they inhabit the same city or country, yet an attempt to bring them together under the same rules of discipline and worship, would only tend to confusion; whereas, in their separate organizations, they can go along peaceably and comfortably, and may cultivate Christian communion with each other. Such distinct denominations, many of which are found in this land, cannot be considered as guilty of schism,

because they meet in their own synods, and carry on their ecclesiastical affairs, in their own way; unless they refuse all communion with other denominations, and reject them, as though they were not real members of the body of Christ. Those denominations, who pursue this exclusive course, do in fact excommunicate, as much as in them lies, all other Christians. But the existence of different denominations who hold all the essentials of Christian doctrine and worship, no more breaks the unity of the Church, than the existence of different presbyteries or congregations in the same denomination, whose customs, in indifferent matters, and also whose opinions in non-essential points, may be considerably different.

The intended bearing of the preceding remarks is to show; that the present organization of the Presbyterian Church, in these United States, is not essential; but that, in many respects, there might be a new-modelling of the body, without the least interference with the radical principles of Presbyterianism. And it is our purpose, in this paper, to suggest some alterations, which, we are of opinion, would tend not a little to the peace, unity, and prosperity of this large section of the Christian Church. We wish it to be understood, however, that we mean not to propose the smallest change in the constitution and form of church sessions, and presbyteries: the alterations which we think desirable, relate entirely to the synods, and the General Assembly.

There are two weighty reasons, and others of minor importance, which clearly demonstrate that the General Assembly of the Presbyterian Church ought to be new-modelled; and that there is urgent need for something to be done speedily. The first is, the unwieldy size of the body, which renders it impracticable to transact business with that calm deliberation, which is essential to the dignity of the Assembly, and the welfare of the Church of which it is the representative. And this inconvenience, instead of being diminished, is greatly increased every successive year. Several attempts have been made, by altering the ratio of representation from the presbyteries, to keep the body within moderate size; but so rapid has been the increase of the Church, that notwithstanding these measures, the number of members has gone on increasing; and unless something more effectual can be done, will continue to increase rapidly, until it will be found absolutely necessary to adopt a new organization. In legislative bodies,

a large number of members is not attended with so great inconvenience; but in judicial bodies, when the number of judges becomes very great, it exceedingly retards the progress of business, and obstructs the impartial administration of justice. In so great a number, the responsibility is too much divided, and a large proportion will feel too little the importance of paying a short and unremitting attention to all the evidence and arguments, which should have an influence on the decision. Besides, in such a crowd, it is impossible, on account of the noise and confusion, incident to such large assemblies, to hear the half of what is said; and retiring, modest men will not be forever complaining of not hearing, or calling for a repetition of what has been said; so, that when a complicated case has been gone through, and a vote is expected from every member, it would be found, if the trial were made, that a large number of the judges were not fully in possession of the merits of the cause. For it is a matter of fact, that members are often absent from the house, during the most important part of the trial; and surely *they* are not competent to give an intelligent vote. Others are so situated, in the midst of commotion, from persons going out and coming in, that they cannot possibly hear, or be composed, though ever so desirous of understanding what they are about. But I need not dwell on the inconvenience of transacting judicial business in a court consisting of between two and three hundred members. The thing is notorious to every person who enters the room in which the General Assembly meets. The evil would not be quite so great, if there was a room commodiously fitted up for a meeting of this sort; but the members are crowded together, on narrow benches, without desks or tables, and with scarcely room to pass from one part of the house to another, without creating disturbance. It is only the members who sit around the clerk's table, who have the convenience of writing-materials, or an opportunity of committing to writing any motion or resolution which they may wish to propose.

Another serious inconvenience of this overgrown body is, that it imposes an annual and unequal tax upon the Presbyterian population of Philadelphia, which, upon the most moderate calculation, cannot be less than two thousand dollars. Now, we profess, that we never heard any of the good citizens of Philadelphia utter a word of complaint on this subject; but the burden is not the less unjust on that account. Many of those who entertain a member, or members of the Assem-

bly, for two weeks, are in very moderate circumstances, and are only able, with strict economy, decently to support their families. And to say the least, these persons could afford to give more to the pressing calls of benevolence, if they were relieved from this burden.

It is also a known fact, that the making provision for the comfortable and gratuitous boarding of so many persons, of various habits and manners, is a matter of much embarrassment to those ministers and elders, who feel it incumbent on them to attend to the subject. And after all that can be done, a large number are obliged to be located, so far from the place of meeting, that it is exceedingly laborious, and not unfrequently injurious, to travel so far on the hard pavements, through sun and rain; especially if members are old, or in feeble health. We know that this is rather a delicate subject, especially as it relates to the hospitable citizens of Philadelphia: but we are of opinion, that it is one which the Church should look at, and provide such remedy as the case admits of; which, in our opinion, is no other than the reduction of the body to less than one-third of its present number.

Another evil produced by the number of ministers who attend the Assembly, not less than any which has been mentioned, is, that hundreds of pulpits are left vacant, during the period of its sessions, and some of them are deprived of the customary means of grace, on the Sabbath, for two or three months. Now, we ask, can any candid man persuade himself, that these ministers do as much good by appearing and giving their vote, in the Assembly, as by continuing their wonted labours in regions which are exceedingly destitute? We know that the business of the Church must be transacted, but we insist, that this can be done more speedily, and in all respects more judiciously, by fifty or sixty men, than by three hundred. If there was any probability that justice would be more impartially administered by three hundred than by fifty, we would cease from all objections; but to us the probability is entirely on the other side. The only reasonable ground on which an appeal is admitted from one court to another, is that the superior court is supposed to possess more wisdom or more impartiality; or because it is desirable to have the voice of a majority of the whole body. But in nine cases out of ten, a respectable synod is possessed of fully as much talent, and as much wisdom, derived from experience, as the General Assembly; and, in most cases, they are as impartial; and

always enjoy an opportunity of judging what is expedient, and what course is adapted to the character of the people, superior to that which can be possessed by the Assembly. It has been remarked by many, that of late our General Assembly contains an undue proportion of young, inexperienced men, many of whom have never been pastors, but have received ordination as evangelists, to labour in the extensive missionary field on our frontiers. We do not censure the presbyteries for sending such delegates, nor the young men for accepting the office. It is in fact the only thing which can be done, unless those distant presbyteries should consent to remain entirely unrepresented. But the constitution of a high court of appeals, so as to include a large number of persons who are almost entirely ignorant of ecclesiastical jurisprudence, and some of them not even accustomed to the laws and usages of the Presbyterian Church, cannot be favourable to the wise and impartial administration of its affairs. We wish every intelligent reader to consider, whether the General Assembly, as constituted, furnishes a better court for the ultimate decision of any cause, than many, perhaps all of our synods. When we give as a reason for making this body a court of appeals, that we thus come at the opinion of a majority of the whole Church, we do but impose on ourselves by a fallacious appearance. In matters of a judicial kind, and in cases of doctrine, we have in the General Assembly no more than the judgment of just so many persons as are there convened; and it never can add any weight to their opinion, that they are the representatives of the whole or a greater part of the Church. They can but express their own judgment, individually; and we do not see why an equal number of equally able and impartial men, located in the same district, would not possess just as much weight as the General Assembly. That is, we do not see that, except in peculiar cases, there is any real benefit in an appeal from a synod to the Assembly. Suppose the members of a synod to be as numerous as those who compose the General Assembly, and as honest and well-informed, we are at a loss to see why their decision is not likely to be as correct as that of the higher court. It will now be seen, that our object is to propose an organization of the General Assembly, which will take from that body the character of a high court of appeals; but of this we can speak more clearly, when we have proceeded further in the developement of our project.

The second reason for new-modelling the General Assembly is, that the existing and increasing spirit of party in our Church, requires some change in its organization, to prevent the supreme judicatory from becoming a mere arena for fierce contention. We mean not, in this paper, to appear at all as partisans. We do not, therefore, cast any reproaches on any party, or on any set of men. We are considering things as they exist, and inquiring whether any thing can be done to remedy the evils which are felt, and to prevent those which are feared.

That there exists a difference of opinion in the Church relative to certain doctrinal points, and as to the precise import of the act of adopting the Confession of Faith, by candidates, at their licensure and ordination, cannot be denied or concealed. It is also apparent, that the numbers who choose to range themselves under the one or the other of these parties, are pretty nearly balanced. Hitherto, in all questions which put the strength of the Old and New School, as they have been called, to the test, the majority has been found on the side of the former, until the meeting of the last General Assembly, when a decided majority appeared on the other side. It is true, indeed, that the points on which a division took place between them, on that occasion, were not doctrinal points, but certain ecclesiastical transactions, relative to missionary operations, and the training of candidates for the ministry; yet, it is understood, that, generally, the respective parties were agreed in their views of theology. This difference may be considered, therefore, as having its foundation in a diversity of theological opinion. But, whatever may be the origin, or true cause of these parties, it falls not within the scope of our design to inquire: the existence of the fact, is all that is necessary to be established, to answer the purpose for which it is adduced. And of this no one pretends to doubt. And it is also evident, that this state of things is not likely to subside. Every thing indicates, that the persons who take the lead in these parties are not only determined to maintain the ground which they have assumed, but are becoming more and more ardent; and sometimes even acrimonious, in conducting the controversies which have arisen out of the proceedings of the last Assembly. Nothing can be more probable, than that the next General Assembly, like the last, will be a scene of contention; and contention in such a body, and in so conspicuous a situation, will not only be accompanied with disorder, and

disgraceful warmth, but will do a lasting injury to the Presbyterian Church, and, as we believe, to the cause of truth and piety.

If it is now found that our differences are so wide, that we cannot live together in peace, let us peaceably agree to separate, into two distinct denominations. This should, however, be the last resort. The Church of Christ is *ONE*, and all who agree in essential matters should hold communion together, notwithstanding minor differences. And if division, on account of some diversity in sentiment commences, there is no telling where it will end; for we presume, there are no two men, who, in all their opinions, on every subject, entirely agree. And as, not only our presbyteries, but our congregations are, in multitudes of cases, composed of persons who agree partly with one and partly with the other side, a division of the Church by a line of difference on theological points, would split many Churches into two parts, neither of which would be able, without the other, to support the gospel among them. Endless controversies, also, respecting the Church property, would necessarily arise, and society would be agitated and convulsed to its very foundations. And as brethren, differing as we do now, have hitherto continued to live in peace, and in most places, in great harmony; and have loved each other as brethren, and have cordially co-operated in promoting the Redeemer's kingdom, why may not this still be the case, after the present exacerbation of feeling has subsided. Upon mature deliberation, therefore, we declare our sentiments to be opposed to all schemes which tend to the division of the Presbyterian Church. We do not know, indeed, that there are any persons who seriously wish or meditate any such thing. But sometimes, hints and rumors come to our ears, which seem to have this bearing. We deem it, therefore, a duty to take this opportunity of disclaiming every thought of this kind for ourselves, and of avowing our intention to oppose firmly all measures, wherever they may originate, which have a tendency to produce division in the Presbyterian body.

But while we are opposed to a division, we are of opinion that the present extended and enlarged condition of the body, requires a new organization of the higher ecclesiastical judicatories. And we will now proceed to delineate our plan; not expecting in this first draft, to have every arrangement perfect, but hoping to be able to furnish such an outline, as will

meet with the approbation of a large majority, both of ministers and people.

The first step which we propose in this new organization is, that the synods as now constituted, be dissolved; and instead of having a convention of all the ministers, and an elder from each Church, let the whole Church be divided into six synods, to be constituted by an equal representation from the presbyteries, according to the original ratio by which the General Assembly was formed. Let each of these synods meet annually, and possess all the judicial and superintending persons which now belong to the General Assembly. That is, let them be supreme in all judicial decisions which come up before them by complaint or appeal, from the presbyteries, or by the review of their ministers. In short, we would place each of these synods in the same relation to the Churches under their care, as the General Assembly now holds to the whole body. With this only difference, that the General Assembly would, upon the plan now proposed, be a Board of Union, and an advisory council to the whole Church.

The General Assembly, according to this organization, would no longer be a high court of appeals, as it now is; nor a judicial body at all; except that any synod might have the privilege of requesting the opinion and advice of this body, in any matter of difficulty and importance.

According to this plan, the General Assembly, instead of being formed by a delegation from the presbyteries, as at present, would be constituted by a deputation from the synods, in proportion to their numbers. It is not necessary now to fix upon the precise ratio of representation; say one minister and one elder for every twenty, more or less; but so regulated, that at no time, the Assembly should consist of more than one hundred members. It is not proposed to make any change in the time or place of meeting. Annual meetings are greatly to be preferred to triennial, or any longer period. To the Assembly, thus constituted, let it be made the duty of the synods to send up an annual report, containing the statistics of the presbyteries and churches under their care; together with a succinct narrative of the state of religion within their bounds respectively, from which the General Assembly might make out and publish a general view of the condition of the churches, and such statistical tables as are now usually printed, with the minutes, annually, or triennially. To this body it would belong also, to hold correspondence and friendly intercourse,



with other denominations of Christians, and with foreign Churches. Indeed, the proposed plan of organization would not in the least interfere with the existing relations between the General Assembly and the several evangelical denominations, with which there is now held a friendly intercourse, according to articles mutually agreed upon by the parties.

The funds which are now held by the General Assembly must still remain in their hands; for they have not the legal power of transferring them to any other body. They are held by corporate bodies, which depend on the General Assembly for their existence; and would be forfeited, if that body did not retain the possession and management of them. But it is not foreseen that any difficulty would arise, in regard to this matter, from the proposed organization of the body. As far as these funds are concerned, the Assembly would remain unaltered. The diminution of its members, and the curtailing of its judicial powers—which is all the change proposed—would not affect its capacity to hold these funds; and when the body should consist of fewer members, and have less business to transact, much greater attention might be paid to the management and appropriation of these funds than has hitherto been practicable. All the permanent funds possessed by the General Assembly are appropriated to specific objects. These are either the education of candidates for the ministry, or the employment of missionaries, to preach the gospel to the destitute. As these have been given to the whole Church, it would not be consistent with the intention of the donors, or the legal charters by which they are held, to transfer them to any one synod, or to divide them among the synods. Certainly, these funds, and the institutions supported by them, can be as wisely and impartially managed by a General Assembly, such as is here proposed, as by the body as now constituted.

The Theological Seminary at Princeton, and the Western Theological Seminary, are the only permanent institutions under the immediate care of the Assembly; no alteration would be requisite in the relation which these bear to that body; and the other seminaries would continue to be regulated by their respective constitutions, which of course could not be affected by the change proposed.

We have thus hastily and briefly drawn the outline of the plan, which we would wish to see adopted; and which, we sincerely believe, would greatly promote the peace and prosperity of the Presbyterian Church in these United States.

VOL. IV. No. I.—F

It remains to be shown, how such a division of the Church, into representative synods, may be most conveniently made. Perfect accuracy in the details of such a plan, upon its first consideration, cannot be expected, but it may be useful to give a general idea of the extent and boundaries of the several synods, according to our present views of what would be expedient.

Beginning then at the north, we would include in the first of these bodies, all the synods in the State of New York, together with such parts of New Jersey, as might choose to be connected with this synod.

The second would contain, besides the principal part of the synod of New Jersey, the whole of the synods of Philadelphia and Pittsburg, except the presbyteries of Lewes, Baltimore, and the District of Columbia.

The third would comprehend all the presbyteries in Ohio, Indiana, and Illinois, and in the Territories north of Ohio.

The fourth synod would embrace all the presbyteries of Kentucky, Missouri, Tennessee, and Arkansas Territory.

The fifth, Mississippi, Louisiana, Alabama, Georgia, South Carolina, and Florida.

And the sixth, North Carolina, Virginia, the District of Columbia, Maryland, and those members of Lewes presbytery, who reside in the State of Delaware.

In the above mentioned division, respect has been had to two principles; first, geographical contiguity; and secondly, similarity in views and habits. The object is to promote peace among brethren between whom there are some shades of difference, both as it relates to doctrine, and church polity, and discipline. It ought, therefore, to be admitted, as a radical principle, in new-modelling the Church, that any presbytery—two-thirds of the members concurring—should have the privilege of connecting themselves with a synod different from that within the limits of which they are situated. This provision, although it may appear objectionable, on general principles, yet, we believe, in the present condition of our Church, is one of great importance, as its effect will be to prevent interminable controversies, about non-essential matters. Indeed, the professed and principal object of the proposed organization is, to bring together, respectively, those members of our Church who are pretty nearly agreed in their doctrinal and ecclesiastical views: and to separate those whose differences are such, as to keep them in perpetual agitation. We

are aware, that there are among us some polemical spirits, who are of opinion, that the best way is to fight it out, as they are confident that the truth will prevail. In regard to fundamental errors, we are of the same opinion; but in relation to differences among brethren, we think the case is very different. If these cannot agree, let them withdraw from one another, as Abram from Lot.

Let it be granted then, that a presbytery in the city of New York, or in any other part of that State, which would, from congeniality of views and feelings, prefer a connexion with the synod of Pennsylvania; or, that a presbytery in the latter synod, which would prefer belonging to New York, be permitted to do, in this respect, what was agreeable to them. Indeed, we must proceed upon the principle of allowing to others the same rights and privileges, which we claim for ourselves. Now, it is not our purpose to enter extensively into a consideration of the reasons which recommend to us, this change in the organization of the higher judicatories of our Church: we shall only throw out a few hints, leaving it to our readers to follow these out to the legitimate consequences.

In the first place, then, we would remark, that as it relates to the impartial and wise administration of justice, in cases of appeal from a lower judicatory, to say the least, nothing would be lost, by leaving the final judgment with these synods, constituted as described above. No reason can be assigned why these bodies will not be as competent to decide correctly, in all cases, which may come before them, as any General Assembly. The only conceivable advantage of the latter would be, that the members of the court, coming mostly from a great distance, would be more likely to be impartial; but let it be remembered, that these synods will be representative bodies; and as it relates to impartiality, in all common cases, it is as good for a judge to reside at a hundred miles distance, as at a thousand. And on some accounts, it is far better to have judges who are near enough to take an interest in the business, which may come before them; for, we think, that in the General Assembly, we have observed great inconvenience arising from the fact that a large portion of the court felt too little interest in the case of persons very remote from them, to give due attention to the evidence adduced. Certainly, judges who are within a moderate distance, will feel their responsibility more than those very remote. By this arrange-

ment, too, the number of the judges will be reduced within reasonable bounds; and persons who feel themselves aggrieved, will not be obliged to travel five hundred or one thousand miles in pursuit of justice: it will be brought to their own door.

In the synods, as designated above, there exists so much general similarity and homogeneity, and so much agreement as to the proper course to be pursued in ecclesiastical matters, that there is reason to think, that each of them would be harmonious in its operations; and it is our sincere belief, that general harmony of all the synods would be the result. Even those portions of the Church which are supposed to be less attached to her standards, according to the old interpretation, and less in love with Presbyterian church government, in its rigorous application, would, when left to pursue their own course, undisturbed, rally round their own standards, with a zeal which they do not now manifest. And when captious and acrimonious controversy is ended, a more calm and deliberate opinion will be adopted respecting the points in dispute. And we have so firm a persuasion, that the doctrines of our Confession and Catechisms are those of the Holy Scriptures, that we are confident, the more men love the truth, and study the word of God, the more highly will they esteem these summaries of doctrine. And here we will step out of our way to express our opinion, respecting creeds and confessions. No society of a religious kind can exist without them, written or unwritten. None of these formularies are infallible, unless so far as they contain the very words of Holy Scripture; when a man subscribes a creed, or asserts solemnly to any Confession of Faith, he does it, just as if he had composed it for the occasion, as expressing the opinions which he entertains on the different articles of faith which it comprehends. It matters very little, what the precise form of words may be, in which our assent is given; the understanding of all impartial men will be, that no man can be honest, who adopts, without explicit qualification, a creed which contains doctrines which he does not believe. To admit this, would render all such instruments and engagements perfectly nugatory; and is repugnant to the moral sense of every unsophisticated mind. But when a man composes a creed for himself, he will be ready to acknowledge that it is not infallible; that in many respects, the doctrines asserted might have been more clearly

expressed, and that his language may not always have been the most appropriate.

But to return from this digression, we would advert to another consideration, which, in our opinion, strongly recommends the organization now proposed. In a large extent of country over which our Church is spread, domestic slavery exists, and is practised by Church members, under the impression that, in existing circumstances, it is lawful, and authorized by the precepts and practice of the Apostles. But those parts of the Church where slavery is not tolerated, view the whole thing with abhorrence, and cannot exercise, in many cases at least, charity towards the holders of slaves. This subject has been threatening to disturb and divide the Presbyterian Church almost ever since it had an existence; and the evil has been only prevented by great prudence in the General Assembly. They have commonly continued to evade this agitating subject; but this course has not satisfied all, and, before long, it must come up, in such a form as greatly to disturb, if not to rend the Church asunder. But by the proposed plan of arrangement, all the Churches in the slave-holding States will be separated from those of the non-slave-holding States, and there will be no opportunity of their coming into collision in the ecclesiastical judicatories.

And we need not take up time in remarking, that there will not, upon the new plan, be such a consumption of time, in attending the judicatories of the Church, nor such a destitution of the means of grace, by the long absence of ministers, as at present. And as the places of the meeting of the synods contemplated in the plan, will be within moderate distance, the aged members will more frequently be able to attend, than at the General Assembly; and those bodies, in which wisdom and experience are so much needed, will not be so commonly made up of a majority of young and inexperienced men.

It is taken for granted, in all that has been said, that the standards of the Church, as they now exist, would continue to be adopted by all, as at present. The only thing which could require any change, would be the rule providing for alterations; but as far as it appears to us, this might continue the same as now; for at present, when a majority of the whole number of Presbyteries vote in favour of an alteration, the General Assembly do not consider themselves to be possessed of any power or discretion to counteract the will of the

majority, thus constitutionally expressed. And although, according to the new organization, the General Assembly will have no appellate jurisdiction from the judgment of the synods, nor any controlling power over these bodies, yet in the business of proposing standing rules or alterations, in the adopted standards, this body can act as the organ of the whole, in sending down proposals, and in receiving the opinions of the presbyteries, and declaring to the Churches what is determined by the vote of the majority.

If it be inquired, how can this new plan be brought into operation? the answer is, that it must be done constitutionally, as the original plan of government was adopted, and as all constitutional changes have been made since. Let a committee be appointed by the next General Assembly to propose an overture to the presbyteries, requiring them to send up their opinions on the subject, by the next meeting, and thus, if the plan should be acceptable to the presbyteries and the Churches, within a year from next spring, the whole matter may be adjusted, and a large proportion of the existing causes of heart-burning, contention, and confusion, be for ever removed.

But whether the plan for a new organization of the Church, which we have proposed, meet with acceptance or not, something must be done to alleviate or remove some of the inconveniences which at present attend the meetings of the General Assembly of the Presbyterian Church. The evil begins to be felt so seriously by many, that an effort will undoubtedly be made, at the next meeting of the General Assembly, to have some proposition sent down to the presbyteries, to effect such an alteration in the constitution of the Church, as will diminish the number of members in the Assembly. Some presbyteries have already had the subject under consideration, and at least one synod has directed that a memorial be laid before the next meeting of the Assembly, the object of which is to request, that measures be taken to reduce the number of members in that body. Different methods of effecting this object have been proposed. It is evident, that it will not do to increase the ratio of representation from the presbyteries, for this would be to allow the small presbyteries an undue advantage over the same number of members in the large presbyteries, unless it should be so ordered, that two small presbyteries should unite in sending delegates. Another method of attaining the object which has been repeatedly

proposed, is to alter the constitution so that the commissioners to the Assembly should be appointed by the synods, instead of the presbyteries, according to a ratio which would limit the number of members within moderate bounds; and provision might be made in the rule, which should be adopted, that the delegates should be chosen from the presbyteries composing the synod, so that each should have the privilege of furnishing its just proportion. Although we prefer a more radical reform, and are of opinion, that all other measures will prove mere palliations, and that the difficulty will recur, and the pressure be felt hereafter as sensibly as at present; yet we are so deeply convinced of the necessity of adopting speedy measures to reduce the Assembly to a convenient size, that we will concur in either of the plans yet mentioned, if this should be found agreeable to a large majority of the Church. Certainly, there ought to be no objection to sending down some one of these plans to the presbyteries. And we see no evil as likely to arise, from sending down all of them, and letting the presbyteries choose the one which, in their judgment, is the best; or, if they should, after all that has happened, be of opinion that nothing ought to be done, be it so. They have the natural and constitutional right to determine this matter.

We have been induced to bring this subject before the Churches, that there may be an opportunity of giving it an impartial examination; and that the delegates to the next General Assembly may come up to that body prepared to act on the subject. And if the Presbyteries, generally, would consider the subject, and instruct their commissioners in regard to this matter, it would probably prevent a great deal of unnecessary discussion in the Assembly. We should be gratified also, if what we have written should invite free and temperate discussion in the periodical papers, between this time and the meeting of the supreme judicatory of the Church. If a plan better than any which has been thought of or proposed by us shall be brought forward, we shall be ready to adopt it in the place of our own, and will promote it as cordially as if it had been devised by ourselves.

### ART. III.—HENGSTENBERG'S VINDICATION OF THE BOOK OF DANIEL\*.

THE principles and tendency of German criticism, as applied to sacred subjects, have been so long, and so justly, objects of suspicion with the religious public, that we are glad of an opportunity to bring before our readers something better from that quarter. We take pleasure, even in announcing the existence of such works as the *Christologie* of which we have already given specimens, and the volume now before us, from the same pen. It is as pleasing as it is novel, to read books so strongly marked with all that learning and acuteness which constitute the glory of the German literati, yet having for their object the defence of revelation, and savouring throughout of evangelical religion. The present publication may, indeed, be regarded as a direct attack upon that form of infidelity which arrogates the lofty name of rationalism, or rational religion, and instead of rejecting the Scriptures in a mass, chooses rather to destroy their divine authority and practical effect by the plausible refinements of a subtle criticism. The author, who is known to some of our readers, we presume, as the conductor of an evangelical religious newspaper, and to others as a young but very learned and devout professor in the Berlin University, informs us in his preface, that he had determined to compose a compendious introduction to the Old Testament, for the express purpose of counteracting a work of the same kind by the learned neologist de Wette. As such a work, with such a design, however, was a new thing under the sun, he soon found that it would be necessary to go into large details, and pursue minute inquiries, for the purpose of detecting falsehood and establishing the truth. This led him to project a larger work upon the same general plan, but in filling up the outline, he discovered that some single branches of the subject furnished matter for as many volumes, and were too important to be hurried over slightly. He finally determined to discuss these topics seriatim, publishing the results of his research from time to time. Of this series we have here the first volume, intended to demonstrate the genuineness

\* Die Authentie des Daniel und die Integrität des Sacharjah, erwiesen von Ernst Wilhelm Hengstenberg, Dr. der Phil. & der Theol. der letzt. ord. Prof. Berlin, 1831, 8vo.



of the book of Daniel, and the integrity of the book of Zechariah. The latter subject occupies a small part of the volume. It is the former only that we shall advert to, in the present article.

Having called the attention of our readers to this work, we may perhaps be expected to furnish a particular account of its contents. We have mentioned it, indeed, chiefly because we think it worthy of a more emphatic notice than could well be given to it in a catalogue of recent publications, and because we wish to let the public know what the signs of the times are in the great officina of the learned world. Still we are not unwilling to present an outline of the author's argument. Let it be premised, however, that it is impossible, in such a sketch, to exhibit those qualities which give the work its distinctive excellence. Those qualities are learning, ingenuity, and judgment, displayed for the most part in the detection of plausible fallacies and covert falsehood. Those who would estimate the author's powers, therefore, must read his arguments at length and in detail. We shall attempt no more than to give the substance of such parts as will admit of condensation, without servile adherence to the order or terms of the original.

To destroy the credit of the book of Daniel, has been all along a favourite object with the foes of revelation, whether open or disguised; pagans, deists, or neologists. All the attacks upon it have, indeed, proceeded from that quarter. The Jewish Synagogue and the Orthodox Church, have, with one consent, received it as a part of revelation. Bertholdt has attempted, it is true, to show, by quotations from the Talmud and from Origen, that the book was of old rejected, both by Jews and Christians. That no such conclusion can be fairly drawn from the expressions cited, Dr. Hengstenberg has clearly shown, (pp. 2, 3.)

In the early part of the 18th century, Edward Wells asserted that the first chapter was written after Daniel's death. Sir Isaac Newton and Beausobre went still further, and denied the *genuineness* of the first six chapters, asserting, however, in the strongest terms, the divine authority of the whole. These we believe, are the only exceptions to the striking unanimity which has prevailed among the friends of revelation. We must look elsewhere, then, for the desperate attempts which have been made to overthrow this strong prophetic pillar. Porphyry, who wrote in the third century,

VOL. IV. No. I.—G

filled one of his fifteen books against Christianity, with an attempt to prove that the pretended book of Daniel was written in Greek, in the days of Antiochus Epiphanes. He was answered by Eusebius, Methodius, Apollinarius, and Jerome. To the latter we owe the preservation of such fragments as continue extant, the work itself having been burnt by order of the Emperor.

The English deist, Collins, was the first in modern times, who undertook to overthrow the credit of this book; for Hobbes and Spinoza went no further than to intimate their doubts. Collins, however, had not learning for the task. The age of *learned* skepticism had not yet arrived. Even Sember, who stands next upon the list of adversaries, argues altogether from the singular position, that the book was wholly void of moral and religious value!

John David Michaelis was the first who made it a learned controversy. He was very far, however, from adopting Sember's sentiments. He questions the genuineness of four chapters only (iii.—vi.) and candidly confesses, with respect to them, that the further he examined, the less he felt disposed to doubt. The divine authority of the other chapters he explicitly admits.

Eichhorn went further; yet even he, in the earlier editions of his introduction, rejects the first six chapters only. Hezel maintains the same opinion, and distinctly grants, that as a witness in behalf of revelation, Daniel may be called the most important of the prophets.

The first assailant of the book of Daniel who boldly took his stand upon the ground of rationalism, was Corrodi; and on that same ground stand all who have succeeded him—Bertholdt, Griesinger, Gesenius, Bleek, de Wette, Kirms. It deserves to be recorded, too, that no sooner did Corrodi take this step, than Eichhorn doffed his mask, and went to all lengths with the rest. *Facilis descensus Averni!*

These enemies of the truth differed among themselves (as might have been expected) in relation to two points, the *design* of the book, and the *number* of its authors. To the former we shall have occasion to allude anon. The latter we may spare ourselves the trouble of discussing. No writer since Bertholdt, (who, with true German sagacity, detected the indicia of NINE different authors) has been absurd or bold enough to follow in his train. Gesenius, de Wette, Bleek, and Kirms, not only *admit* the unity of the book, but *prove*

it: thereby furnishing us with arguments, not on that point merely, but in support of the very doctrine which they wrote to overthrow.

We have already mentioned some of those who answered Porphyry. The principal modern writers on the same side, are Luderwald, Studlin, (who changed his mind, however, more than once, and at the best, is only half-way in the right,) Jahn, (who has been the most conspicuous champion of the orthodox opinion) and Dereser, who adopts and vindicates the principles of Jahn. To these might be added many valuable articles in literary journals, both in Germany and Holland.

The grounds on which the genuineness of the book of Daniel has been questioned or denied, are chiefly these:

I. The occurrence of Greek words which indicate, it is said, a period not earlier, at the furthest, than the middle of the reign of Darius Hystaspis, when Daniel could not have been living.

Of these words Bertholdt reckons ten. Four of them have, by later critics, been traced to the old Persian—and Gesenius himself maintains, that the Chaldees and Assyrians were of Medo-Persian origin. Another of the ten is admitted by the same distinguished scholar to be Syriac. The remaining four are the names of musical instruments occurring in the fifth verse of the third chapter. The similarity of these to certain Greek words, may be accounted for in either of three ways. 1. From the ancient intercourse between the Greeks and Babylonians, mentioned by Strabo, Quintus Curtius, and Berosus. 2. On the supposition that the Shemitish and Greek languages bore a common relation to an older tongue. 3. On the supposition, that the names of musical instruments were in the first instance onomapoetic, and might therefore be analogous in languages totally distinct.

Nothing more need be added than a statement of the fact, that the latest writer, on the wrong side of the question, (Kirms) has yielded this whole ground of opposition as untenable.

II. The Hebrew of this book, it is asserted, is too impure for its alleged antiquity. Bertholdt, who is the author of this charge, attempts no proof of it, but merely expresses a vague hope that future critics will supply a demonstration. In this he has been sadly disappointed. Bleek observes very justly, that the relics of that period are too scanty to enable us to draw so bold an inference. Gesenius places this book in

the same rank as to language, with Esther, Chronicles, Jonah, and Ecclesiastes—one degree only below Ezra, Nehemiah, Zechariah, Malachi—and one above Ezekiel, whom he explicitly asserts to be the most incorrect and anomalous of all. Now if Ezekiel, who, though an exile, was surrounded by the other captured Jews, and had thus an opportunity and motive to preserve his native language, is so very incorrect, how can we be surprised that Daniel, an officer of state, compelled *ex officio* to employ another language, and cut off from the society of other Hebrews, should exhibit the same fault, though in a less degree? Still greater was the difference between his situation and that of Ezra, Nehemiah, Haggai, and Zechariah, residing in Judea, where the language, though declining, was not yet extinct. From these considerations, it is also clear, that no more probability attaches to the theory of this book's being written by a Jew of Palestine, in the days of the Maccabees, than to that of its being written, as we hold, by Daniel. For the impurity complained of is no more accounted for by the circumstances of such a Jew, in regard to time and place, than by Daniel's circumstances at the court of Babylon.

III. A third argument is founded on the fact, that Daniel is not mentioned by the Son of Sirach, when eulogizing the worthies of his nation. If this proves any thing, it proves too much. It proves that no such man as Daniel ever lived—nor Ezra, nor Mordecai, nor any of the minor Prophets—none of whom are mentioned.

The credit of this notable argument belongs to Bleek. None of his predecessors lay the slightest stress upon the fact alluded to.

IV. A fourth objection is, that the book of Daniel stands near the end of the Hagiographa, and not among the Prophets.

This circumstance, Bertholdt explains by saying, that this third division of the Old Testament was not formed until after the other two were closed. The compilers, or authors of the canon, he supposes, intended to make two great classes, the law and the prophets. The books of Joshua, Judges, Samuel, and Kings, were included in the second, merely because there was no third. A third was eventually formed to receive those writings which afterwards laid claim to inspiration.

To this explanation, Hengstenberg objects, that it rests on mere assumptions, and is flatly contradicted by all Jewish.

authorities. His own solution may be briefly stated thus: The distinction between the Prophets and the Hagiographa, is not of a chronological kind at all, but is founded on the peculiar character and office of the writers. The prophetic *gift* must be discriminated from the prophetic *office*. The one was common to all who were inspired; the latter to the regular, official Prophets, who communicated the divine will to the Jewish nation. The books written by these Prophets, as such, formed the second great division. The third, our author thinks, contains the unofficial prophecies. Why else should Jeremiah's Lamentations be disjoined from his Prophecies?

As to the relative position of the book among the Hagiographa, it evidently proves neither one thing nor another; as the book of Ezra is placed *after* it, and a slight inspection shows that no regard was had to date in the arrangement of the parts.

V. To the argument derived from the contempt with which the authors of the Talmud and the modern Jews are said to regard the book of Daniel, our author replies that the Talmudists have been misapprehended, and that the modern Jewish prejudice has naturally sprung from their hatred to the Gospel, and whatever goes to prove its authenticity.

VI. A sixth argument is founded on the words of the book itself. "In the first year of his reign, I, Daniel, understood by *books*, the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." (Dan. ix. 2.) The Hebrew word translated *books*, has the article prefixed. This, Bleek considers as synonymous with *biblia* or *the Scriptures*, and a decisive proof that the Old Testament canon was already closed, and in the hands of the writer of this book.

To this it may be replied: 1. That we have no proof of these *books* containing any other matter than the prophecies of Jeremiah. 2. That the technical term in use among the later Jews to designate the canon, was not "the books," but "the writings." 3. That the supposititious forger of the book of Daniel never would have hinted at the canon's being closed, when his very object was to have his book included in it. 4. That before the adjustment of the canon, there were private collections of the sacred books, as appears not only from the nature of the case, but from the fact, that Jeremiah quotes and imitates Moses, Isaiah, Obadiah, and Micah, a circum-

stance admitted both by Eichhorn and de Wette. These reasons are, we think, sufficient, without appealing, as Pareau does, to the Jewish tradition, that the sacred books were secured by Jeremiah before the burning of the temple, and entrusted to the care of Daniel.

VII. The lavish expenditure of signs and wonders, without any apparent object,\* has been carped at as unworthy of the Deity.

It is worthy of remark, that one of those who urge this difficulty, has supplied an answer. This is Griesinger, who innocently observes, that no better reason seems assignable for all these miracles, than a disposition to exalt Jehovah above other gods! Can a better be desired? It is true, the adversaries still object, *cui bono?* We need only condense our author's three replies into as many sentences. 1. That the faith and hope of the exiles might be maintained. 2. That a way might be opened for their restoration. 3. That the heathen might be awed into forbearance and respect towards God's peculiar people.

VIII. It is alleged, that the book contains historical inaccuracies. The grossest of these is said to be the statement in the first two verses in the eighth chapter. Bertholdt's objections are—that Elam is mentioned as a province of the Babylonish empire, in which Daniel acted as a royal officer, (v. 27) whereas it was a province of the Median empire, as appears from Isaiah, xxi. 2, and Jeremiah, xxv. 5. 2. That a palace is spoken of at Shushan, whereas the palace there was built by Darius Hystaspis, as appears from Pliny.† 3. That the name *Shushan* itself, (which signifies a *lily*) was not given until long after Darius, and was intended to express the beauty of the edifices which that prince erected.

To these objections, Dr. H. replies: 1. That the subjection of Elam by the Chaldees is predicted by Jeremiah (xlix. 34,) and the fulfilment of the prophecy recorded by Ezekiel, (xxxii. 24.) The prediction quoted by Bertholdt, (Jer. xxv. 5.) represents Elam, not as a province of Media, but as an independent monarchy, and intimates its overthrow. This prophecy was uttered in the first year of Nebuchadnezzar's reign, that of Daniel in the third of Belshazzar's. But even admitting the assertion of the adversary, there is no departure

\* Die zwecklose Verschwendung von Wundern. *Bertholdt.*

† Hist. Nat. vi. 26.

from the truth of history. Daniel was at Shushan only "in a vision," as appears from a strict translation of the passage. The scene of his vision, so to speak, was there, because Shushan was to be the capital of the empire whose fortunes he foresaw. 2. Pliny's statement as to the building of the palace, and indeed the whole city, by Darius Hystaspis, is contradicted by all Greek and Oriental writers, who represent it as extremely ancient. 3. Athenæus and others state that the city was called *Shushan*, from the multitude of lilies growing in that region, a fact reconcilable with any date whatever.

Another passage which has been objected to, is what de Wette calls the laughable description (in ch. vi.) of a lion's den like a cistern, with a stone to close the orifice. We know nothing about the lion's dens in that part of the world; but we know, that in Fez and Morocco, they are subterraneous, and that criminals are often thrown into them.\* Who knows how large the stone was in the case before us?

A third objection of the same kind is, that Belshazzar is represented (Dan. v. 11, 13, 18, 22,) as the son of Nebuchadnezzar, whereas, according to profane historians, he was his fourth successor. No fact is more familiar, than that *father* denotes an *ancestor*, *son* a *descendant*.

The other historical objections which our author notices, are, that Cyaxares II. is by Daniel called Darius—and that in the first verse of the first chapter, Jerusalem is said to have been taken by Nebuchadnezzar, in the third year of Jehoiakim, while it appears from Jer. xlvi. 1, that the battle of Carchemish, which must have preceded that event, occurred in the fourth year of Jehoiakim, and from Jer. xxv. 1, that this same fourth year was the first of Nebuchadnezzar. Our author's solution of these difficulties carries him so far into minutiae that we can neither follow copy nor abridge his argument. Suffice it to say, that it is wholly satisfactory, and exhibits in a strong light his critical sagacity, his learning, and his judgment.

IX. The inconsistencies and contradictions charged upon the book of Daniel by Bertholdt, as shown by our author, and indeed admitted by most later writers, to be merely apparent, it would, in truth, be passing strange, that so

\* See the accounts quoted by Jahn (Archæol II. 2. p. 355) and Rosenmüller, (Arc. N. Mosenland, iv. 1084.)

ingenious an impostor should have been betrayed into gross self-contradictions. The last verse of the first chapter has been represented as at variance with the first verse of the tenth, as though the former intimated that he lived no longer! A similar objection has been founded on Belshazzar's not knowing Daniel (v. 14,) who had been exalted to such honour by Nebuchadnezzar (ii. 48, 49,) a circumstance explained by the very characters of the prophet and the king, which were too opposite to admit of intimacy. Daniel would naturally stand aloof from so debauched a court.

Again, the indefatigable adversary asks, how could Nebuchadnezzar be ignorant (iii. 14) whether the Hebrews served his God, when he had himself (ii. 47) acknowledged their's to be a God of Gods and Lord of Lords? This inconsistency, as Dr. H. observes, is chargeable not upon the sacred writer, but upon the heathen king. His former acknowledgment resulted not from a change of heart, but from astonishment and terror—a distinction which the psychology of rationalists knows nothing of. The same may be said of the objection started to the diverse exhibitions of this same king's character in the first three chapters and the fourth.

X. The next class of objections comprehend those founded on alleged improbabilities and incongruities, more or less minute. Our author, instead of contenting himself with a general refutation or reply to these attacks, very wisely enters into the details, follows the adversary step by step, through each successive chapter, and exposes the futility and falsehood of his arguments. This part of the work, comprising sixty pages of minute discussion, important as it is, we of course must leave untouched. The student who is able to make use of the original, will find himself rewarded for the pains he may bestow upon it; and the English reader will in time, we trust, be furnished with the substance and results, (if not the form) of Dr. Hengstenberg's vindiciæ.

XI. It has also been objected to this book, that opinions and usages are mentioned in it, which are clearly modern, that is of later date than that claimed for the book itself. One instance which has been adduced is Dan. vi. 11: "Now when Daniel knew that the writing was signed, he went into his house, and his windows being open *in his chamber toward Jerusalem*, he kneeled upon his knees *three times a day*, and prayed, and gave thanks to his God as he did aforetime."



Here, says the objector, are allusions to three modern customs—that of praying towards Jerusalem—that of praying thrice a day—and that of having a chamber appropriated to prayer. Our author meets the objections with a negative. That the first was an ancient practice, he thinks, is susceptible of proof from Scripture. The law of Moses required all sacrifices to be offered at the place which the Lord should choose “to put his name there.” (Deut. xii. 5, 6.) Prayer would of course accompany oblation. “Their burnt offerings,” says the Lord by the mouth of Isaiah, “and their sacrifices shall be accepted upon my altar; for mine house shall be called a *house of prayer* for all people.” (Isa. lvi. 7.) “In thy fear,” says David, “will I worship *toward thy holy temple*.” (Ps. v. 7. cxxxviii. 2.) “I lift up my hands *toward thy holy oracle*.” (xxviii. 2.) Now, if in the temple prayer was offered toward the oracle or sanctuary, and in the city toward the temple, surely those who were out of the city, whether far or near, would be likely to offer theirs toward Jerusalem itself. “If thy people,” says Solomon in his dedicatory prayer, “go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the Lord *toward the city* which thou hast chosen, and *toward the house* that I have built for thy name, then hear thou in heaven,” &c. (1 Kings, viii. 44.) Nor would the practice cease, because the temple was destroyed. Its very site was regarded by the Jews as holy. “Remember this mount Sion, wherein thou hast dwelt. They have set thy sanctuary on fire,” &c. (Ps. lxxiv. 2, 7.)

As to the custom of praying thrice a day, it is so natural, that we find it among those with whom the Jews could have had no intercourse, the Brahmins for example. And what says David? “Evening and morning and at noon, will I pray and cry aloud.” (Ps. lv. 17.)

As to the third particular, it rests upon mere assumption. There is nothing said about a chamber used exclusively for devotional purposes; and if there was, there can be no ground for the assertion, that this was an invention of the later Jewish formalists. Our Lord commands his disciples to go into their closets, and not to pray in public, like the Pharisees. (Matth. vi.) On the other hand, David “went up to the chamber over the gate,” if not to pray, at least to vent his grief, (2 Sam. xviii. 33,) and Elijah went “into a loft” and “cried

VOL. IV. No. I.—H

unto the Lord." (1 Kings xvii. 20.) Was this a modern pharisaical invention, as affirmed by Bertholdt?

The advice of Daniel to Nebuchadnezzar, (iv. 27,) is represented by Bertholdt as ascribing an efficacy to alms-giving, which was never dreamed of in the days of old. He translates the verse—"Buy off (compensate or atone for) thy sins by gifts, and thy guilt by doing good to the poor." Dr. Hengstenberg shows clearly that the true sense is that which our own translation gives—"Break off thy sins by righteousness, and thine iniquities by showing mercy to the poor." The adversary has the credit, therefore, not of the objection only, but of the fault objected to!

A similar objection has been raised by Gramberg, in relation to the doctrine of *meritorious* fasting, as implied in ch. ix. That religious fasting was a most ancient usage of the Jews, any compend of biblical antiquities will show. That the popish notion of merit should be found in a passage where such words as these occur—"we do not present our supplications before thee for our righteousness, but for thy great mercies"\*—argues something rather worse than inadvertence in the caviller who finds it there.

Our limits will not suffer us to enter into an examination of the other alleged anachronisms, which our author mentions. They relate to allusions which the prophet makes to the dispersion of the Jews, the reign of Messiah, and the ministry of angels. This portion of the work is very interesting, as it furnishes the author with an opportunity of showing how impossible it is to understand or explain the Scriptures on the principles of rationalism, and at the same time how clear a light is shed upon the Old Testament, by a simple reception of the doctrine that it all has reference to a promised Saviour.

XII. No ground of objection has been more insisted on, than the extraordinary precision of the prophecies of Daniel as to time, place, and circumstances—a peculiarity which, it is said, distinguishes it wholly from all other prophecies.

The substance of our author's very copious refutation is, that circumstantial accuracy is not confined exclusively to Daniel's prophecies; in proof of which, he cites many cases from the other prophets—that we find condensed and accumulated here, the same sort of predictions which we find de-

\* Dan. ix. 18.

tached and scattered in the others—that Daniel's predictions have not the air of history, for they require a knowledge of the history in order to be understood—that the character of prophecy varied with the exigencies of the Jewish nation, being brief and obscure when they were in prosperity, and more explicit when they needed consolation;—lastly, that the great difference between Daniel's prophecies and those of other prophets, is a difference of style: theirs are poetical and his prosaic; which of itself accounts for much that is objected to.

XIII. Our author next considers an objection raised by Porphyry, and echoed by his modern satellites, to wit: that all the clear, definite predictions in this book, which are verified by history, reach merely to Antiochus Epiphanes, while beyond that, nothing is foretold precisely, but the subversion of all thrones, the resurrection, and the reign of the Messiah; as if the writer expected these events to follow the death of Antiochus immediately. Why, it has been asked, this strange limitation, if not because the book was written during that king's reign?

Here, too, our author enters into a detail, affording new proofs of his learning and his critical sagacity. We cannot even help our readers to a rapid glance at his ingenious argument, but must content ourselves with stating very briefly the amount of it in two propositions.

1. Admitting the fact asserted, there would be no valid ground for the conclusions stated. The gift of prophecy was not a *habitus infusus*, subjected to the judgment and volition of the prophet, but a specific inspiration as to certain things, controlled and controllable by none but Him who gave it. It was very common for a Prophet's view to be confined to certain periods, according to the exigencies of the chosen people. There was scarcely an event of moment, from the beginning of Jeremiah's ministry to the return of the captive Jews, which he did not explicitly foretell. Beyond that point, there is nothing definite. To Isaiah, the space between the return from exile and the Saviour's advent, seems to have been, as Dr. H. expresses it, a *terra incognita*, though so much before and after was revealed to him with wonderful distinctness. The transition from proximate to more remote events, too, so far from being an anomalous peculiarity of Daniel, was the ordinary usage of the Prophets. All of them studiously connect the deliverance from exile with the final

deliverance of all God's people, and the temporal judgments threatened to the Jews, with the awful judgment of the last great day. A very obvious and familiar instance is our Lord's prediction of the downfall of Jerusalem.

2. The assertion, upon which the objection rests, is not a true one. The book does contain distinct predictions of events long posterior to the date assigned. The time of Christ's appearing, his death, and the destruction of Jerusalem, are all foretold in the ninth chapter. Our author also undertakes to vindicate the old interpretation of the golden image in the seventh chapter, which makes the last empire symbolized to be the Roman—in opposition to the new interpretation of Eichhorn and de Wette, according to which it was the Macedonian empire. In addition to other arguments, he cites the unanimous consent of Jews and early Christians; and proves, particularly from Josephus, that these prophecies were instrumental in exciting the rebellions of the Jews against the Romans.

XIV. Having despatched the weightier matters urged in opposition, our author closes this part of the subject by a summary settlement of several minor cavils, such as these—coincidences with the books of Maccabees—symptoms of the peculiar national pride of the Jews—the want of a moral—and the praises lavished upon Daniel himself. To the refuting of these arguments ten pages are devoted. We shall content ourselves with saying in as many words, that the author of Maccabees had read the book of Daniel—that the Jewish spirit complained of, runs through all the Scriptures—that a book which demonstrates that Jehovah is omnipotent and faithful to his promises, *must* have a moral—and that Daniel goes no further in self-praise than Paul or Moses.

The arguments, of which we have attempted to give something like an abstract, might justly be considered as determining the controversy. But our author, not contented with this negative demonstration, proceeds to adduce what he regards as positive proof of the correctness of his doctrine.

1. The first witness called, is the writer of the book himself. That he wished it to be regarded as the work of Daniel, is apparent from the use of the first person in so many cases, (vii. 28—viii. 2, 15, 27—ix. 2—x. 1. This is indeed admitted, in relation to the last six chapters, even by those who argue that the first six must be from another hand, because Daniel is there mentioned in the third person. That this by

no means follows, is evidenced by citations from the other Prophets. Hosea, in the first chapter, uses the third person, in the next two, the first. In the seventh chapter of Amos, that Prophet for the most part uses the first person; in the twelfth and fourteenth verses, he employs the third. To these may be added Isaiah xxxvi—xxxix. and Ezekiel i. 1—3. The objection, that no reason can be given for the change of persons in the book of Daniel, has been answered by Gesenius, who states it as a general rule, with very few exceptions, that the first person is used in actual prophecy, the third in matters that are properly historical. This is apparent from the texts before referred to, and from the practice of the Apostle John, in his Gospel and Apocalypse. To add one other argument, is it not clear, that if the first six chapters were a forgery, their author would have carefully avoided the third person? Most minds will probably be satisfied with knowing, that the author of the book, whoever he was, has represented it as Daniel's composition. This, however, is not enough for a rationalist. Eichhorn and Bertholdt maintain that the writer no more designed it to be looked upon as Daniel's, than Cicero designed, the speeches, in his dialogues to pass for the *ipsissima verba* of the speakers introduced—and that the whole book is nothing but an innocent attempt to clothe plain history in a poetic or romantic garb, with a historical preface intended to give an air of reality to the contrivance. Does such a hypothesis need any refutation? It may in Germany, but not with us.

While these learned Thebans would persuade us, that the book of Daniel is a mere jeu d'esprit, Gesenius, de Wette, Bleek, and Kirms, hold it up to our abhorrence as a *pious fraud*—a deliberate attempt to palm a forgery upon the Jewish people as the work of Daniel, with the laudable design, indeed, of strengthening their faith and confirming their obedience. To any but a rationalist, the whole spirit, tendency, and aspect of the book, will give the lie to this poor calumny, even without the aid of that historical and critical proof which exists in such abundance.

2. A second argument in favour of our doctrine may be drawn from the reception of this book into the canon. This leads our author into an inquiry, as to the formation of the canon, which he pursues with much ability. In opposition to the neological opinion, that the canon was formed gradually, and not wholly closed till about 150 years before Christ,

he maintains, that it was completed in the days of Ezra, Nehemiah, and the contemporary prophets, Haggai, Zechariah, and Malachi. This he proves from the direct testimony of Josephus, the Rabbins, and the fathers of the Church—from the fact, that after the date last mentioned, the sacred books are spoken of as forming one collection—from the threefold division spoken of before\*—and from the strong presumption furnished by the nature of the case, the condition of the Jews returned from exile, and their pressing need of an authoritative compilation.

3. Not only does this book represent itself as Daniel's composition; not only was it received as such by Ezra and his inspired contemporaries. This is high authority, but we have higher still, that of Christ and his Apostles. It is worthy of remark, that the divine authority of no book in the Old Testament is more distinctly recognized in the New, than that of the disputed book in question. Nothing can well be more explicit than the words of Christ in Matth. xxiv. 15, "When ye shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.)" Our author enters at some length into the question, whether the words in the parenthesis are the words of our Lord or the evangelist. Upon this something depends, for accordingly as this point is determined, the word *read* has for its object the gospel of Matthew, or the prophecy of Daniel. Our author concludes that they were spoken by our Lord, for which he gives his reasons in detail. He then argues from the whole passage thus: Christ recognizes Daniel as a prophet, and speaks of reading him, as though his hearers were in possession of that prophet's writings, and moreover represents a passage from those writings as a prediction yet to be fulfilled. This is certainly strong proof, and we think that our author has successfully encountered all attempts to weaken it. To confirm his position that the Saviour regarded Daniel as a prophet, and his writings as authentic, he states, that the phrase, Son of Man, so constantly occurring, has an obvious reference to Dan. vii. 13—and that between such passages as Matth. x. 23, xvi. 27, 28, xix. 28, xxiv. 30, xxv. 31, xxvi. 64, John v. 27, on the one hand, and Dan. vii. 13, 14, 26, 27, on the other, there is a coincidence too striking to be thought fortuitous.

\* See page 52.

Dr. H. extends the parallel to the Epistles. We can do no more than mention the correspondent passages, 1 Pet i. 10—12, he compares with Dan. xii. 8, 2 Thess. i. ii., with Dan. ix.—1 Cor. vi. 2, with Dan. vii. 22, ix. 18—Phil. ii. 9—11, with Dan. vii. 13, 14—Acts vii. 56, with the same. The allusion in Heb. xi. 33, 34, requires no comment.

Two neological difficulties here present themselves. Staßlin suggests that all the allusions are to the last six chapters. True, but we have the clearest evidence that, in the time of Christ, the two parts were extant, and regarded as one book. Corrodi asks, why no use was made of Daniel to prove that Jesus was the Christ? Dr. H. replies, because his prophecies, with one exception, relate to the second advent, and that the one excepted passage has been actually cited in the very way suggested.

4. But we are not without proof that this book was actually extant before the days of the Maccabees. The leading witness of this fact is Josephus, whose account of Alexander the Great's visit to Jerusalem, is well known. Our readers will recollect that, in that narrative, the book of Daniel is expressly said to have been shown to the conqueror, who seemed much gratified with its alleged prediction of himself, and expressed his satisfaction by unwonted favours to the holy city and the Jewish nation.

The truth of this story has, of course, been questioned, and our author therefore enters into a detailed defence of it. We admire the ability with which he treats his subject, and concur in his conclusion, that the statement of Josephus is in itself highly probable, and abundantly confirmed by external evidence. He observes very justly, that it is not necessary for the support of his argument, to assert the truth of every thing said on the alleged occasion, by Alexander on the one hand, or the High Priest on the other. An attempt has been made to set aside the narrative, by sneering at the dreams there spoken of, as if the whole story was on that account a superstitious tale. But even admitting, that the High Priest merely flattered his redoubted guest, and that the latter merely gratified his vanity by listening to fictions, is it not still very likely that a book like that of Daniel, if it did exist, would be exhibited, to aid at least in carrying on the joke? Besides, the same fact is mentioned or alluded to, by Arrian, Pliny, and Hecataeus, of Abdera. And indeed, the supposition of some such occurrence appears necessary, to account for

facts which have never been disputed, especially the extraordinary favour which was certainly exhibited by Alexander to the Jews. We shall only add, that the minutiae of the story are in perfect keeping with the Macedonian's character, and harmonize completely with incidental statements of historians which have no direct reference to this event. Here, as elsewhere, Dr. Hengstenberg goes into a learned and minute investigation of the subject.

Another argument is founded on 1 Maccab. ii. 59, 60. where facts recorded by this Prophet are alluded to. One or two other arguments are built upon certain minute criticisms of the Septuagint and the first book of Maccabees, of which we can only say, that, such as they are, they lead directly to the same conclusion as those already stated, viz: that before the time of the Maccabees, our book of Daniel was in circulation.

5. Besides the external evidence already glanced at, there is internal evidence no less conclusive. As such we may mention the peculiarities of the language. Every biblical student is aware, that the book of Daniel is composed partly in Hebrew, and partly in Chaldee. On this fact Bertholdt built his foolish theory of a plurality of writers, a theory disproved by the simple circumstance that the change of dialect takes place in the midst of indivisible passages. It is evident, indeed, to every scholar who examines the original, that some one must have written it, to whom the two languages were equally familiar. Now this agrees exactly with the history of Daniel, whose native tongue was Hebrew, but who was compelled, by his early captivity, and his official situation, to become familiar with the other dialect. This happy coincidence might seem sufficient, but our author carries out the proof still further, by a nice examination of the Prophet's Chaldee diction. He states it as the result of his personal researches, not only that the Chaldee of this book is so full of Hebraisms, that it could not have been written, as has been asserted, at a time when Hebrew had been *wholly* superseded, in the usage of the Jews, by the language of their conquerors—but also, that it approaches vastly nearer to the Chaldee used by Ezra, than to that in which the Targums are composed. This is the substance of the argument. The minor disquisitions into which it leads the author, though by no means without interest and value, we of course must let alone.



6. The next item of internal evidence is the extraordinary accuracy which this book exhibits in its historical statements and allusions. We shall merely hint at some of the specifications given by our author in detail.

The first chapters represent Daniel as having attained, while yet a young man, an extensive reputation for extraordinary wisdom and devotion to his God. How satisfactorily does this explain the language of Ezekiel, his contemporary and an older man. "Son of man, when the land sinneth against me, &c. though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their *righteousness*, said the Lord God." (Ezek. xiv. 13, 14.) "Son of man, say unto the Prince of Tyrus, thus saith the Lord God, because thine heart is lifted up, and thou hast said I am a God, &c. thou art *wiser* than Daniel; there is no secret that they can hide from thee." (xxviii. 2, 3.) Can this praise be accounted for in any other way, than by supposing just such facts as are recorded in the Book of Daniel?

The truth with which the characters of certain kings are drawn, deserves attention. The last king of Babylon is represented by Xenophon as an effeminate, but cruel and impious voluptuary, who put a man to death, because he missed his aim in hunting, and was guilty of innumerable other cruelties; who despised the deity, and spent his time in riotous debauchery, but was at heart a coward. Is not this Belshazzar? The same historian represents Cyaxares as weak and pliable, but of a cruel temper, easily managed for the most part, but ferocious in his anger. Is not this Darius\*—the same Darius who allowed his nobles to make laws for him, and then repented—suffered Daniel to be cast into the lion's den, and then spent a night in lamentation, and at last, in strict conformity with Xenophon's description, condemned to death, not only his false counsellors, but all their wives and children?

It is also observable, that, in this book, certain events are mentioned as a contemporary would be apt to mention them; that is, concisely, and without minute detail, as being perfectly familiar to his immediate readers. Thus we are told that Daniel survived the first year of Cyrus, a notable year in Jewish history, the year of the return from exile. Now a later writer, one for instance, in the days of the Maccabees, would

\* The difference of name is explained at length by Dr. Hengstenberg, p. 48. VOL. IV. No. I.—I

have been very likely to explain why this was mentioned as a sort of epoch.

Dr. H. adduces other cases, some of them still more striking, which we cannot notice. He also brings together, in one striking view, many coincidences as to matter of fact, between the book of Daniel, and Berosus, Abydenus, Herodotus, and others, which must likewise be passed over. There are three of his remarks, however, under this same head, which we cheerfully make room for. The first is, that in those cases where the Greek and Babylonian authorities are variant, the book of Daniel sometimes sides with one and sometimes with the other. The next is, that the force of the argument from these historic niceties depends upon the aggregate, not the detail, and cannot be destroyed by merely showing how some one or two particulars might have come to the knowledge of a later writer. The last is, that the first book of Maccabees is literally full of palpable errors in geography and history, as he distinctly shows by actual citations.

7. A distinct but analogous body of internal evidence is furnished by the accurate acquaintance which the writer of this book evinces, with the manners, usages, and institutions of the age and country in which it is alleged to have been written. The particular instances are many and minute; we shall indicate a few. Daniel never speaks of adoration being rendered to the kings of Babylon, according to the ancient, oriental usage. Why? Arrian informs us, that Cyrus was the first who received such homage, which arose from a notion that the Persian kings were incarnations of the deity. For the same reason, their decrees were esteemed irrevocable, while no such doctrine seems to have prevailed under the Chaldee monarchs. Daniel accordingly asserts no such thing of any but Darius.

The *land of Shinar* was the name used by the natives, as we learn from good authority. It occurs no where in the historical parts of Scripture, after the book of Genesis, until we meet with it in Daniel. (i. 2.) A resident in Palestine would not have thought of using it.

Nebuchadnezzar commands (i. 5.) that the young men chosen for his service should be fed from his table. That this was the oriental custom, we are informed by Ctesias and others.

Daniel and his companions, when selected for the royal service, received new names, (i. 7.) In 2 Kings xxiv. 17,

we read, that "the king of Babylon made Mattaniah king, and changed his name to Zedekiah." Two of these names, moreover, are apparently derived from those of Babylonish idols.

In Dan. ii. 5, iii. 6, there are tokens of an accurate acquaintance with the forms of capital punishment in use among the Chaldees; while in the sixth chapter, a new sort is described as usual with the Medes and Persians.

The description of the image, in the third chapter, corresponds remarkably with what is known from other sources of the Chaldee taste in sculpture; and the use of music at the worship of it, completely tallies with their well-known fondness for that art.

We find in ch. v. 2, that women were present at the royal banquet. So far was this from being usual in later times, that the Septuagint translators have expunged it from the text. And yet we know from Xenophon, that before the Persian conquest, such was indeed the practice of the Babylonian court.

On no point, however, is this minute knowledge more remarkably displayed, than in relation to the ecclesiastical and civil polity adopted by the two great dynasties which had their seat in Babylon during the life of Daniel. The distinction of ranks, the official functions, and the very titles of the ministry and priesthood, are either stated or alluded to, with a precision, which has forced even Bertholdt to confess, that some parts of the book must needs have been written on the very spot.

Upon this part of the subject Dr. Hengstenberg bestows great pains. A large space is occupied with minute etymological discussion, which we pass by to concur in his concluding interrogatory. How can knowledge so accurate, extensive, and minute, be ascribed without absurdity to any writer, at a period so late as that of the Maccabees, and in a country so remote as Palestine?

8. There are some things peculiar to the prophecies of this book, which clearly indicate that he who was the organ of them, was a *bona fide* resident in Babylon. In the earlier predictions of this book, as in Zechariah and Ezekiel, we find less poetry and more of *symbolik*, than in the pure Hebrew prophets. Every thing is designated by material emblems. Beasts are the representatives of kings and kingdoms. The imagery likewise appears cast in a gigantic mould. All this

is in accordance with the Babylonish taste, with which the Prophet was familiar, and to which the Holy Spirit condescended to accommodate his teachings. A striking confirmation of this exegesis is, that this mode of exhibition ceases suddenly and wholly with the Chaldee dynasty. The last four chapters which were written under the Mēdo-Persian domination, are without a trace of it.

Again, Daniel's visions, like those of Ezekiel, have the banks of rivers for their scene.\* Does not this imply, that the author had resided in a land of lordly streams? This minute local propriety would scarcely have been looked for in a Canaanitish forger, though writing in full view of the very "swellings of Jordan."

Again, Daniel, still like his fellow in captivity and the prophetic office, displays a chronological precision quite unknown to earlier seers, but perfectly in keeping with the character of one who had been naturalized among the great astronomers and chronologers of the old world.

9. Our author closes the whole argument with one or two minuter proofs of genuineness, which we need not copy. The weightiest of them may, for substance, be expressed in these two propositions—that the book abounds with things which would be wholly out of character, as coming from a Jew of later times—and that between the historical and prophetic parts of the book, there exists a unity, a sameness, a consistency of character, especially in relation to the writer himself, which stamps the whole as ONE, GENUINE, and AUTHENTIC.

We have read this work of Dr. Hengstenberg with unfeigned satisfaction, and we close it with a high opinion of the author's erudition, ingenuity, and love of truth. The perusal has suggested two reflections, which we are the more disposed to put on paper, for this reason, that they never could arise from a simple reading of the very meagre abstract which we have presented. There are two things, then, which have struck us very forcibly, since we began this volume. The first is the astonishing diversity of arts to which the devil has resorted for the subversion of men's souls, and the exquisite skill with which they are adapted to successive ages and conditions of society. A Nero or Domitian would, perhaps, have been amazed at the idea of suppressing Christianity by subtle

\* Dan. viii. 2—x. 4. Ezek. i. 1, 3.

speculations. Hume, in his turn, *seems* to have had no relish for Voltaire's asp-like sarcasm, or the coarseness of Tom Paine. Rousseau's infidelity is yet another compound of romance and poetry, eloquent inconsistency, and scientific paradox. All these, however, and indeed the whole herd of French and English Deists may hide their diminished heads before that most refined and sublimated form of unbelief—the pseudo-theology of modern German critics. This has incomparably more the air of truth, because it wears her outer garments, mimics her motions, and adopts her phraseology. Against a professed or reputed Deist, common sense is on its guard; but not against Doctors and Professors of Divinity. This seems to be the master-piece, this assumption of truth's colours by the pirate ships of error, this possession of truth's body by the demon of mendacity. Nor does the execution fall below the rare device. Such caution, such nicety, such tact, such remote investigations, such microscopic scrutiny, such diligent employment of "appliances and aids," such displays of candour, such rigorous adherence to established canons, in a word, such efficacious means have never been adopted in the cause of truth, as for years have been effectually and constantly employed by these Scribes and Rabbies in the Synagogue of Satan. Nothing can easily exceed the subtlety evinced by some of these ambuscades in their attacks upon the Bible. Metaphysical sophistry may unsettle the belief, or cloud the understanding; but it can soon be reduced to the standard of first principles, and is commonly, moreover, an enemy professed. But in this new warfare, there is, or seems to be, so much common ground, the foe concedes and parleys and negotiates so much, that we are perfectly bewildered. We defy any man who has been only familiar with the tactics and strategics of old fashioned infidelity, to commit himself a fortnight to such trusty guides as Eichhorn, de Wette, &c. &c. &c. and at the end of that time to tell whether his own belief is standing on its head or feet. It has been so universally the practice for the skeptic to set out by a rejection of the Scriptures, (as the word of God,) that when we find a critic not merely doing no such thing expressly, but confronting us boldly with a long array of lexicons, and grammars, expositions, illustrations, and critical apparatuses, it seems unfair to regard him with suspicion. These things may appear to have a very slight connexion with this work of Dr. Hengstenberg; but as we said before, that work has

now suggested them, although they have of course been often present to our thoughts on different occasions. He has been obliged to quote a multitude of arguments from his opponents, for the purpose of refuting them, and we are free to confess that we have been astonished at the plausibility and air of truth which some of them exhibit. It is true, that they are wanting in consistency; the same writer shifting the very basis of his reasonings, again and again, to provide for some new exigency; but it is in this very thing that their cunning is most visible. It is by breaking up the surface of a subject, so to speak, by clouding the general view, and confining the attention to detached particulars, by means of minute discussion and the parade of accuracy even in minutiae, that the object is effected. The first thing to be done in opposition to their acts, is to bring the aggregate amount of evidence in favour of the truth to bear at once upon the reader's mind—the next thing is to sweep away the particles of rubbish which, like ants or beetles, they have heaped up one by one. Both these, Dr. Hengstenberg has skilfully accomplished in relation to the highly important subject of his volume.

But it is time to name the other thing which strikes us with such force. That other thing is, the depth of the riches both of the knowledge and wisdom of God, as seen in the overruling of these very artifices, to the praise of the glory of his grace. We may perhaps be charged with treating mere contingencies as facts, and describing what at the furthest is yet future, and may never happen, as a present reality. We do believe, however, that the end of all this will be glorious—that not a grain of the dust which has been thrown into our eyes will be without its use; but that all this apparatus which the enemy has reared against the battlements of Zion, shall be finally applied to the mighty pulling down of his own strong holds. In this very book, for example, there are objections stated, which, if taken by themselves, without any sort of antidote, would shake the faith of any man. Every dark corner of antiquities, geography and history, appears to have been ransacked for the weapons of this warfare. Now, while these remain unvanquished, the effect *must* be pernicious. But only suppose the enemy disarmed, and the advantage is a glorious one. We have not only merely recovered what appeared to have been lost; we have done more. We are masters of his stores and ammunition, and have gained a vantage ground, which renders every onset irresistible. This

change in the fortunes of the fight is now begun. It was in vain to cry peace when there was no peace, by affecting to denounce all learned criticisms as a sin and folly. It was equally vain to pass the matter by, as concerning none but Germans, and arising from their idiosyncracies of intellect. The cordon was passed, and a defence was wanted. The abuse of learning calls not for ignorance, but learning well applied. A better safeguard against the biblical skepticism of the Germans, could not have been provided, than that improvement in biblical literature which has actually taken place in England and America. But to carry the war into the enemy's country, something more was necessary. It was necessary that champions for the truth should arise in the very midst of its assailants, armed with their armour, skilled in their devices. The ablest foreigner would find it hard to wield their lances and direct their darts; and against all other weapons their habergeons are impervious. Let us rejoice, then, that the providence of God has raised up some even there, to battle for the faith; and let us pray that while they are engaged in this sharp conflict, the Lord, their strength, will teach their hands to war and their fingers to fight. We have reason, likewise, to take courage from certain movements in the enemy's camp. Extreme minuteness of investigation, seems, after intoxicating some minds, to have begun to sober them again. Rosenmüller has here and there abandoned an outwork once tenaciously maintained; and the first Hebrew scholar of the day, erroneous as he is, falls very far below the pitch of infidel credulity which some of his disciples and admirers have attained. This seems to show that it is not "much learning," but the smattering of sciolists, that tends to make men mad. At any rate, we may indulge the hope that when a few more Hengstenbergs and Tholucks have arisen, the victory, even in the schools of Germany, will be confessedly upon the side of truth.

## ART. IV.—DOMESTIC MISSIONS.

1. *The Fifteenth Annual Report of the Board of Missions of the General Assembly of the Presbyterian Church.* Presented May, 1831.
2. *The Fifth Annual Report of the Home Missionary Society.* Presented May, 1831.

THESE annual reports of two very important Missionary Boards, have received, what they undoubtedly merit, a large share of public attention. It is deeply to be regretted, however, that this attention, in the minds of so many individuals, should have been connected with feelings of controversy, of ardent rivalry, and even of something allied to hostility. We have no desire to revive, much less to extend, these feelings. Much rather would we allay or terminate them, especially as we entertain the opinion that they ought never to have been excited. But the recent perusal of the reports before us, has given rise to a train of thought which we feel inclined to lay before our readers.

In reflecting on the objects and the posture of the two Boards, whose reports are before us, one of the first thoughts which arose in our minds, was that of regret and even of surprise, that either of them should ever have entertained the wish of amalgamation, or, indeed, of any other kind of official connection with the other. We will not stop to inquire with which of them a proposal of this kind originated, or by which it has been warmly and perseveringly urged: but with whomsoever it originated, or by whomsoever it was pressed, we are persuaded that, however plausible it might have, at first, appeared, and however favoured for a time by the friends of peace, a more unwise proposal was never made; whether we have respect to the prosperity and efficiency of the Boards themselves, or the amount of usefulness which they might hope, jointly or severally, to be the means of imparting to the Redeemer's kingdom.

The truth is, the ministers and members of the Presbyterian Church in the United States, are seriously divided in opinion on several questions, and among the rest, on this, viz. "Whether, in conducting Missionary operations, it is better to act by an Ecclesiastical body, or by a voluntary



association." In reference to this question, it is not easy to say on which side the majority lies. On each side, there is, undoubtedly, much piety, talent, zeal, and activity. And where conscientious men not only think differently, but feel strongly, and attach great importance to their respective opinions and feelings, there seems no possibility, without a miracle, of avoiding controversy; and controversy rendered on the one hand more ardent and impassioned, and, on the other, more mischievous and deplorable, by the very circumstance that those who are engaged in it are good men, and act on honest and deep conviction.

If we be asked with which of these disputants we agree? we answer, we do not entirely agree with either. We think both, to a certain extent, right, and both wrong. We are of the opinion, that every Church which believes her professed doctrines, and values her own peculiar order, owes it to her Master in heaven, to the cause of truth, and to herself, to endeavour to propagate, as extensively as she can, these doctrines and this order; and to do this *in her ecclesiastical capacity*. In fact, every Church, that would be faithful to the great object for which a Church was instituted, ought to consider herself as a MISSIONARY SOCIETY, bound to maintain in perfect purity, and to spread abroad to every creature, all the doctrines and institutions of Christ. That Church which contributes largely of the pecuniary means which God has given her towards the propagation of the Gospel, and the building up of Zion, and yet gives the application of these means entirely out of her own hands to an irresponsible body or bodies of men, who may or may not employ them agreeably to her wishes, may be pious, and zealous, and active; but surely cannot be considered as faithful to her own confession and testimony before men. If she does not believe her doctrine and order to be conformed to the word of God, she ought not to attempt, for one moment, to maintain them; but if she really supposes them to be founded upon, and agreeable to, the only infallible rule of faith and practice, she ought not indeed to be bigotedly or blindly attached to them; she ought not to cherish an offensive, proselyting spirit; far less ought she, with fierce and fiery zeal, or by any other indirect or unsuitable means, to attempt to enlarge her borders. But still she ought, undoubtedly, by all fair, honest, and honourable means, to endeavour to extend the reception of the influence of what she verily believes to be the truth as it is in

VOL. IV. No. I.—K

**Jesus.** Those who call this *sectarianism*, or *High Church*, plainly show that they understand neither the authorized meaning of terms, nor the nature of Christian duty. There is no question, it is true, that individuals and bodies of professing Christians, by perverting these principles, or carrying them to excess, may deserve to bear the stigma of these opprobrious names. But it is just as plain, that all enlightened and conscientious Christians, and by consequence all Churches, which are made up of individual Christians, are bound to use all means consistent with the entire exercise of Christian charity; in short, all those means which they are cordially willing should be used toward themselves, for promoting the reign of that faith and practice which they sincerely believe will be conducive to the best interests of mankind. It is beautiful, indeed, and truly edifying, to see the disciples of Christ acknowledging Christians of different evangelical denominations as brethren in Christ, communing with them, and joyfully co-operating with them in plans and efforts for spreading the Redeemer's kingdom. All this may be done without the sacrifice of a single truth or duty; nay, to the great advancement of Christian edification. But when those who consider themselves as "witnesses for God," in the midst of a crooked and perverse generation, (as all professing Christians ought to be, and to *consider* themselves,) are willing to give up every distinguishing point in their testimony, to break down every fence which excludes error, and to pronounce all steady and consistent "contending for the faith once delivered to the saints," sectarian bigotry; they may greatly applaud themselves as patterns of expanded charity; but they rather deserve the title of *latitudinarians*, and, so far as their influence extends, are but preparing the way for that liberality which really confounds truth and error.

We think, then, that we see very powerful reasons why every denomination of Christians, as such, and especially in an extended, growing, and free country like this, should have in constant and vigorous operation a Missionary system for publishing and extending their own peculiar principles, sending forth itinerant preachers, disseminating books, and planting Churches of her own order; and thus, while they are ready and liberal in contributing, as far as they are able, to the extension of the cause of Christ in general, bend their principal force toward the propagation of that pure system which

Christ has committed to his Church to be maintained and extended.

On the other hand, we are quite as well persuaded that *voluntary associations* for spreading the Gospel have been eminently useful,—may still be eminently useful,—and ought by no means to be denounced or put down. They may enlist as active, steady, and liberal coadjutors, many whom, perhaps, no ecclesiastical body could attract or engage. They may gain access to persons and places which no ecclesiastical Board could so well, or, perhaps, at all, reach. And their irresponsible and unshackled movements may prove eminently conducive to the extent, the popularity, and the vigour of their operations. We have, therefore, greatly rejoiced in the existence of such a body as the “American Home Missionary Society.” We have wished it well, have been glad to hear of its prosperity; and cannot for a moment doubt that it has been extensively useful. Thus we have thought concerning it; and thus we still think. It holds a most important place in the great operations of the present day for the conversion of the world. Important as is the Board of Missions of the General Assembly, and freely as we give to it our *first* and our *peculiar* affection, as the organ for extending that Church which we decisively prefer to any other on earth;—it by no means, in our opinion, supersedes the necessity of the Home Missionary Society. There is ample room for both and more. There is abundant need of both. And no one, it seems to us, can doubt that a much greater amount of good has been accomplished, and is likely to be accomplished by both, than by either alone. Our judgment, then, is, that both ought to be encouraged and sustained. Let each keep its proper place; let each do its appropriate work—and all will be well. There, surely, ought to be no collision in such a cause as this; and, surely, there *need* be none, if all parties, after informing themselves of the real state of facts in every part of the country, were disposed to act, in all cases, in the genuine spirit of the Gospel.

Some, indeed, have felt apprehensive that voluntary associations might become animated by such a spirit of inordinate ambition; might so encroach, and grasp, and invade, as finally either to break down those ecclesiastical Boards which are now prosperous and efficient, or so bind them to their own car, as to embarrass and enfeeble their movements, and ultimately to defeat the primary purpose for which they were

formed. Dangers of this kind have been apprehended by some from the movements of the Home Missionary Society. But surely a plan so obviously unjustifiable as this, ought not lightly to be imputed to a body of truly pious and respectable men. Such a course, on their part, would be as plainly impolitic and unwise as it would be unjust. It would be blindly indulging a spirit of present cupidity, at the certain expense of a proportional loss of influence, and consequently of power, in time to come. In our opinion, the real strength, and the ultimate consummation of the popularity and unenvied triumph of the Home Missionary Society, will be best of all consulted by her faithfully retaining that place, in truth, as well as in the public eye, which has been described:—interfering with no ecclesiastical arrangement; seeking no connexion with any ecclesiastical body; subjecting her plans and movements to no ecclesiastical stipulations. A different course, though it may promise to that Society more influence and potency at present, will assuredly engender jealousy, hostility, and strife, and tend ultimately, and at no great distance of time, to weaken and embarrass it in a manner and to a degree not now anticipated. Nay, we will be candid enough to say, that if we were capable of entertaining such projects, and were about to sketch a plan by which that Society might most speedily and surely gain a paramount influence in the United States, we should advise its conductors sacredly to act on the principles just laid down. They would thereby make more friends, create fewer enemies, excite less jealousy, and speedily gain a degree of influence over all open, candid, liberal minds, which scarcely any thing could resist.

It is earnestly to be hoped, then, that the conductors of the Home Missionary Society will, in time to come, scrupulously adopt this course: that we shall never hear more of amalgamation with the Assembly's Board of Missions; of a Joint Executive Committee beyond the mountains; or of any other device for implicating either Board with the plans and movements of the other. On some points of policy and duty we feel dubious, and as if nothing but fair experiment could indicate with certainty the wisest course; but as to the correctness of the judgment which we have expressed, we have no more doubt than we have of the truth of any mathematical axiom. And if we belonged to the Board of Direction, or to the Executive Committee of that Society, and were as *exclusively* devoted to its interests as a conscientious Christian ought to

be, we should, without ceasing, counsel all concerned to adopt the plan proposed; and should labour to convince them that a different policy, however plausible, is like that of a man who *will* be rich—who, impatient of the slow progress of moderate and reasonable gains, is *in haste to be rich*; who falls into temptation, *and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.*

We should be very sorry, then, to see the Home Missionary Society annihilated or weakened. We do most unfeignedly wish to see it grow and prosper. If we could, by a volition, double its resources and its missionaries, we should do it instantly, and with all our hearts. But we should do this, specifically, on the condition, that nothing should hereafter be said by the conductors of that Society, about an official connexion with any other Board, and more particularly with any ecclesiastical Board; but that, detached from all such agitating, and, at best, embarrassing connexions, they should hold on, with steadiness and zeal, in their appropriate course; interfering with no Church; entangling themselves with no ecclesiastical trammels; throwing no apple of discord among brethren; nor allowing others to throw one among themselves; ready to do good to all, and receive aid from all, but consenting to be implicated in the ecclesiastical movements or collisions of none.

The truth is, a voluntary association and an ecclesiastical Board do not meet and act together upon *equal terms*. The one has no other guide than the sovereign will of the associates, which may be accommodated to any alteration of circumstances, and may change every year. The other must be at all times regulated by the constitution of the ecclesiastical body to which it belongs. The one may look abroad, with all the boundless freedom of the most perfect Catholicism, regarding all evangelical denominations with equal eye, and promoting the interests of piety in the bosom of each with equal zeal. The other, in its essential nature, is appointed to watch over the spiritual concerns of a particular department of the kingdom of Christ, and forbidden by every consideration of ecclesiastical delicacy from doing any thing which might be construed as an interference with the affairs of any other denomination. Why should two such bodies be tied together? Why should two active and athletic individuals be willing to place themselves in such a situation that the one shall not be able to move without the other? Nay, that the

one may be called by both interest and duty to move at a time, and in a direction, by no means in conformity with either the inclination, the peculiar exigencies, or the duty of the other?

Besides, as was before observed, the members of the Presbyterian Church are extensively divided in opinion between ecclesiastical Boards and voluntary associations. It does not seem to be a settled point on which side the majority lies. But on whichever it may lie, one thing is certain, that the adherents to each party ought to have the opportunity of being gratified. On the one hand, those who are conscientiously persuaded that the great plans for converting the world can be best carried on by voluntary associations, surely have a right to enjoy their own opinion on this subject, and to be allowed to act accordingly. Let there be, by all means, a treasury opened upon this plan. Those who are the *exclusive* friends of the plan, will, of course, devote to its support their chief strength: and some who are not *exclusively* devoted to it—which, as we have said, is *our own case*—will yet be its decided friends, and take pleasure in helping it forward. On the other hand, those who are honestly persuaded that ecclesiastical Boards will be most likely to advance, surely and substantially, the interests of the Redeemer's kingdom, undoubtedly have quite as good a right to enjoy their opinion, and to be allowed to pursue a corresponding course. Let all agree, therefore, to gratify *them* also; to open a treasury into which *they* can conscientiously pour their offerings. Thus, although the whole religious community cannot go entirely *together*, yet all may be *suited*; all may find a body which they can cordially support; and all may be roused to feeling and activity in this great field of Christian benevolence. Whereas, all attempts to *force* together those who are not fully prepared to come and act together, like all premature and unnatural efforts to compel religious denominations to unite before they are ready for it,—do but in the end promote discord and division instead of peace.

It would truly grieve us, if voluntary associations should, by any means, become less popular and powerful in the public mind than they have heretofore been. We think, that in this case, the strength of a very important auxiliary in promoting the welfare of mankind, would be impaired. Much rather would we see them growing in extent, vigour, and popularity, stretching their operations into new regions, and making new conquests for Zion's king. But we must say, that if ever

### *Domestic Missions.*

the time shall come in which the character of associations shall be made to "stink" in the nostrils of the religious public; if ever the time shall come in which they shall be dreaded as dangerous to the peace of the Christian community, we predict it will be in consequence of their deserting their proper course, interfering with ecclesiastical bodies, disturbing ecclesiastical peace, manifesting an encroaching, and even an invading spirit, and giving too much reason to suspect that they are under the influence of a sinister ambition, rather than of disinterested benevolence.

While on this subject, we candidly avow, that we are disposed to extend these remarks much beyond the two Missionary Boards whose reports stand at the head of this article. We once entertained Utopian ideas of the feasibility and desirableness of great NATIONAL institutions, which, with perfect *unity* of character, and all-absorbing *potency* of influence, should serve for the whole United States. We were once, for example, of the opinion, that there ought to be but *one Theological Seminary for the whole Presbyterian Church*. We thought this practicable, and by far the best plan, for promoting that *homogeneousness* of character, which is a source of such great and multiplied advantages to our brethren of New-England. And we still think that, *in theory*, there is much force in many of the reasonings by which we arrived at this conclusion. Many circumstances would, no doubt, recommend this course, if the thing were practicable. BUT IT IS NOT PRACTICABLE. Neither the state of the country nor the temper of the age will admit of it. Theological peculiarities, and sectional feelings call for separate institutions. They *will* be had, and they *must* be had. And, although it cannot be denied that some serious disadvantages are incurred upon this plan; yet we can as little deny that a greater amount of Christian effort is put forth, and a much greater number of young men called into view and educated for the ministry, than there would be if there were but *one such institution* in the whole land, even if that were ever so wisely placed, and ever so attractively furnished with buildings, funds, teachers, and books.

The same principle we consider as applicable to most other classes of public institutions. The tastes of Christians, as well as others, are so diverse, that we must not expect to satisfy all with any one institution, as a great NATIONAL ONE. Our lot is cast in times of unprecedented character. There is

abroad among men, and especially among Americans, a degree of excitement, enterprize, impatience of control, and zeal for physical, intellectual, and moral improvement, which must, and will, without a miracle to oppose it, have its course. And it ought to be permitted to have its course; or rather every friend of man ought to help it on, taking care, in every case, as far as possible, to give it a wise and hallowed direction, and to guard against those excesses and deviations in a good cause, to which a zeal, without knowledge, is continually prone. In this career, institutions of the same kind will be apt to be too much multiplied. We cannot constrain all to unite in sustaining any *one*. Different localities or feelings, as we said, will call new ones into being. This is an evil; but it cannot be prevented without a course of procedure which would be a still greater evil. The whole concern will find its level. Time and experience will bring the claims of each to the test. And the true *policy*, as well as *duty* of each, is not to attempt to interfere with the others. Such as most perfectly stand aloof from all interference of this kind, will be most likely to live and flourish. Those which are sustained by the greatest amount of public suffrage will stand; and the rest will decline, or cease to exist. To this ordeal religious institutions must be left, and ought to be left; and he who would sustain them upon any other plan, in this free country, (which, may He who sits as Governor among the nations, long continue such!) manifests very little of that sound practical wisdom which is "profitable to direct."

We would venture, then, to express the earnest hope, that between these two Boards there will, in future, be no collision. Why should there be? If their conductors were secular men, animated by a secular spirit, and of course, intent on self-aggrandizement, there might indeed be much room for collision of the most violent kind. But as we must suppose them both to be seeking, "not their own, but the things which are Jesus Christ's;" nothing, it appears to us, can be more easy than to maintain peace and amity between them. Let the conductors and agents of the Assembly's Board of Missions, be careful to ascertain, wherever they go, which those ministers and congregations are, who prefer voluntary to ecclesiastical associations, and who, of course, would rather contribute to the support of the Home Missionary Society than to them; and after ascertaining who these are, let them pass all such by, and go on to those ministers and Churches



who are known to be friendly to themselves. Let them abstain from all *complaints* against the other Board, and never hint at any *comparisons* between their own plans, movements, and missionaries, and those of the other. Let the Home Missionary Society do the same thing with scrupulous care, and never say another word, in public or private, about amalgamation or union. Let not only these Boards themselves, and their several agents, resolve to take this course, and pursue it with sacred caution; but let all the ministers, elders, and Churches, within our bounds, from this hour, determine that every part of the Church shall be left to its own free, unbiassed choice between the two Boards, and that nothing adapted to excite jealousy or to give pain, shall be willingly indulged on either side. Let this plan of procedure be conscientiously adopted, and rigorously acted upon, and then, we are verily persuaded, these two Boards may move on, each with growing vigour, popularity, and success, without interference, and without controversy. Let this be sincerely and faithfully done, and the precious cause of domestic missions, which is the cause of the purest benevolence, may be pursued with all the zeal and vigour corresponding with its unspeakable importance, and yet with such movements as shall not produce a single jar in the Presbyterian Church.

From the report of the Home Missionary Society we learn, that the number of missionaries and agents employed by the society, during the last year, was *four hundred and sixty-three*; and the number of congregations and missionary districts aided in their support, *five hundred and seventy-seven*. Of these missionaries and agents, two hundred and ninety-nine, were in commission at the commencement of the year; and the remaining one hundred and sixty-four, were new appointments during its course.

From the report of the Board of Missions of the General Assembly, it appears, that the whole number of appointments, and re-appointment of missionaries for the year preceding the date of the report was *three hundred and fourteen*; that the whole number of missionaries actually employed was *two hundred and thirty-three*; and the number of congregations and districts aided, more than *three hundred and fifty*.

This is an aggregate truly animating! We are verily persuaded, that no such account of missionary labour could have been presented, if only *one* of these Boards had existed without a rival; even if it had enjoyed the most extensive and un-

VOL. IV. No. I.—L

disputed reign in public favour. There is much in generous competition; much in the division of labour; and much, very much in those personal and sectional feelings which impel good men to do more and give more for an institution near at hand, than for even a better one at a greater distance.

---

#### ART. V.—BABINGTON ON EDUCATION.

*A Practical View of Christian Education, from the seventh London edition, by T. Babington, Esq. late member of Parliament, with a Preliminary Essay by Rev. T. H. Gallaudet. Fourth American edition.* Hartford, published by Cook & Co. 1831. pp. 212.

HAVING formed some acquaintance with this little volume, several years ago, it was with no small gratification that we recently learned a new edition had been given to the American public; and we may as well add in this place as any other, that on obtaining a copy, our gratification was not a little increased by the circumstance of the neat and inviting style of its execution.

The outward appearance of a book may be regarded by some as a small matter; but we deem it of sufficient importance to deserve remark. Indeed, if we do not mistake, the fate of a book, at least when thrown into the market unknown, often greatly depends on its outward appearance. If the paper be dark and coarse, the typographical impression obscure and irregular, and the binding rough and unsightly, it requires more philosophy than most readers possess, to dissociate these repulsive qualities from the inherent character of the book; and, consequently, there is danger, either that the book will not be read, or if read, that it will be read under the disadvantage of a most unfavourable association. But, on the contrary, when the appearance is such as to meet the eye agreeably, when the whole style of mechanical execution is neat and tasteful, a book invites attention, and at the same time gives fair promise of rewarding the attention that it secures by the pleasure and profit of the reader. Our conviction of the correctness of these remarks is strengthened by

our own experience in relation to copies of a former, and of the present edition of the volume before us.

But it is to the inherent character of the work that we wish to draw the attention of our readers. It was doubtless designed by the author exclusively for the aid of parents in training up their children in the nurture and admonition of the Lord; and yet the following outline of the particular topics embraced in the volume, and of the scope of the whole, will show that teachers of common schools, of Infant and of Sabbath schools, and, in short, all who have in any way the charge of children, may find much in these pages that is applicable to them also.

The treatise is divided into nine chapters. In the first, the author shows that, notwithstanding the paramount importance of religion, comparatively little, and a very inadequate attention is paid to the subject in a course of education, and then points out some of the causes of this delinquency.

The following extract from the beginning of this chapter and of the book, may be given as a specimen of the style and spirit of the author, as well as of his mode of treating the subject in hand:

"Most persons have occasionally met with a new mansion, showy in its appearance, and commanding a fine prospect, but destitute of that first of all requisites—good water. Captivated by the beauties of a favourite spot, and anticipating a long and happy residence in the midst of attractive domains, the gentlemen who build houses, sometimes forget that there are certain necessities of life, for the want of which none of its embellishments or honours can compensate. A similar disappointment, but of a more affecting nature, very frequently awaits the builders of that figurative house—a family of children. Their parents have taken the greatest pains to enable them to make a figure in the world; but they have neglected to use the proper means for furnishing their minds with certain items in the catalogue of qualifications for a useful, respectable, and happy life—namely, religious principles and habits. The house is erected; but alas! there is no water! That those who despise religion, should not wish the minds of their children to be imbued with it, is natural, and to be expected; and that those who, while they ostensibly acknowledge the value of religion, yet hold that the heart of man is naturally good, and that the evils which abound in the world may be ascribed to the prejudices of nurses, the reveries of enthusiasts, the craft of priests, and the tyranny of rulers, should

deem religious education almost superfluous, is by no means surprising. However, such characters would slight all my admonitions, and therefore it is in vain to address them. Those whose attention I would solicit, are decent and respectable parents, who wish to entertain those views of human nature, and of the duties of man, which the Holy Scriptures exhibit. That such persons should venture to hope that their children will perform, in subsequent life, the duties they owe to God and their fellow creatures, when little care has been taken to prepare them for this great work, is perfectly astonishing. Do we form such absurd expectations in other things? Does any man suppose that his son will be fit for any profession or business, without substantial and persevering instruction? Does he venture to send him out into the world as a lawyer, a surgeon, or a tradesman, without a long preparation, expressly calculated to qualify for the line of life to which he is destined? And yet how many fathers expect their children to maintain the character of Christians, with very little appropriate education to lead them to conquer, through divine grace, their natural aversion to God, and to become new creatures under Christ their Saviour. God does not treat man in this manner, but furnishes him, in the Scriptures, with most august and persuasive teachers, and the greatest variety of instruction and exhortation, calculated to turn him from darkness to light, and to induce him to crucify the flesh with its affections and lusts. But man, deaf to the divine voice, which says "Go and do thou likewise," and deaf also to the call even of parental affection, not seldom suffers the early years of his offspring to pass without any systematic and adequate plan of instruction and discipline, expressly calculated for the attainment of those great ends."

Judging from the impression made on our own minds, we cannot but think that any parent, on reading the entire chapter of which the above is only a single paragraph, instead of complimenting himself on any supposed measure of parental fidelity, will be constrained to confess that he has not yet begun to act on this subject, in a manner that corresponds either with the importance of the object he has in view, or with his own ordinary course of action for the attainment of an end in other things.

In the second chapter, the author confines his remarks to the period of infancy; or to the time previous to the child's being taught to read.

He animadverts with much justice and point on the erroneous course ordinarily pursued by parents and nurses during this period—shows that the child is now in a very plastic

state—that much, consequently, depends on the present treatment—that moral culture should now be commenced, and every suitable effort be made to implant the seeds of piety before a noxious growth of temper and habits, congenial to the natural heart, and often fostered and forwarded by evil management, shall spring up, to render less hopeful, if not utterly useless, any subsequent efforts for the salvation of the child.

The following extract, the beauty of which we admire, and in the sentiment of which we fully concur, while it is a fair sample of this part of the volume, affords a practical lesson to mothers and nurses which they ought carefully to learn, and at least a useful hint to teachers and governors of children, which they ought not to despise:

“ Let me appeal to every mother, who delights to view her infant as it lies in her arms, whether it does not soon begin to read “the human face divine,” to recognize her smile, and to show itself sensible of her affection in the little arts she employs to entertain it. Does it not, in no long time, return that smile, and repay her maternal caresses with looks and motions so expressive, that she cannot mistake their import? She will not doubt, then, the importance of fostering in its bosom those benevolent sympathies which delight her, by banishing from the nursery whatever is likely to counteract them. She will not tolerate in a nurse that selfish indifference to the wants of an infant, which sometimes leaves it to any accident, while she finishes her breakfast or chats with a companion. Much less will she tolerate passionate snatches and scolding names, and hard and impatient tones of voice in the management of her child. I may be pronounced fanciful; but I certainly think it would be of importance to keep sour and ill-humoured faces out of a nursery, even though such faces were not commonly accompanied by corresponding conduct. I am persuaded that I have seen a very bad effect produced by a face of this kind on the countenance and mind of an infant. Is it not reasonable to suppose, that if an infant sympathizes with a smile, it may also sympathize with a scowl, and catch somewhat of the inward disposition which distorts the features of the nurse? Thus begin the efforts of a parent to cherish all that is benevolent and affectionate in the bosom of a child, and to prevent the growth of every thing of an opposite nature. And who shall presume to assign limits to the importance of such efforts in the education of a being, whose leading disposition, if it fulfil the will of its Maker, must, both through life and through all eternity, be *love*?” pp. 35—37.

The third chapter is occupied with some general observations, in the form of counsel, designed to guard parents against certain evils, not uncommon even in Christian families. They are advised first, to be particularly on their guard against their faults and weaknesses in the presence of their children; secondly, never to make mere playthings of their children; thirdly, to consult the good of their offspring rather than their own ease in the management of their family; fourthly, in correcting a fault, to look to the heart rather than to the outward act; fifthly, to be on their guard against the little wiles and artifices which children will soon employ to obtain their ends, and with which the parent is often pleased as an early indication of extraordinary talent, not understanding that the practice is destructive of the simplicity and integrity of character on which every thing good depends; sixthly, to study consistency of system, and harmonious co-operation between the father and the mother—a recommendation than which, certainly, nothing can be more important; seventhly, to be much with their children, and to encourage them in a free and unre-served intercourse with their parents.

The following remarks from what our author says on the last particular, may serve to recommend the whole, viz.:

“The mother is much more with her children than the father, but generally, I think, not as much as she ought to be. This is the more to be lamented, because women are admirably fitted for training their offspring in the nurture and admonition of the Lord. They have a remarkably quick insight into character; and a warmth of affection, a tenderness, and a delicacy, which win the affection of others, and enable them to correct faults without giving offence, and to present Christian principles and virtues to their children in their most amiable form. I believe there has seldom been a man who had a good and amiable mother, that has not, in after life, looked back on her instructions and example with new concern and delight. Cowper’s admirable little poem on viewing his mother’s picture, touches the hearts of all of us, because it describes scenes and feelings dear to every virtuous mind: scenes and feelings of which many of us have partaken, and all wish to partake.”—pp. 64, 65.

In the next chapter the author treats of the second period of childhood, or that between the first use of a book, and the age at which children are often sent from home to public schools. He shows the vast importance of a proper attention, on the part of parents, to this period—speaks of the different

objects of education, and their relative value—of the commencement of instruction in reading—of choice of books—of tones and articulation—of the care that should be taken in the use of religious books, that their great object be constantly kept in view; of the sacred Scriptures, and some other suitable books on religion—of the use of catechisms—the committing of Scripture to memory by daily lessons, &c. &c.

The fifth chapter is properly a continuation of the preceding, and exhibits some views that ought to be most religiously regarded in the instruction of children. The following passage, at the opening of the chapter, relates to an evil, of which we have seen so much in common schools; and of the injurious effects of which, in preventing both mental and moral improvement, we are so deeply convinced, that we hardly know how to repress our indignation while speaking on the subject.

“It often happens that reading is made too mechanical. If the words are properly pronounced, and attention is paid to the stops, and the parts of the sentence are put together with tolerable propriety, the teacher rests satisfied, though the understanding of the scholar has been little employed. This is very generally the course with village-school masters”—(teachers of common schools)—“and many parents of education too nearly approach it. Even the mere reading, were this alone the object, as it often is in a school, can never be good when the mind does not thoroughly enter into the sense; but that parents whose views extend much farther, should ever acquiesce in their children’s pronouncing sentences somewhat like parrots, and missing a large portion, at least, of the information and improvement which it was the intention of the author to convey, is really surprising. When this kind of reading is permitted, I believe it is owing, in a good measure, to their not being aware, how imperfectly their little scholars understand what is so plain to themselves. The evil in question is of far greater importance than may at first appear. The child is led into a habit of reading without thinking, and of resting contented with a very confused notion of what is read. Scarcely any thing can be a greater obstacle to the acquisition of sound and useful knowledge, and of vigorous habits of investigation. If these are not acquired, the mind will generally become a prey to frivolity and intellectual idleness; and it is well, if it do not also resign itself to low pursuits and sensual indulgence.”—pp. 97, 98.

To prevent this mechanical mode of reading, the author suggests, with great propriety, that the utmost care should be

taken, as soon as a child begins to read, *to make him understand what he reads*, and to give an account of it afterwards. To this we would also add, that the child should be furnished with a facility of understanding what he reads, in the adaptation to his capacity of the first books that are put into his hands. There is an incredible number of spelling books (not less than one or two hundred different kinds) in use in this country, each designed by its author as a primary book for children; and yet there is not one among them all that is well adapted to the purpose. What can be more absurd than to put, not only long columns, but many successive pages of disconnected, and often uncommon and difficult words, into the hands of a little child as a means of teaching it to read intelligently; and who can wonder, if, after the weeks and months of drilling and drudgery that the little sufferer passes through, in these elementary exercises, it should turn out that he can now read, or, rather, repeat words with as little understanding as his teacher. It is here, in our judgment, that the foundation of a mechanical kind of reading is laid, and, consequently, here, that the correction should be first applied. Let the child begin the use of a book with *reading-lessons*, adapted to his infantile capacity—with lessons of short simple sentences, consisting of easy words, and conveying ideas of things with which he is familiar, and if the teacher know how to read himself, he will find no great difficulty in teaching his pupil to read with understanding also.

A spelling book may have its place in a course of education; but its place is certainly not the first in order. All the spelling with which a child should be occupied until he begins to read, is the spelling of the words that compose his reading-lessons.

The author further goes on, in this chapter, to show that school-lessons ought to be made to promote moral qualities—such as *obedience, regularity, attention, patience, and alacrity*; and speaks at some length of their qualities, as the happy fruits of a proper mode of education.

The sixth chapter is occupied with the subject of rewards and punishments in the education and discipline of children; and the seventh treats of example, emulation, effect of personal character of parents, &c. These subjects are ably discussed, and claim the careful attention of both parents and teachers. We fear, from what we have seen in families and schools of an angry and peevish administration of discipline,



that there is too much need of the lesson furnished in the following interesting passage:

"I cannot," says the author, "omit to mention an incident, which (thanks to God!) made a very salutary impression on me many years ago. On entering the school-room of a Moravian family, I saw, amidst some appropriate inscriptions on the wall, intended as mementos to the children, the following one put by the teacher for her own use: '*never correct in anger.*' Much might be expected in a young family where the governess was so conscious of the importance of strict watchfulness over herself, as to record, in the face of her scholars, her own condemnation, if she should ever suffer herself to be led to exercise her authority in one of its most delicate and important functions, when disqualified by a want of temper from exercising it properly. Such self-attention could not be confined to a single point, but, having entered the system, would pervade its different parts. My expectations were not disappointed. A more estimable teacher; and *better taught, better principled, more affectionate, more orderly, and more happy scholars* I think I never saw. The excellent instructress would find, in her own improvement, and in the gratification she could not fail to derive from the state of her scholars, and from their respect and love, a tenfold recompense for all her resolute self-scrutiny and self-denial. Let us follow her steps, and we may all humbly hope for a like reward."—pp. 139, 140.

But where shall we look for a school, or a family, answering the above description, in the government of which, instead of a proper regard to the above maxim, there is so much appearance of angry passion, so many scolding words, sour looks, and hasty blows, as to leave the impression on the minds of the children that no regard is had to their comfort or welfare!

In the eighth and ninth chapters, the following subjects are considered, viz. The attention that should be paid to children when not engaged in their lessons—their amusements—their behaviour to each other—quarrels among them—a domineering or a teasing spirit—selfishness and jealousy—conduct of the two sexes to each other—domestic effects in well and ill educated families contrasted—acquaintance with children of bad habits—and familiarity with servants—hardihood—moderate habits—artificial hardships—moderation favourable to elevation of character—the use of rules—preparation for

vol. iv. No. I.—M

prayer—self-examination—prayer—how long boys should be kept under domestic education—preparation for schools, &c.

In addition to the foregoing, the volume before us contains an appendix of several valuable papers, from the *Christian Observer* for the years 1813 and 1817, on topics more briefly handled in the body of the work.

From this outline it will be apparent, that our author, at least in the range of his subjects, is eminently practical; and though some of these points have become so hackneyed, that to say any thing additional may seem like saying too much, and though on others we could have wished that the writer had given greater compass to his remarks; yet we apprehend no jeopardy of reputation in proffering the opinion, that whoever reads the book will find it throughout instructive and profitable.

In order to give those who may favour this article with a perusal, a still more intimate acquaintance with the character of the work under review; and, if possible, to induce such as are under the fearful responsibility of training up children for the Lord, to read it themselves, we will briefly notice some of what appear to us its prominent excellencies.

1. *It is, in general, strictly evangelical.* The religious sentiments which it inculcates, are those which all practical and experimental Christians believe and love. We say, *in general*; but this qualification is liable to a more extensive import than we design. The exceptions are few, and perhaps most of them rather apparent than real. The author is an Episcopalian—(though he ranks in the evangelical party)—and may be supposed to entertain, and ought to be allowed to express, some views peculiar to the communion with which he is connected. He is not, however, guilty of the inconsistency of lavishing high encomiums on religion, and then, by his subsequent showing, working the conviction on our minds that he knew nothing about it.

2. One of the chief recommendations of this little volume is *the spirit which it breathes and is adapted to diffuse.* If “the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of many and good fruits”—if “the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance,” then, however harsh and censorious, however fiery and fierce the zeal that characterizes many in the age in which we live, the temper and spirit of the work before us is peculiarly Christian,

and cannot fail to command itself to those whose hearts are often fanned into holy fervour by the sweet influences of heaven.

The following brief extract, descriptive of domestic peace and harmony, will illustrate this particular, and at the same time show what every social scene would be, if thoroughly pervaded by the influence of that kind of religion which it is the object of this author to recommend.

“And can we pass on to other topics without reflecting for a few moments on the delightful spectacle of a young family living together in harmony that is seldom interrupted by contentions, overbearing conduct, rivalries, jealousies, or suspicions: a family in which contentment, love, generosity, mutual forbearance, and a spirit of mutual accommodation, founded on Christian principles, are the prominent dispositions, and in which the performance of daily duties, and the promotion and participation of the general happiness, appear to be the leading occupation? Struck with the beauty of such a scene, one who was familiar with family discord exclaimed, ‘Behold how good and how pleasant it is for brethren to dwell together in unity!’ In such a family, adversity will seldom inflict a deep or lasting wound. Many sweet drops will find their way into the bitter cup; and in no long time tears will be succeeded by smiles, and a recollection of the trial may be attended, perhaps, with not more pain than pleasure.”—p. 162, 163.

3. *It insists, with much force and frequency, on an early attention to the formation of character, and the cultivation of piety, in our offspring.* It would have this work begun, as soon as the materials for such a formation—as soon as the elements of character—begin to appear. It would have us take the child to train for the Lord while it is yet on the mother’s lap, before any adverse influence has been exerted to strengthen its inborn aversion to that which is good—it would have us become workers together with God in his ordination of praise out of the mouth of babes and sucklings. To this point, we fully agree with the author, in attaching great importance. Perhaps it is to a late beginning, rather than to any other one cause, that the frequent failure of success in the religious training of children, is attributable. The current of depraved passions and affections has become so strong, before it is attempted to be controlled, that every effort then proves unavailing.

4. The reading of this treatise has revived and strengthened

ened our conviction—and we think it must, the conviction of every one who reads it—that parents will almost certainly impress their own image on their children—that as in regard to the physical, so in regard to the moral man, the features of the parent will appear in the face of the child. The following passage will explain our meaning:

“The great Creator has ordained, that in early childhood, all the powers and faculties of man shall be placed under the guidance, and in a very great degree under the forming hand of his parents. His feelings are as ready as his intellectual powers to take the impression that may be given them. How strong are the prejudices derived from parents in early youth! When pains are taken to produce a similarity, how clearly do we see the prominent features in the manners, habits, and feelings of parents reflected in their offspring! A little gipsey is an adult gipsey in miniature. I am told that among the Gentoos a like similarity is very apparent; and I have myself been struck by it among the Quakers—a sect whom I by no means mention to dishonour. Why, may not the parent inquire, should not that which produces such striking effects among them and other classes of men, and often promotes feelings and habits adverse to good sense and propriety, to good order or to true religion, be employed in favour of the best interests of man and the glory of God? To suffer it to lie idle, is folly and sin. But in fact it will not be absolutely idle. One thing or another children will always be catching from their parents; and through the corrupt bias of human nature, they will be far more likely to catch the evil than the good: and even in copying what is innocent, if not positively good, in parents, they will be very apt to give it some turn, or associate it with some quality, which may make it subservient to evil. . . . . No one, then, can doubt the deep responsibility of every parent to make a good use of his power over the dispositions and affections of his offspring. And since in exercising that power, nothing will be so operative as his own example, how earnest should he be, that the light which shines in him may be the true light of the Gospel, purified as much as may be from every thing that may obscure or defile it!”—p. 42—44.

Of this treatise and its author, the Rev. Mr. Gallaudet, in the Preliminary Essay with which he has favoured the present edition; thus speaks—and we quote a paragraph of some length, not only because it well expresses what we should otherwise wish to say ourselves, but because Mr. G. is so favourably known to the public on the subject of education, that his recommendation can hardly fail of effect.

"This volume, containing *A Practical View of Christian Education in its early stages*, by Thomas Babington, Esq., is one of the best treatises on the subject, in our language. Its author was, not long since, if he is not still, a member of the British Parliament, and also extensively engaged in commercial transactions in the city of London. His sentiments, therefore, repugnant, as they doubtless will be, to the feelings of those who entertain vague and low views of Christian faith and practice, are not to be attributed to the narrowness of his sphere of observation or of duty; to his want of expansion of mind or refinement of feeling; to his secluded habits and ignorance of the world; or to a contracted and illiberal estimate of the doctrines and requisitions of the gospel. Nor is he a mere theorist, descanting on what *might be best*, and leaving plain, practical parents, to smile at the uselessness of his speculations. He has himself brought up a very numerous family of children, to whose education he has devoted his time and attention with an assiduity and frequency that very few men, engaged in public life, and the transactions of an extensive business, have been able to bestow upon such an object. What he says, therefore, is to be received as coming from one whose own education, of the most liberal and accomplished kind; whose situation in society, affording him the best opportunities of an enlarged acquaintance with human nature and the every day duties of life; and whose personal experience in reducing his principles to practice, or rather, in *deducing his principles from practice*; all conspire to give great weight to his opinions and advice, among all parents who regard, as they ought, not merely the temporal, but the eternal, welfare of their offspring."—p. 4, 5.

When we consider, moreover, the nature of the subject, and the peculiarly Christian character of this treatise, and reflect how little demand is made, in this age, not to say by the great mass of men, but even by the Church of God, for reading of so sober a sort, it must be regarded as an additional recommendation—and a recommendation, too, which but few books on any subject receive—that it has already passed through eleven editions, though it has been published, if we mistake not, but about as many years.

But as our object in this article is not to make a book, but to recommend one that is already made, we must not prolong our remarks. And now in conclusion, deeply sensible as we are of the importance of the religious education of the rising race, and especially at a time when the arrangements of divine Providence, and the signs of the times, seem to demand a generation prepared for the service of the Lord, we are desirous,

not only to recommend this little volume to every parent and teacher, in all the confidence of our conviction, that it is well worthy of a purchase and a perusal—yes, of oft repeated perusal—but also to suggest to every clerical reader, whether, if his judgment coincide with ours, he might not extensively serve the cause of Christian education, and consequently of the world's conversion, by recommending it from the pulpit, as well as in private, to the people of his charge.

---

ART. VI.—GOD HIMSELF THE ULTIMATE END OF  
ALL THINGS.

IT is natural to inquire, while surveying the extended works of God, *What is the ultimate end of this great and complicated system?* Some parts of it, we can easily see, were formed for others; objects that are small and insignificant, for those that are greater and more important; and again, these for others greater and more important still. The pebble and the drop were made to constitute the mountain and the river; and the mountains and the rivers to adorn and embellish the face of nature, and in a thousand ways, to minister to the wants of those who dwell on the earth. The solid earth, with all its immense quantities of matter, its diversified surface, its fertile soil, its rapid motions, its elastic atmosphere, was evidently intended to be the habitable abode of men. The extended ocean, with all its mighty expanse and unmeasured depth of waters, while it is the grand reservoir of nature, and the source of evaporation, perpetually enriching the earth with fertility and verdure, every where distributes its watery treasures for the sustenance and benefit of the numerous tribes of animated and intelligent existence. If we extend our views to the solar system, or from the solar system to the starry heavens, in these trackless regions we behold an assemblage of resplendent orbs, spacious perhaps as the sun of our own system, and all subserving the interests of unnumbered worlds, not improbably invested, like our own, with intelligence and immortality. Matter, in all its variety and magnificence, we see, is made for mind, and one portion of this great and complicated system for another.

What then is the ultimate end of *all things*? The lights of unaided reason are far from fitting us to solve this high problem; and yet, so far as we are enabled to follow them, they conduct us to the same conclusion to which we are conducted by a supernatural revelation, when it so happily and explicitly instructs us, that "The Lord hath made *all things* for himself."

When we say that God acts for the purpose of displaying abroad the perfections of his nature before the intelligent creation—when we say that God made all things for himself, we mean, that his supreme end, "is his own glory, or the most perfect gratification of his infinitely benevolent mind." The word *glory*, when applied to God, sometimes denotes the inherent and full perfection of the divine nature, and sometimes the manifestation of the divine nature in creation, providence, and grace. There is a difference between the intrinsic and the manifested excellence of the Godhead. By his intrinsic excellence, is meant his essential perfections; by his manifested excellence, is meant his essential perfections exhibited to himself and the created universe. There is a richness, a fulness of perfection which constitutes his essential glory; and there is a diffusion, a resplendency in his perfections which, if I may so speak, reflects the Deity to himself and the universe; which casts its light through all worlds, and constitutes his manifested glory. The chief excellence of God consists in his goodness. Infinite amiableness and beauty are treasured up in his perfections, because the basis of them is the most pure, permanent, universal, and perfect goodness.

*This* is the *glory* of his nature. But the intrinsic, or essential goodness of God does not admit of increase or diminution. God cannot possess more essential goodness than he does possess; and, therefore, cannot be made essentially more glorious than he is. When, therefore, we speak of God's being glorified, or of the advancement and promotion of his glory, we speak of the augmentation of his manifested excellence—of the expression, or gratification of his infinite goodness, in some of its forms and modifications. It is not incompatible with his immutability, that the exhibition he makes of his nature, should be capable of continual growth and enlargement, and that his manifested excellence should receive fresh accessions, and be continually growing more extended and more refulgent. For all that we know, the manifested glory of God is susceptible of augmentation that is perpetually pro-

gressive. In the same proportion in which the scene opens, will the true character of God be unfolded, and his perfect goodness made known. And as the drama draws to a close, and the catastrophe of the mighty plot begins to be developed, at every step of this progressive disclosure will the heart of God be acted out, the name of God magnified, the glory of God displayed abroad, and the divine goodness infinitely and forever exalted and gratified. This is what we mean when we say, that the glory of God is the ultimate end of all his conduct, and that he made all things for himself. It was that he might manifest the perfections of his nature, and thus exalt and gratify his infinite goodness.

*This is God's ultimate end.* This is the end to which all other ends are subordinate and subservient. Jehovah, the king of Israel, is "the first and the last;" he is "Alpha and Omega, the beginning and the ending;" the first cause and the last, or supreme end of all things. "Of him, and to him, and through him are all things." "All things that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, principalities, and powers, all were created by him and for him. God himself often declares in his word, that he will do, or refrain from doing, "for his own sake,"—for "his name's sake,"—"for his praise,"—"for his glory,"—and, that "in all things he may be glorified." What means the sublime declaration in the Apocalypse? "And the four beasts rest not day nor night, saying, holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory, and honour, and thanks to him that sat on the throne, who liveth forever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying, thou art worthy, O Lord, to receive glory, and honour, and power; *for thou hast created all things, and for THY PLEASURE they are, and were created!*"

Whom could God ultimately regard, in the creation of all things, except himself? Before the creation there was none other in existence but God. The motives to create must of necessity be within himself. Is it said, that future existence itself may be an end in proposing and causing it to exist? Is it said, that the excellence of his work was an inducement to create?

But for what purpose did God propose happiness? Did he



act without a motive? Or was it to express and gratify his own perfect goodness? Was it his love of happiness, his delight in happiness, that induced the purpose and the wish?

The divine glory deserves the most regard. Not only must the infinite and eternal Creator have had some end in view in the creation, but one that justifies the expressions of his omnipotence, and that is worthy of the greatest and best Being in the universe. We can conceive of many ends that might have presented themselves to his mind, but we can conceive of no supreme end short of himself, without derogating from his perfect excellence. Universal creation is but a point compared with God. Language and figures, and comparisons, are lost in the contemplation of his being and nature. The material and intellectual universe is but a faint adumbration of what God himself is, and presents a mere shadow, an emblem of his infinite perfections. All nations, all worlds, are but a "drop of the bucket," compared with him, and no more than the small vapour to the immense ocean. Immeasurable glories and blessedness belong to Him who fills immensity. The glory of the infinite God, therefore, deserves the highest regard. And, with reverence be it spoken, it became him to make this his design, as really as it becomes him to give the preference to an archangel above an insect.

The use which God actually makes of his creation, shows what end it was intended to answer. It subserves the end for which it was originally intended. And what do the Scriptures and facts declare this to be? Obviously, not the happiness of all God's creatures; for they are not all happy. Human misery stares us in the face wherever we turn our eyes. In eternity, there are, and will be greater and deeper miseries than are found in time. So that if the happiness of all God's creatures be the ultimate end of creation, most certainly the divine purpose is defeated. But facts and the Bible unite in declaring, that the use God makes of his universe is the promotion and advancement of his own glory. When we survey the works of creation, to what do we see them so really and so much subservient, as the glory of the Creator? "All thy works praise thee." "Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory." If we survey the works of Providence, what do they illustrate so clearly, as the supremacy, wisdom, goodness, power, and presence of the Almighty and efficient Ruler? What grand and deep impression do they produce on the mind, if not this, that they are

VOL. IV. No. I.—N

full of God?—that by them his name is “declared throughout all the earth”—and that through them men “may know that he is the Lord?” It will not be doubted that the glory of God is the great end of the work of redemption. Angels, when they announced it, sang “Glory to God in the highest!” The Redeemer, when he achieved it, prayed “Father glorify thy name!” All its promises are “yea and amen to the glory of God, by Jesus Christ.” The graces, and hopes, and joys it imparts to the saints, are to “make known the riches of his glory.” And the final and triumphant song it inspires in the heavenly world, is “unto to him be glory!” Not only is the glory of God the ultimate end of all his goodness and mercy to the saints, but of all his justice and indignation to the ungodly. “The wrath of man shall praise the Lord.” Alleluias to God and the Lamb shall ascend, when the smoke of the torments of the damned go up for ever and ever. And the close of this terrestrial scene shall declare and confirm the truth we are enforcing with a deep and memorable emphasis. A voice from heaven shall then be heard, saying, “It is done; I am Alpha and Omega!” When the great design shall be consummated, and creation, providence, and redemption shall have been brought to their final issue, and the Judge shall have pronounced the final sentence, then shall this redeeming God and King “deliver up the kingdom to God, even the Father, and GOD SHALL BE ALL IN ALL;” and this surrender shall eternally proclaim to the universe, that “God made all things for himself.” God shall be all in all. God shall be infinitely and forever glorified.

But it may not be amiss to occupy a few pages in VINDICATING THE CONDUCT OF GOD IN THUS MAKING HIMSELF HIS LAST END. There is nothing which the Scriptures represent as more essential to enlarged and consistent views of truth, as well as to the great interests of vital piety, than some just conceptions of this part of our subject. There is nothing of which God himself is so jealous, nothing he regards so deeply as his own glory. This he is immutably resolved to secure and advance, and by all means, and at every step of its development, to make men see. He “will not give his glory to another.” His glory is with him, a consideration of paramount influence, in every condition and circumstance, and in all worlds. It is second to nothing which the Infinite Mind itself has ever conceived. Holy beings in heaven and on earth have no larger wish, no greater desire, than to behold greater and brighter exhibitions of the divine excellence.

It is of the *highest importance in itself*, that God should appear in the perfect exercise and exhibition of his divine excellence. The importance of this exhibition depends on the intrinsic and manifold perfections of the divine nature. If there were no excellence in the Deity, we should be far from considering it desirable that his true character should appear; much less should we desire that the full and complete exhibition and gratification of it should be the ultimate end of all that he does. In itself considered, no matter how long, or how impenetrably, intrinsic turpitude of character lies concealed; it is deformed and disgusting to look at; it makes no one the better or happier for being familiar with it; but the more fully, the more impressively intrinsic excellence is disclosed, the deeper is the conviction of its reality and loveliness, and the more sublime and beautiful the survey and inspection of its glories. Now, it is because God is infinitely great and good, that it is desirable to "see him as he is." That immensity and majesty, that power and wisdom, that supremacy and immutability, that pure, perfect, and universal goodness, which diffuse their energy into all the divine plans, and spread such beauty and glory over all the divine works and conduct, are in him excellencies of the highest kind, and immeasurable in degree. We do not appreciate the exhibition of the divine excellence, because we have such low and grovelling thoughts of God. Were this immensely great and infinitely glorious Being always viewed as he is, did we see him to be "the first fair and the first good," were we always possessed of just and comprehensive conceptions of his glory, we should entertain no doubt, that the reflection of this excellence, the progressive diffusion of these concentrated rays, is the highest and best end which the Supreme Intelligence could propose to himself in all his works. The principle on which we affirm this, is inwoven with all our common sense and moral calculations. Every man regrets, and deems it an unhappiness, when a measure of mere human excellence is hid from the public eye. When virtue languishes in solitude, when genius withers in retirement, when the heavy hand of external discouragement or internal depression bears down the rising efforts of intellectual or moral greatness, what benevolent mind does not reflect upon such calamity with pain? And if in proportion to the degree of excellence is the importance that it should be unfolded, beyond conception important is it that the matchless, manifold, infinite, and eternal excellence of the Deity should

appear, and be displayed abroad in all its glory. If the king, eternal, immortal, and invisible, possesses, not the resemblance and image, but "the living features" of perfection, who feels it not to be important that the light of his fair countenance should be lifted upon the universe he has made, and that every subject of his empire should be constrained to see, that "none in heaven can be compared unto the Lord, and none among the sons of the mighty can be likened unto the Lord?" Not only is there in this disclosure ineffable loveliness and beauty, but there is equity both to himself and his creatures. If he is a holy God, and there is beauty in his holiness, then ought it to appear that he is holy and not sinful. If he is just, and there are beauties and amiableness in his justice, then is it desirable and important that his justice should appear, and be magnified; and that he should forever be acquitted of the imputation of cruelty, caprice, and injustice. If he is wise, and powerful, and good, then is it infinitely desirable that these perfections of his nature should be acted out, and he exalted and gratified; and that no order of beings should ever call in question the wisdom, efficacy, or benevolence of his administrations. If he is gracious and merciful, then ought all men to see "what is the fellowship of the mystery which from the beginning of the world, hath been *hid in God*, who created all things by Jesus Christ, to the intent that now unto principalities and powers in heavenly places, might be known through the Church, his manifold glory." If he is supreme, then is it desirable that his supremacy should appear, and that all should know, that he "does his pleasure in the armies of heaven and among the inhabitants of the earth." And if he is in every view a being of faultless, unequalled perfection, and that every intellectual and moral excellence adorns his nature, and are the habitation and glory of his throne, then is it of the highest importance that his unblemished glory should shine forth, and that nothing mar its unrivalled beauty. There was an emphasis in the inquiry of Moses, that sinks into the soul of every godly man and every bending seraph, "What will become of thy great name?" We know that among fallen spirits, and in this world of ours that lieth in wickedness, the divine character has been subjected to the foulest stains, his government reproached, and his designs defamed; and unless his excellence *appear* in cloudless glory, dissipating the obscurity in which it has been enveloped by the ignorance, misconception, and wickedness of creatures, the stain can

never be wiped away. God *must* be glorified. Every supposed blemish must be removed by the exhibition of himself. Every murmur against him must die away. "Every mouth must be stopped." And nothing short of the actual development of the divine nature can attain this end. All that God is, and all that he does, must "come to the light," that it may be approved and applauded by ten thousand tongues, and ten thousand times ten thousand consciences, and that their approbation and their plaudits may be eternal.

It is also through the bright exhibitions of his own glory, that the God of love designs to *secure and perpetuate the perfect and progressive holiness of unnumbered multitudes of his creatures*. Some of the creatures of God were created holy, and have maintained their primeval integrity, and will maintain it for ever. Some were created holy, and fell from their primitive rectitude, and have given birth to a race of beings, fallen like themselves. Of these, a great multitude are recovered from their apostacy, and will continue steadfast in their obedience without end. And it is obvious to remark, that whether true holiness, or moral rectitude, is found among angels or men, it is advanced and perpetuated by the same means. Wherever it is found, it consists in holy love, and primarily, in love to the adorable and ever blessed God. "Love is the fulfilling of the law." "He that dwelleth in love, dwelleth in God, and God in him." He that "loveth not, knoweth not God, for God is love." Now it accords with the Scriptures, and all the experience of good men that the love of God exists and is sustained through the knowledge of God. The Divine Spirit is, indeed, the immediate and only cause and author of this heavenly disposition; but the knowledge of God is the great instrument of it. This is the aliment of all healthful, moral existence. Wherever sinful beings are made holy, it is by becoming acquainted with God. When God renews the hearts of the sons of men, and sheds abroad his love in them, they are illumined from above, and enabled to discern the supreme excellence and glory of the divine character. "God, who commanded the light to shine out of darkness, shines in their hearts, to give them the light of the knowledge of *his glory*, in the face of Jesus Christ." And wherever holy beings see and learn most of God, they become most holy. Holy affections delight in nothing but a holy object, and the most holy affections delight in nothing so much as the most holy. The highest holiness in creatures

can be found only where God is best known, and loved perfectly. Upon nothing does their holiness so much depend, as the knowledge of God. It is possible for us to conceive of a *sinless* being, who knows nothing except his obligations to his fellow creatures; but it would be a rectitude without a name—an anomaly in the moral universe—a rectitude that falls far below the actual rectitude, the real moral elevation of all holy creatures. We do not see how it is possible there should be any more conformity to God, than there is knowledge of his true character. Other things being equal, the reason why one good man is more holy than another, is that he possesses more clear and comprehensive views of God. One reason why Moses, and David, and Paul were so much more holy than the mass of good men, is that they possessed such high and extended views of God. It is necessary, therefore, to the existence of holiness in the world, and its advancement and perpetuity, and especially its strength and vividness, that there should be a clear development of the divine character, and that the great God should be exalted and glorified. It is worthy of God as the friend and patron of holiness, to select as the ultimate end of all he does, the most perfect exhibition of his own nature. This he must do, to be loved, admired, and adored to the extent and degree in which holy beings will admire and adore his entire excellence. It is when “with *unveiled face*, they behold as in a glass, the *glory of the Lord*, that they are changed into the same image, from glory to glory, even as by the Spirit of the Lord.” Take away from the bosom of the holy, on earth or in heaven, those strong affections which arise from their perception of the glory of the divine nature, and you abate the fervour and intenseness of their piety. You starve their graces, and well nigh transform their character. It is indispensable to the highest and best state of religious affection, that the glory of God, progressively, and in all its full-orbed splendour, should shine upon the world. He made this lower world to unfold the greatness and goodness of his character, and because his greatness and goodness are and will be here so wonderfully unfolded, and the whole earth become full of his glory, it is the school of morals and piety, where the first and the last lesson is God himself, and where, by becoming acquainted with God, rational and immortal beings are trained up for perfect holiness and an eternal heaven.

This leads us to remark, that the propriety of God's mak-

ing himself his ultimate end, appears more clearly from the fact, that *by the manifestation of his glory, the greatest aggregate of happiness is secured to intelligent beings.* The import of this remark will not, we think, be misunderstood. God is the first cause. All existence, all happiness flows from him; and flows only by the exhibition of his own glory. Without some *expression* of the divine perfections, neither created happiness, nor creatures would have had a being. There would have been nothing in existence, beside God, and nothing beside himself to be happy. There would have been no effort of his power; no results of his wisdom; no effects from his benovolence; but his inert perfections would have been buried in the retirement of eternity, and have slept for ever in the recesses of his own infinite mind. Literally, therefore, does all created happiness depend upon the manifested excellence of the Deity. Nor is it less certain that the amount of created good is advanced by the continued and increased exhibition of the divine excellence. Had the natural and moral perfections of the Deity ceased to act, and to be illustrated immediately after the creation, or immediately after the deluge, or immediately after the death of Jesus Christ, who does not see, that the aggregate of created happiness would have suffered a lamented diminution? Since no created happiness could originally have existed without some manifestation of the divine nature, so none would have continued to exist. The exhibition of the divine glory is not less essential to the increase and perpetuity, than to the original existence of created good. But it is not necessary to suppose an actual cessation in the diversified exhibitions of the Deity. Had there been a partial intermission, suspension, or limitation in the exhibition of the divine excellence, the effect, though less serious, would have been no less perceptible. In proportion to the limit imposed on the illustration, would have been the diminution in created happiness. Had there been fewer and less impressive exhibitions of the divine power, there had been fewer and less magnificent and less exalted beings and objects created and upheld and governed by the divine hand. Had there been fewer and less impressive exhibitions of the divine wisdom, there had been, in the vast and complicated system of God's operations, an end less benevolent than that which has been selected, and means less admirably adapted to accomplish it. Had there been fewer and less impressive exhibitions of the divine mercy, it had been

purchased at a cheaper rate, bestowed on fewer sinners, and those less ill-deserving, and that less freely. Had there been fewer and less impressive exhibitions of the divine justice, there had been fewer monuments of his holy displeasure against sin, and those less awful and glorious; and, consequently, a diminished confidence in God, as the moral governor of the holy and unholy. Had there been fewer and less impressive exhibitions of the divine supremacy, there had been less visible superiority and inferiority among all God's creatures, and less diversity of moral character and final allotment throughout the universe. But if the numerous and magnificent objects of creative power and directive superintendence—if the glorious end of the divine administrations, together with the wonderful adaptation of means to accomplish it—if the stupendous sacrifice made for the redemption of fallen man, the multitudes which no man can number, and those the chief of sinners, ransomed by grace unutterably rich and free—if the eternal monuments of Jehovah's displeasure against his incorrigible enemies, and the security of his government over a world of rational and accountable agents—if the wide and permanent diversity of character and condition in the present world and the world to come—if these, however fraught with evil in some of their private relations, are, on the whole, a good, and in their combination and contrast, in their wide connections and eternal consequences, subserve the general welfare; then the conclusion is inevitable, that the manifestation of the divine glory is indispensable to the highest aggregate of created happiness. And that they are a good, will not be questioned by any who confide in the absolute perfection of the Deity. He cannot be a perfect being if the exhibition of his true character results in any thing short of the highest good. We have no other idea of imperfection than that it is in its own nature bad, and that its tendency is on the whole to produce evil. But we do not thus charge God foolishly. If "God only wise" cannot err, if the attributes of his nature are in no way imperfect, then whatever evils may be incidental to their development, it cannot be otherwise than that in the final issue they should secure the greatest good.

In perfect accordance with these remarks, the experience of good men attests the fact, that the source and fullness of created good is the knowledge and enjoyment of God. There is something in the divine nature, not merely for the employment of our intellectual powers, but for the gratification of our



most exalted and spiritual affections. Whatever brings God to the view of a holy mind never fails to increase its joy. The happiest moment of the Christian's existence is when he enjoys the most enlarged and most impressive views of God, and dwells with adoring wonder on his boundless and unsearchable perfections. To enjoy this felicity was the desire of Moses when he said, "I beseech thee show me thy glory:" this was the desire of Job when he said, "Oh that I knew where I might find him:" of David when he prayed, "Lord lift thou up the light of thy countenance upon me;" and when he says, "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, and behold the *beauty* of the Lord:" and again, when he declares, "My soul thirsteth for thee, to see thy power and *thy glory*, so as I have seen thee in the sanctuary." When you read the lives of such men as Flavel and Owen, Baxter and Edwards, Tennent and Brainerd, you cannot fail to discover that the source of their highest blessedness, their most enduring comforts, their most enraptured joys, was enlarged views of the divine character and glory. Let God be brought into view, and a holy mind will be happy; let God be withdrawn, and it will be miserable. His ineffable glory *was* once withdrawn from the holiest created mind in the universe, and the man Christ Jesus exclaimed, in agony inexpressible, "My God, my God, why hast thou forsaken me?" Some of our readers can accord with the spirit of these remarks, and have, no doubt, sensibly felt that nothing could make them miserable, while the glory of the divine character beamed around them.

But who, in this dark world, is fitted to appreciate the blessedness resulting from the more illustrious and transforming manifestations of the divine beauty? Eye hath not seen them, nor have they entered into the heart of man. "It may not be easy for us," says the eloquent Chalmers, "with all our imperfection, to sympathize with the rapture, the ecstasy of holy beings in their survey of the divine perfections; but it is this that is the constant and essential principle of all their enjoyment, the never-failing source of their delighted admiration." Had God withheld the manifestations of his entire excellence from angels, we do not say they would have been miserable, but we do say, they would not have been gratified. We do not say their bosoms would not have heaved with joy, but never would they have swelled with the "joy that is un-

VOL. IV. No. I.—O

speakable and full of glory," and never would they have known that "exceeding and eternal weight of glory," which now they know. Had it pleased the Eternal to shed on them only a few broken and refracted rays of his divinity, their joys might indeed have beamed with bright effulgence, but they would have enkindled only the glimmerings of that flame, which now glows in their bosoms with unutterable fervour, and which emanates from the fulness of the Creator's glory. It is a thought very dear to us, that the glory of God and the good of the universe cannot be separated. When the glorious Being, whose name is love, acts for his own glory he acts for the good of his creatures. His goodness cannot be gratified without promoting the highest good of the universe. Though he cannot make all his creatures happy consistently with the highest good, his own glory requires him to make them as happy as he can consistently make them. The only source of blessedness, therefore, that is commensurate with the ever-varying desires and utmost grasp of the immortal mind is found in God, and found in him from the exhibition of his excellent glory. Here are rich and endless disclosures; here is never-ceasing variety; here are glories which may be contemplated with new and ever-fresh delight, the longer and the brighter they are spread before the eye.

There is another thought which we deem of some consequence in this illustration. We may not think the Infinite One "altogether such an one as ourselves," nor would we speak of him with uncircumcised lips. "Who, by searching, can find out God? Who can find out the Almighty to perfection?" The thought we wish to be considered is this: *The perfect exhibition of the divine glory is essential to the happiness of God himself.* The Scriptures represent God as perfectly happy. They speak of him, as "God over all, blessed forever," and as the "blessed and only Potentate." But in what does the blessedness of God consist? Does it not result from the pure and perfect benevolence of his character, which he himself sees and appreciates, and which gives infinite pleasure to his own holy mind? Would God be happy, and could he contemplate his nature with self-approbation and complacency, if he possessed a selfish and malevolent spirit? Does not his blessedness also result from the expression of his perfect benevolence in the works of creation, providence, and grace, by which he diffuses so much happiness among his creatures? Is it not thus that his benevolence is gratified, and

that he makes himself happy? And does not his blessedness also result from beholding the consequences and effects of his communicative goodness, wherever they are diffused and enjoyed? With infinite delight does he behold all the fruits of his pure and perfect goodness. "The Lord shall rejoice in his works." He "rejoices over them with joy;" he "joys over them with singing;" he "rests in his love." Is it too much to say, that although God is a pure and perfect Spirit, eternal, unchangeable, infinite in his being, power, wisdom, holiness, justice, goodness, and truth, that his blessedness results from the same sources which communicate happiness to the minds of all holy creatures, and differs from theirs—this is indeed a mighty difference—only as it is an independent blessedness; as it is without alloy, without interruption, without limits, and without end; or in other words, only as *he* differs from *them*. Created minds are happy in the perfect gratification of all their holy desires. And God is happy in the perfect gratification of all his desires. And since he has no desires that are unholy, all are perfectly gratified; and in this consists his perfect and immutable blessedness.

It is sometimes objected to this view of the divine blessedness, that God could not have been eternally happy. But the objection is more specious than valid. We have no doubt God was originally and eternally happy, and that his happiness always has been unmixed and uninterrupted. But why is he thus blessed? Most certainly, not independently of himself; not independently of his own desires, and of his purposes to gratify them. He was from eternity happy in the view of himself; in the view of all his purposes and creation, and all the happiness he knew would result from them, and which were present to his eternal mind, who "declares the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure." If God has desires to gratify, and designs to accomplish, it is no impeachment of his independence to say, he cannot be happy without gratifying them. It would be an impeachment of his independence, if, in conformity with some modern notions, he *were not able* to gratify them. And this objection to their theory, the advocates of this new theology have not, so far as we know, attempted to obviate. If, as they affirm, he has desires for the salvation of men, which he is not able to gratify, will they tell us, why he is not miserable? Ungratified desire, disappointed purposes, whether in the mind of creatures, or the Creator, must be the

source of pain; and *the more in the Creator, because his desires are perfectly holy, and infinitely ardent and strong.* Could we, without irreverence—we regret there are those who not only make the hypothesis, but insist on the fact—could we suppose the Deity to have one desire which he is unable to gratify; one purpose he cannot accomplish; to us it seems, that one ungratified desire, or purpose, would make him wretched. Most certainly his blessedness could not be unmixed and uninterrupted.

If there be, then, any force in these suggestions, who does not see that it is essential to the eternal, undisturbed gratification of all God's desires, and to the accomplishment of all his purposes, that he be infinitely and forever glorified? It is impossible his desires should be gratified, and his purposes accomplished, without manifesting his character; without a full and combined manifestation of his essential excellence; just as impossible, as that the effect can exist without the cause. Thus to glorify himself is the consummation of his every desire and purpose. The perfect goodness of his pure and holy mind *must* be gratified; the exuberant fulness of his amiable and awful perfections *must* flow out; and if there were any thing effectually to obstruct its course, and oppose its progress, he could not be happy.

Let us look for a moment at the consequences of a possible defeat and disappointment of some of the benevolent desires and purposes of the Deity. *What if it were* beyond his power to carry into effect the designs of his benevolent mind; what if some grand design, in the dispensations of providence, should fail of its accomplishment; what if some endeared purpose in the method of redeeming mercy should suffer defeat; what if the gates of hell, in an evil hour, should prevail against the Church; what if many whom the Father has given to the Son should not come to him; what, as some affirm, if the hard and stony heart should prove superior to his efficient grace, and multitudes should be lost, whom God, in every view, sincerely and ardently desires to sanctify and save; what if the day of millennial mercy should never arrive, and the earth never be filled with the knowledge of the glory of the Lord, as the waters fill the sea; what if the voice of the archangel and the trump of God should fail to raise the dead, and summon the universe to his bar; what if the righteous were shut out, and the wicked received into the kingdom of Heaven; not only would every holy mind in the universe lament and

wail, but God himself, no longer beholding and enjoying the joy and felicity of his people, and disappointed in the purest and sweetest desires and designs of his wisdom and love, would no longer be "God blessed forever." Nor does it at all relieve the horror of this result, to suppose that the divine mind is indifferent to it. For, if his benevolence were so torpid as to be unmoved by such disappointment; if his desires and designs of kindness could be all erased from his mind, and he still remain unmoved and happy; if his perfections were so inactive and retired as never to be seen, and so dormant as never to be acted out, or be sensible of injury, then he would not be God.

But we have little need of hypotheses of this sort. God is infinitely happy, because he is, and will be infinitely glorified. Compared with the beauty and glory discoverable in the manifestation of his character, created excellence is lost sight of and forgotten. And in such beauty and glory, it is impossible but that the infinite mind should take supreme delight. He is happy because he is glorified, and he must be glorified to be happy. We venture no rash expression, we say nothing dishonourable, but what is most honourable to God, when we affirm, he would be the most wretched being in the universe, were he not glorified.

Thus would we vindicate the conduct of God in making himself his ultimate end. And let us ask in view of this exposition, what ultimate end can be compared with this? What higher consideration, what weightier inducement, what more benevolent impulse could move the eternal mind than this? We say, *benevolent* impulse; because there is no selfishness here. Selfishness regards its own, simply because it is its own, and not because it is supremely worthy of regard. It were a novel kind of selfishness that is gratified only in doing good; and this is all the selfishness discoverable in the ultimate end of Deity. It is true, that in all his vast operations, he makes himself first, himself midst, himself every thing; and the reason he does it is, that it is so unspeakably important, as we have seen, that he should be *all in all*. There is no end he could propose so benevolent as this. It is an end, which, from its very nature, cannot be accomplished without comprising a greater amount of good, than could be secured in any other way. There is no supreme end worthy of God but this. It had been a needless indifference to the best interests of his great empire, to have aimed ultimately, at any

thing below himself. Never does the eternal God appear so excellent, so worthy of supreme love, confidence, and homage, as when the grand object of his pursuit is seen to rise far above all the minor interests of his creation, and he himself is beheld "decked with light, as with a garment," and creating, upholding, and governing all things for his own glory.

There are several practical thoughts which we are loth to forego, though we have already greatly trespassed on the patience of our readers.

To us it appears, that the prominent truth contained in the preceding remarks, is one which ought to be frequently and faithfully exhibited. There is no principle of greater importance, either in a theoretical or practical view, than that God himself is the ultimate end of every thing he does. There is no truth with which we ought to be more familiar than this, and none which is capable of being more usefully employed, either in the confirmation and illustration of truth, the confutation of error, or the presentation of the most constraining inducements to elevated and consistent piety. No man can understand the doctrines of the Gospel, or discover their beauty and consistency, who does not see them in their relation to this important and fundamental truth; and no man can be led away by the subtilties of error who does. Establish this principle, and you give a mortal wound to every heresy that has distracted the Church and the world; relinquish this, and it is of little moment to which of all the variety of errors you give the preference. Once consent to come down from the lofty elevation that God is above all creatures, and that all things were made by him and for him, and no matter how low you fall. This truth is like a "moral perspective glass," it brings distant objects near, and presents, in their true and real position, objects that are inverted. It presents also a telescopic vision of the works and ways of God, by which every thing that he does is magnified, and in which he is seen forming his purposes and laying out his plans upon a scale of magnitude and grandeur, that overwhelms the human understanding. If he made all things for himself, then it became him to project and achieve a multitude of designs, the rectitude and magnificence of which, without this ultimate end, would not, and could not have been seen by mortal eyes. It became him to form all his purposes from eternity, and with the sublime view of demonstrating his own excellence

and glory. It became him to give existence to a world of moral agents, and to extend his government over them through interminable ages. "It became him by whom are all things and for whom are all things," to make the captain of our salvation perfect through sufferings, and to devise a method of mercy, which, though to the Jew a stumbling block, and to the Greek foolishness, is the wisdom and power of God to salvation. It became him to reveal the operations of a mighty and invisible agent in the moral renovation of his people, and thus to produce impressions of the Deity upon their minds, which shall prostrate them in everlasting humiliation before his throne. And it becomes him, in his progressive administrations, to give no account of any of his matters; but to magnify his own august dominion, and make all intelligences understand, that he legislates, not for a province, but for the universe; and that he plans and governs, not for a day, but for an infinite lapse of ages. Nothing so allures a holy mind to adoring and humble piety, as the thought that God made all things for himself, and is governing all according to the counsel of his own will. "I know," saith the inspired preacher, "that whatsoever God doeth, it shall be forever: nothing can be put to it, nor any thing taken from it; and God doeth it that men should fear before him." In a word, establish this principle, and you shed lustre over all the works of God; you have a clue to every labyrinth in providence, and a solution of every mystery in grace; you have the key stone of the arch, sprung by unseen hands, when they laid the beams of his chambers in the mighty waters, and stretched out the line upon the foundations of the earth.

Again: If the suggestions we have made are true, supreme selfishness constitutes neither the religion of the Gospel, nor the religion of heaven. It is very possible, that in all our religious affections, and in all our religious conduct, in all we do for God and our fellow men, we may have a supreme regard to ourselves. Not a few moral philosophers and grave divines have advocated the sentiment, that all religion consists in a well directed selfishness. But if God himself is the ultimate end of all things, this is not the religion of the Gospel, nor of heaven. It matters not how *wisely*, nor with how much *discretion* a man undertakes to exalt himself, so long as his supreme object is not to please and glorify God. It is impossible for him, from a supreme regard to himself, to love and honour God more than himself. Every thing he does

may be in itself lawful, it may be religious and devout, it may be very discreet and wise policy; but if self be his grand, his ruling object, his spirit will be found to differ essentially from the spirit of angels, and of the just made perfect. The mind illumined by the Spirit of God, sees things as they are, and appreciates them according to their intrinsic worth. It ceases, in some good degree, to regard those that are of no comparative moment, and has learned to estimate those that are of real and permanent importance. And since there is nothing of so much importance as that God should be glorified, the real Christian desires nothing so much as this. God has the first and highest place in his heart. And since he loves every attribute of the divine character, so he desires to behold it in its native beauty. Every new manifestation of the Deity, raises the Creator in his esteem, sheds lustre around all that God is, and all that he does, and often fills his heart with joy unspeakable and full of glory. The people of God may be frequently under the cloud; but let God appear, and the cloud vanishes away; let God be exalted, and they are happy. This is not selfishness. This is the religion of heaven. The religion which springs from selfishness never truly terminates on God. The religion of the Gospel and of heaven neither springs from self, nor terminates in self, but springs from God, and terminates in God. And the man who has the most of this spirit is the most godly man. There are those who see and rejoice that God will be glorified; and there are those that see he will be glorified, and rebel and mourn. And wide, very wide, is the difference between them! No sinful affections will amalgamate with the glory of God. No love, no faith, no submission, no hope, no joy, that has not a stronger affinity to the divine glory, than to any other and all other objects, will stand the test of that day that is to "try every man's work of what sort it is."

Again: If the leading sentiment defended in these pages be true, most certain is it that all holy beings will be happy forever. There is no need of separating the glory of God and the eternal happiness of his people. We will not say that they are identified; for one is the effect, and the other the cause. The eternal, unchangeable Jehovah has indissolubly bound the highest and eternal blessedness of all holy beings to the manifestation of his own glory. He cannot be glorified without making those who love him happy; and those who love him cannot be happy, unless he is glorified. If



you would make a good man miserable; if you would torture the spirits of the just made perfect with agony, go, tell it in heaven, that God will not be glorified. But if God is glorified, they are safe, they are happy. Nothing can disturb their serenity, nothing diminish their rapture. So long as their highest love terminates on God, and their largest desires on his glory, they shall be gratified to the full. They shall behold his glory, even the glory which the Son had with the Father, before the world was. They shall be filled with all the fullness of God.

And be it also remarked, that with equal certainty will the full manifestation of the divine glory be forever inseparable from the perdition of all the ungodly. If God is exalted, the wicked must die. It is a most fearful truth, that God cannot be glorified, without the perdition of the ungodly. And it is a truth which may well carry death to the hopes of every incorrigible sinner. If there are those who will sin, and sin incorrigibly, let them know that God is able to glorify himself by it all. Their rebellion shall never disturb God. It shall not disturb one peaceful emotion throughout his holy and happy kingdom. Though they "mean not so, neither in their hearts do they think so;" their incorrigible wrath "shall praise the Lord, and the remainder thereof he will restrain." The "expectation of the wicked shall perish," and their "triumphing shall be short." They shall sink forever under their disappointment and shame. They will eternally rebel and mourn, because they cannot maintain a successful controversy with God. And it will *shame* them, and it will fill them with despair and rage, that there is One above them who will turn all their iniquity into the means of his own and his people's advancement. This is the *Hell* to which the haters of God, and the despisers of his Son are destined. And nothing can deliver them from it, but the divine dishonour. No, nothing can exalt them, but what would humble God; nothing lift them up, but what would cast him down; nothing save them, but what would ruin him. O! "it is a fearful thing to fall into the hands of the living God!" It will be a direful allotment to stand in the place of that man, on whom the great God undertakes to *glorify his justice*.

But we turn from this painful subject. Have we not, in view of the preceding illustration, the fullest assurance of the fact, that God will be abundantly and forever exalted? "He is of one mind, and none can turn him; and what his soul desireth, that he doeth." The Infinite One must cease to be wise, good,

VOL. IV. No. I.—P

and omnipotent, ere he abandons the paramount purpose to glorify himself. His own great mind alone is capable of appreciating the worth and importance of this mighty object. None but himself is capable of fully conceiving it. But his discerning eye has been fixed upon it from the beginning, and will be fixed upon it to the consummation of all things. Here, all his ardent and powerful affections concentrate. The strength, the fervour, the zeal of his combined attributes are engaged, and publicly pledged to propel the magnificent and glorious design.

“God hath made all things for himself.” And when we say this, we utter a grand and awful truth. Whatever of majesty there is in the divine power; whatever of extent and resource in the divine wisdom; whatever of munificence in the divine goodness; whatever of liberality and tenderness in the divine mercy; whatever of terror and dismay in the divine justice; whatever of royalty and splendour in the divine supremacy, shall all be progressively disclosed. Every dark dispensation shall, by and by, be covered with light, and every intricate providence have a satisfactory solution. Every thing shall be laid open. Every valley shall be exalted, and every mountain made low. The wonderful revolutions in the material, animal, and intellectual kingdoms, the various and unexpected developments of the human character, the successive periods of time, and the revolving ages of eternity shall all be fraught with deep and impressive illustrations of the Deity.

“God hath made all things for himself.” Creation shall yet more and more unfold its wonders, disclosing the hand of Deity. Providence shall yet more and more bring to light his universal agency and care, while under his omnipotent influence, its mighty machinery, like the wheel of Ezekiel, shall move still more high and dreadful to the last. And the great redemption shall yet more and more spread far and wide its glories. The Father shall be exalted. Every knee shall bow before the Son, and every tongue confess to him. And the Eternal Spirit, so long retired from this apostate world, shall be seen and honoured, and by his own mighty influence on the soul, make impressions of the Deity hitherto unknown. Ages so long pregnant with preparations for the Son of Man, shall bring forth their expected blessings. The benevolent exertions now making in the earth, shall be succeeded by those greater and more extended, and these by greater, till

“a little one shall become a thousand, and a small one a strong nation—till the Spirit be poured from on high, and the wilderness become a fruitful field”—till these clouds of mercy, the glory of the age in which we dwell, and the hope of ages to come, shall issue in one extended and long continued effusion of the Holy Spirit—till the earth shall become a temple, and time a Sabbath, and these humble notes, so indistinctly heard from here and there a voice scattered over this wide creation, shall receive the accession of ten thousand tongues, and burst forth in one harmonious Alleluia to Him who is seated on the throne, and to the Lamb, forever and ever.

DAVIES.

---

#### ART. VII.—CHARACTER OF THE PRESENT AGE.

IN our second volume, page 372, we commenced some remarks on this subject, and took a rapid sketch of the *intellectual* features of our own age. It was our intention to have resumed the subject before this time, but circumstances beyond our control have compelled us to postpone it until now. Without recapitulation we proceed to say, that the present is an *age of strong excitement*.

The human mind is actuated by high and powerful excitements, in almost every department of social interest and important concern. If we have not greatly erred in our observation, it forms a prominent characteristic of the age in which we live.

It may seem, at first view, incompatible with intellectual attainments and influence, that feelings should be precipitate, prejudices strong, or energies fitful. The opinion is common that intellectual research is cold, too calculating and wary to admit of tumultuous feelings. In some respects, this sentiment is true. It is true in its application to the individual who secludes himself from social intercourse, and cultivates a severe employment of his intellect. The loftiest exercise of mere intellect may be cold as the polar firmament; and although its rays may illumine a hemisphere, they shed no genial warmth, and excite no emotion. It is also true that intellectual attainments, well directed, have a tendency to prevent a highly excited state of feeling. But more depends upon correct mental

discipline than the mere acquisition of knowledge, in regulating an excited state of feeling.

However we may account for the facts, it is undoubtedly true that this is both an intellectual age, and, at the same time, an age of great excitement. It would seem, therefore, that the concession, which we have made to the coldness of intellectual pursuits, can only apply to recluse students, never forming a large class of the people, and always unable to give character to the times. They may furnish the standard by which after ages shall estimate that in which they lived, because their writings may live, when the ephemeral notices, furnishing the true indices of the age, have perished. As for any further application of what we concede, the general cultivation of intellect only serves to suppress some of the grosser passions, refining and connecting them with other objects. But this is an important fact in the regulation, pursuits, and happiness of society. It may subserve our purpose to examine a little, this fact, by a few obvious principles of mental philosophy.

There are a few obvious and fixed laws of mental operation, which certainly allow the combination of highly excited feelings with cultivated intellect. Take the universal law, that feelings are the main spring of action, and the general fact, that unless the feelings are excited, nothing can be accomplished; and we have at once the necessity of some emotion, and the first element of strongly excited action. Add to these the social principle, by which men are induced to seek intercourse and unite their attempts, and the selfish propensity by which men are led into collision of feelings; and we have all necessary elements for tumultuous excitement. Another law of mind is, that the feelings are excited only through the medium of the intellect. Objects must be apprehended in order to affect the heart. We can have no feelings toward an unknown or unconceived object; consequently, the character of the medium through which the feelings are affected, must modify and give character in some measure to excited feelings. Ignorant minds may perceive only a single object, and that only in one aspect, calculated to make a strong impression, while cultivated minds take a wide range of thought, and perceive extensively the relations of things. The mind, which can only apprehend a single view of a given object, immediately and strongly associated with its own interests or prejudices, will be strongly excited; and that excitement may be

sudden and ungovernable. But the mind which contemplates things in their various aspects and relations, will be affected by the whole view. If that be calculated to make the impression strong, the feelings may be highly excited. The consequence is, that one is cool, deliberate, and unexcited, while the other is thrown into an ecstasy of passion. These remarks naturally connect with the proper rise of knowledge, and with the precise and most important point of mental discipline. It is the appropriate and judicious application of knowledge to regulate the feelings and acquire a habit of self-control. It is more important to acquire the habit of governing the passions and regulating the feelings, by sound discretion, than to acquire any conceivable amount of knowledge. This is not always the result of cultivating the intellect; but in most cases, extensive intellectual attainments have an influence over the excitements of feeling. The feelings may be as strongly excited in well informed, as in ignorant minds, but they are not so gross and so foolishly absurd in their association with their objects. When, therefore, the minds which govern the concerns of society are cultivated and imbued with useful knowledge, the passions of the whole are more under control, excitements are connected with more valuable objects, directed with more skill and consistency, and are neither so tumultuous nor ungovernable. Hence, when the feelings are highly excited in favour of useful objects, guided by extensive knowledge and sound discretion, human efforts are employed in the best manner, and human character developed in its most amiable and interesting aspects.

We now return to the fact asserted, that this is an *age of great excitement*. We do not mean to assert, or suffer the inference, that no other age has ever been so characterized. Almost every age of the world has had its exciting interests, and the public mind has been swayed by strong emotions. The character has varied with the objects which awakened the excitements, and the circumstances, in which they were produced. Of the earliest ages we have few authentic records of fact or character; but enough is preserved to show that men acted under the dominion of passions strongly excited, in so much that "the earth was filled with violence." During four thousand years the record shows multitudinous excitements of martial, idolatrous, avaricious, licentious character, and sometimes of a more pure, religious kind. Perhaps it may not be too much to say, that the master passion assumed a warlike

aspect, and martial excitements were the most prominent, frequent, and general. Religious excitements, so called, among Jews and Gentiles, occasionally took place, which gave character to a part or the whole of an age. The evidence is full, that men in those ages possessed an excitability capable of being wrought up to a very high and even frenzied state. Any thing, and every thing, which was deemed of sufficient importance to enlist general exertion, became the subject of great enthusiastic attachment or aversion.

At the time of the Saviour's advent, and the age which succeeded it, although the world was at peace, and more intellectual improvement prevailed than at any former period, we discern evidence of great excitability; and popular commotions were both frequent and violent. Subsequently, for we cannot now trace the characters, as developed in each period, martial and religious excitements have been obviously prevalent with some variation in degree, and some short intermissions, until within a short period. The martial excitement seems always to have kindled most readily, and fired the passions most ardently; and when this spirit has combined with some superstitious feelings, and connected in the pursuit of one object, martial and superstitious excitement, frenzy has been the most complete, and fury the most ungovernable. The history of the crusades fully illustrates this remark, and shows how reckless of means and consequences are men under such excitements. That was an age, not perhaps of so much more, as of misdirected and reckless passions. Still the world has never had so large a portion of its population engaged in one object so madly and perversely. But more recently other subjects than martial or religious, awake all the enthusiasm of feeling, and have left almost no object of human pursuit free from high, unwonted, and protracted excitement. It is in view of this fact, that we have denominated this *an age of excitement*.

Europe is at this moment agitated from one end to the other; and no class or department of society quietly pursues any uniform course. All are in bustle and commotion. In the political sphere, excitements shake thrones and overturn kingdoms; revolution follows revolution in rapid succession. Nothing of a political character is settled or stable, except when it is held so firmly in the grasp of despotism that life is ready to expire. In most of those cases, the grasp is so convulsive, that it indicates a strong excitement of feeling ready

to burst forth in ungovernable fury. The recent revolutions of France, Belgium, and Poland, furnish an illustration of the character not to be mistaken. The course of Prussia and Holland show conclusively that the despotism of Europe is shaken, that its advocates are alarmed, and are making violent efforts to prostrate the spirit of liberty and intelligence which has been directly efficient in the popular excitements. Force opposed to force always produces great political excitement; but power opposed to intelligence and the spirit of freedom, brings all the passions into unrestrained commotion. It is impossible to foresee the result of such high excitement in the political concerns of the old world. Almost the whole population of Europe seem wrought up to a state of intense feeling, just ready for some violent and tremendous catastrophe.

There is also much excitement arising from the atheism, infidelity, and superstition of the people in Europe. The papal superstition is assailed by the advocates of atheism and infidelity in France, and by the rationalists of other countries. The pure principles of Christianity are assailed by all the devotees of licentiousness, exciting all the feelings which can be brought under their influence. In truth, there is no interest of a general or public character, that can be long unconnected with the agitations of the times. Such a day of excitement on all subjects, Europe has never before seen.

There is scarcely any country, inhabited by civilized men, free from some general agitating excitement. Our own country feels deeply from its centre to its extremities, agitating and absorbing excitements, which nothing can allay until their causes be removed, the public mind becomes wearied, or what is more probable, because it more commonly occurs, some other subjects, involving deep and general interest, shall be substituted in the place of those which have kindled the excitement. It cannot be denied that the political state of our country is in great agitation. From what cause or causes, it is not our purpose now to inquire, but the fact is obvious to all. There is no question of public interest calmly discussed in Congress, or in State legislatures. No election takes place without high popular excitement; and an impartial discussion in the political journals of the times is unlooked for, and seldom, if ever found. On this topic, a word is sufficient for our purpose.

There is an impulsive influence felt in all the walks of life,

and in all the enterprizes of our country. The very movements of travellers, their impatience of delay, and the constant efforts to increase their speed—the impetuous efforts of men in the occupations and in the ordinary business of life, illustrate the character. Arts and sciences are pursued under some strong impulse, and inventions are constantly multiplied, professing to discover some short method to gratify the impatient in their pursuit of knowledge. These are a few of the common and obvious manifestations of excitement pervading the country. But there are other illustrations of a more important estimation for good or evil. The public improvements in our country, in canals, railroads, labour saving machinery, and applications of steam power, are all moving forward with unexampled celerity. Indeed, there is nothing done which merits the name of improvement or enterprize, except under the influence of high excitement. Any man or set of men might as well sleep as undertake the accomplishment of any important object, without “getting up” an excitement of an impressive character. But under its influence, funds can be collected an hundred fold more for any given purpose, than could have been done a few years ago for precisely the same object. A road, a canal, steamboat, or some publication will furnish a topic of fruitful remark, anxious speculation, and liberal pecuniary contribution. It is evident from these objects and others of a more speculative character, what excitements are constantly agitating the country.

Atheism, infidelity, and religious errors are also exerting influences that produce turmoil and agitation. The spirit of excitement, for such it may be called, mingles with religious objects as well as with the policies and temporal interests of men. Indeed, it is the most important object of our design to connect a proper view and estimate of religious excitements in our own country. In these, the character of the age is as fully developed as in any other department, while its importance is much greater in such a sphere, and comes more directly within the objects of our periodical, than any other illustration.

A spirit of sectarian zeal and proselytism is now connected with great excitement, and no efforts are spared to promote a religious party. Without attempting to decide which, of all the denominations professing to be Christian, exhibits most sectarian zeal, it may be safely said, that there is an increasing influence of party excitement in the visible Church through-



out this land. All the efforts to unite, of which there have been many, have not even approximated the object, but have served to divide the more. Not that we suppose there is any thing wrong, or adverse to the spirit of religion in union; but a difference in ecclesiastical order, and diversity in exposition of doctrine, at such a time as this, are quite sufficient to call forth strong pertinacious feelings. It is our deliberate opinion, that denominational lines are becoming more distinct, and sectarian divisions wider, notwithstanding all the cry of catholicism and union. Contrary to the intention, the great propensity to make our public, charitable institutions national in name and influence, has had, in most cases, a divisive effect. The Bible Society stands alone, an exception to their divisive influence, in a greater or less degree. It is true, that in times which are passed, the exciting efforts seemed to have an influence favourable to the union of all parties and sects; and it was often predicted with great confidence, that the spirit of the times would soon prostrate all sectarian interests, and bind men together in one great, harmonious brotherhood—that the day of millennial peace was at hand, when the watchmen of Zion should see eye to eye, and nothing be found to disturb in all the Church militant. All such predictions have failed, and high hopes been blighted, by an unexpected increase of sectarian zeal. It would not be right to ascribe this divisive result to efforts for union, nor to the fact of excitement obtaining; but all efforts to produce union, which fail, will ever become the occasion of wider division. And when once excitements are connected with party interests, schism and proselyting zeal become more conspicuous.

Denominations of the same name and ecclesiastical connexion are divided into parties, distinguished by some speculations of doctrine, or measures of expediency. No sect of considerable extent can be found in our land peacefully united. Local jealousies, struggles for pre-eminence, criminations, and recriminations are every where witnessed, developing the great excitability of men's feelings. No Christians belonging to parties can be indifferent to the shibboleth of their distinction; and, however good and moderate men may unite to resist the extremes of party influence, they soon catch the spirit of the age, and act like others under the pressure of high excitement. Nothing, except an icy indifference, is proof against the prevailing spirit of party excitement and proselyting zeal. It would seem, therefore, that every man must take his side on

VOL. IV. No. I.—Q

all religious doctrines and measures; and it is well if he can avoid the extremes of speculation, feeling, and action.

The benevolent exertions, to promote the cause of Christ, and benefit man, which are the glory of our country, are awakened and sustained by high excitement. Sober calculations, acute reasonings, and philosophical speculations can accomplish little. However important such calculations and reasonings may have been in times that are past, or may now be considered, they must be combined with some strong impressive influence, which pervades the community, or they are utterly inefficient. Ask a man to engage in any benevolent enterprize, and commend it to his understanding, it is equivalent to leaving him altogether out of the engagement. Some impulse must reach his feelings, and excite them to a high tone, or his habits of action are not complied with, and he will do comparatively nothing. If a Bible, Tract, Sabbath School, or Missionary enterprize is to be accomplished, people must be collected together, highly wrought and exciting representation must be made, until the tone of feeling is highly raised, resolutions are passed, and pledges made under the highest possible excitement. It is not necessary to follow out the details of those enterprizes or any other charitable efforts; the facts are prominent, and the character most distinctly illustrated. We are not now estimating the value or disadvantage of this characteristic of the times, but only alluding to the facts of its exhibition and prevalence. But it seems proper to recur for a moment to the missionary cause, which is associated with this excited agency. Both domestic and foreign missions receive little aid except under the influence of some exciting impulse to the feelings. We speak now of the aid received from the Christian public, and not of those devoted, self-denying men, who, taking their lives in their hands, have gone to the destitute and the heathen. To us it seems evidently more a matter of impulse than of principle in most cases, when much is done for the missionary cause. Generally, unless there be some excitement more than common, nothing is done for the noble enterprize.

There is one exhibition more, of this character, which deserves some particular attention—we mean in what are popularly called revivals of religion. Since the commencement of the present century, these have been of more frequent occurrence than at any other period for centuries past. But within two years past their prevalence has been remarkable; probably

more than two thousand congregations have felt a powerful revival influence, and the number is daily increasing. It has come to be almost a universal fact, that religion is considered as declining in every place where the excitement is not felt. Few are added to any branch of the Church except in these revivals. The common style of speaking associates religious prosperity only with a highly excited state of feelings. It is true, that there are some ministers and professors of religion, who oppose all these excitements, and all the means and measures which are supposed to be peculiarly adapted to promote the revivals in question. But this opposition seems to be fast melting away before the heat, which glows in revival feelings and measures. It has, certainly, become a characteristic of the Church, in this country and age, to manifest frequent variations from low and discouraging languor, to high, and in very many instances, convulsive excitement. And there seems to be a state of things approaching, when excitement will be considered as the whole of vital religion. Persons and communities must be wrought up to such a state of feeling and action as to task every capacity to its utmost; and there is some danger that men and churches will feel as if they had accomplished the duties of a year in a month, and that they may slumber the rest of the time. We here state, not the avowed sentiments of any, but what seems to be the practical tendency of the course and state of things when revivals have been enjoyed at one time, and succeeded by a most lamentable coldness at another. This has been called an age of revivals; and in our land it certainly is an age of wonderful religious excitement. It is quite common to hear, in the familiarity of intercourse, of revival men and preaching, while others are spoken of as not of a revival character. The same is true of sentiments and measures. The pulpit and the Christian parlor, the seminary and the press, all furnish illustrations of this character in the religious interests of the Church.

The preceding allusions and illustrations are sufficient for our purpose; and if we have not misapprehended, or misrepresented the facts, they show conclusively the truth of our declaration. But if there should be thought some misapprehension, or defective statements in the illustrations, we think every reflecting mind will perceive, from his own observation, enough to justify the declaration concerning the age in which we live.

We now inquire for the causes of this character and its prominence in this country? In answer to this question, we have only time and room for some general observations concerning those causes, which operate in our own country, with some more particular reference to the prominence in religious revivals. With some modification, however, a part of our remarks might be applied to other countries: but the genius of this nation has doubtless undergone changes, which have prepared the people for strong emotions and excited action. We might look for the causes in the genius and circumstances of the people; but we might look beyond these, and ask, what has formed such an excitable character?

Education obviously has the most prominent and controlling influence in forming the character. Our children and youth are taught to cherish freedom of thought and action—to take an interest in every enterprize and concern of importance—to be tenacious of their own opinions and interests—and to feel strongly on all subjects of general welfare. There is one great defect in the education of children and youth, which has indirectly a decisive influence to form the character in question: we mean the neglect to restrain the passions, and accustom children to cheerful submission and self-control. This neglect is equivalent to educating the passions and teaching self-gratification. A habit of indulging the feelings and seeking unrestrained gratification, forms a character of great excitability, and prepares the mind to be governed more by impulse than principle. We think this defect is so general in early education, as to have an influence all over the land in forming the character of society. To this we may add the character of our government and free institutions, which are calculated to cherish high notions of independence in feeling and action. Under proper direction, and appropriate instruction, the influence of our free institutions would develop the most amiable, firm, and valuable character; but perverted by defective education, it contributes to produce the same excitability as stated above. This fact illustrates the principle, that the best advantages, perverted and abused, often form the worst character. It is not the fault of free institutions, but the tendency of human nature to cherish under them a licentious, uncontrolled feeling. But the *prosperity* of our country has a controlling influence in forming a character of unrestrained feelings and calculations. National and individual prosperity in this land and age is unexampled in the world's his-

tory. Its obvious and immediate effect is a rashness and extravagance of feelings, carried with all their exciting influence, into the enterprises of social and individual effort. It kindles up all the passions and energies of men, and hurries them on with accumulating fervor and accelerated force. To stand still is out of the question, and to move sluggishly is equally impossible. When a people, so conditioned and educated, feel and act, it must be under a strong impulse.

The social temperament, cherished and gratified, with almost no restraint, has an agency in forming the character. We have so much time and means, consequent upon our prosperity, that we can cultivate the social principle at pleasure. Intercourse is so easy and so exhilarating, that it is constantly indulged. The rapidity and convenience of travelling annihilate distance, and bring distant cities and towns into immediate neighborhood. The variety and abundance of intelligence so rapidly transmitted, tempt to constancy of intercourse, and keep up a feverish anxiety, which prepares us to feel high and varied excitement.

We wish now to submit a few remarks on modern religious revivals, as modified by the above causes. Carry the above thoughts to the examination, and we shall perceive that revivals appear just what we might expect to see them—just what they must be from the genius and character of this whole people. Our early education, our popular institutions, our prosperity, our social habits, and the rapid circulation of intelligence, have formed a character which must be developed in every thing that affects our present or future interests. If such a people become religious, it must be by impulse; if they act religiously, it will be zealously; if they employ means to promote revivals, they must be such as are adapted to the genius and character of the people. On the means actually employed at the present day to promote revivals of religion, we ought to remark, both to illustrate the character of the age and to delineate some causes of those high religious excitements. Let it here be premised that the only agency, which can produce a real revival of pure and undefiled religion, is the *special influence of the Holy Ghost*. The Spirit of God alone can renew the heart, enlighten the mind, sanctify and cheer the soul in the gospel hope of salvation. The out-pouring of the Holy Spirit's influence must always be acknowledged and sought in religious revivals. This being understood, instrumental agencies may regulate the visible character of genuine

religious excitements. There may be counterfeits of this good work, with which the Holy Ghost has no agency, both in the excitement of individuals and of communities. These we will not now attempt to describe. But so far as our observation has extended, the aspect of religious revivals has corresponded with the character of the means employed, and the manner of using them. They have presented a scene of still, solemn, and powerful emotion, or of noisy, lively, and superficial excitement, just in accordance with the means: and we think the revivals are genuine, doubtful, or extravagant, according to the character of their instrumental agency. This fact is easily explained. When the Spirit of God awakens sinners, their minds are very tender and excitable; they are ready to catch at any thing which affords the least prospect of relief from their anxiety. If the truth of the gospel be preached in a faithful, plain, solemn, affectionate, and appropriate manner, the thoughts and feelings, consequently the visible aspect, will be still, solemn, and one which indicates deep feeling. If the conversation and prayers be kind, affectionate, and earnest, the whole appearance will correspond in character. But if the preaching be exhortatory and boisterous, mingled with invective, and addressed mainly to the passions and animal sympathies; if the conversation and prayers be of a corresponding character, the scenes will be confused, noisy, and enthusiastic. Perhaps these remarks are sufficient to explain what we mean by regulating the external appearance of religious revivals. We have no doubt that sometimes strong excitements of the animal sympathies are mistaken for renewing grace and religious feelings: and it is quite possible that the Spirit of God is sometimes grieved away by violent measures to excite mere animal sympathies, shortly after what seemed a hopeful commencement of his gracious visitation. On the other hand, we have as little doubt that the Spirit sometimes brings men under the influence of truth when the sympathies have, in the first instance, been highly excited.

The means which are now popular, in this land, for promoting revivals, are such as are calculated to give an agitating character and high excitement to them. The style of preaching, praying, and exhorting is adapted to the genius and habits of the people; meetings are frequent and long protracted, and an expectation is cherished that extra services will be attended with extra excitement. We take the liberty of stating here, by the way, our opinion, that frequent and pro-

tracted religious meetings are in themselves proper and vastly important. As far as we can perceive, no valid objection can be made against what are now called three or four days' meetings. The Divine Lawgiver commanded his ancient people to hold, annually, at least three public convocations of eight successive days each, in which religious solemnities were daily celebrated. Large convocations were frequently held for days together in the time of Christ. On two occasions, our blessed Saviour wrought miracles to feed the fasting multitudes, who had attended for several successive days at those meetings. Besides, it seems to us right, and calculated for great benefit, that God's people should occasionally set apart three or four days for coming together unitedly to entreat the special blessing of the Holy Spirit, and listen, with absorbing and undivided attention, to the precious truths of the gospel. If there be any objection it can only lie against the manner in which they are sometimes conducted. But this is only an objection against their abuse. We are fully aware that there is a tendency in our character, as a people, to extravagance in almost every thing, and on such occasions there is danger of its indulgence. Add to this the tendency, mentioned in our former No. to excess of speculation and self-confidence, and we shall perceive a danger, that is doubtless often realized. There is a liability on these occasions, therefore, to a great evil in the manner of conducting the exercises. It consists in cherishing a sentiment of man's ability to convert himself to God. We fear this is too often done, not only at such meetings, but in the ordinary instructions from the pulpit. We greatly fear the effect of such addresses as would teach sinners to place confidence in their own ability. It is dangerous in the extreme, for a sinner to imbibe false sentiments of his own power, because it tends to inflate him with pride, grieve the Spirit of God, and suggest peace when there is no peace. Much, very much importance should be attached to the manner in which means are employed. Extra meetings and religious services are demanded by the genius of the people, rendered necessary by the unrestrained and highly exciting efforts of the licentious to oppose truth and righteousness, and sanctioned by the special blessing of God. But they undoubtedly show the excitable character of the people, and tend to promote high and agitating excitement in religious revivals.

A question may now be asked, what is the proper estimate

of such an age? In forming our estimate of any age, we take the prominent characteristics, inquire into their influence over present interests and future prospects, and especially their moral influence. Take the excitement of the present age, which certainly has a controlling influence in forming the whole character, giving efficiency to enterprize and improvement, spreading with great rapidity whatever principles with which it is associated, and we shall be led to attach high importance to it, and perceive that this age may form a crisis in the world's history. We cannot confidently say that the crisis is already come, but that the world is approximating a momentous crisis, we think is very evident. The present highly excited state of Europe, indicates a turning point greatly in favour, or against civil and religious liberty—for the establishment of Popery or its desolation—for the triumph of atheism and infidelity, or their prostration. Of prospective scenes we cannot speak definitively; but that great changes must follow such high excitement seems unavoidable. The result may not be so near as we apprehend, and it is impossible to decide whether calamity or glory be most probable. It is, however, a just estimate to say, that the excitements of this age are fraught with great danger to the best interests of man. We cannot here give any illustrations of prophecy, but we have no apprehension that we stand amid scenes introductory to the millennium. We do not believe that those bright spots in the political or ecclesiastical horizon, are occasioned by the millennial dawn.

To the Church of God in this land, the present excitements portend fearful or happy results beyond any thing before witnessed. Those religious revivals so frequently and extensively occurring, so generally cherished and earnestly sought, must have an unprecedented influence upon the interests of religion in the land. We fully believe that, under the continued influence of such high excitement, revivals are to be the salvation or prostration of Christianity for a long time to come. There is no standing still; the whole Church is in accelerated motion; if rightly directed, the result will be glorious and triumphant; but if otherwise, the result will be most fearful and disastrous. The influence of religious men, now exerted, will be felt with unabated force by ages to come. The next generation can bear no such proportion of good and evil as the past and present. We do not forget the consoling truth that the Lord reigns; and the gates of hell shall not



prevail against his Church. But whether he will, in righteous judgment, suffer it to be corrupted, scourged, and diminished under the exciting influences of the present age, or whether he will gloriously enlarge and beautify it, we do not know: and we confess, our estimate of this age occasions no small degree of anxiety. To us, the signs of the times seem portentous of evil as well as of good.

A brief answer to one practical question is all that our limits permit in the conclusion of this article—How shall these high excitements be regulated and guided to a desirable consummation? There are doubtless some who would say, use all appropriate means to discourage and put down the excitements. But such a course would not accomplish the object, were it desirable. It is impossible to stop the current. Every obstacle cast in its way would only produce a temporary restraint, and then serve to increase the flood in the same or some other direction. With such a population as ours, excitement can be put down only by counter excitement, or by withdrawing from its influence. In one case, nothing valuable is gained, and in the other, a substitute will soon be found. Excitements we must have, and it is useless to spend time and efforts to prevent them. A far more grave question is how to direct their course and objects.

Heedless extravagance, under this influence, would be still worse. To fall into the current in such a manner, would increase their violence, without regard to the objects, or their manner and means of influence. Something may be done by wisely selecting the objects, encouraging attention to them, and associating the best means for their attainment. This suggests the amazing responsibility of those men, who, by their talents, intelligence, weight of character, or station, can exert a salutary influence. But after all, principle, enlightened, settled moral principle, must guide a people liable to such excitement. Public sentiment, based on moral principle, can sway us; and nothing without it, in the sphere of human agency, can guide and govern an excited free people.

We must go back to the education of children and youth for a solution of this question. The rising generation will soon be obliged to regulate excitements of a more agitating character, or be swept away as by a resistless tornado. The religious education of youth must be vigorously and thoroughly prosecuted, or our hopes expire. There is no sure foundation, no stable, settled principle of morals, except the Christian

VOL. IV. No. I.—R

religion. The Bible must be restored to the nursery, common schools, academies, and seminaries of education, from which it has been so long banished. It is matter of gratulation that the Sabbath school is labouring to produce this reform. This institution should be most assiduously cherished. Imbue the minds of the rising generation with religious principle, and the best interests of man and the interests of the Church are safe. Christian principle will secure them all, however strong and agitating the existing influences may become.

Just at this time it is a question of absorbing anxiety, how are religious excitements to be regulated and conducted to a happy result? To the various interests of our country, this is a question of unspeakable importance. If these revivals, which are now occurring with unexampled frequency, should continue, and be wisely directed, they will regenerate public sentiment, bring back the Bible to our schools, and raise up a generation under the influence of stable, correct moral principle. To secure, therefore, the proper regulation and judicious guidance of revivals, is immensely important. How is this to be done? Can it be done by philosophical speculations? Never. Can it be secured by teaching man's ability? Not at all. Can it be done by naked illustrations of cold orthodoxy? By no means. Several things must be combined. There must be an intelligent, plain, affectionate, faithful exhibition of gospel truth—devout, earnest, unceasing prayer to God—and an humble, confident reliance upon the influence of the Holy Ghost. Preaching and conversation must be *intelligent*, exhibiting the great truths of the Gospel distinctly, distinguishing one from another, and at the same time showing the connexion, relations, and harmony of the whole. They must be *plain*, presenting the mind of the Spirit in the simplicity and excellence of the truth. They must be *affectionate*. Every thing harsh and provoking should be avoided, as ill comporting with the tender and persuasive kindness of the Saviour's love, and not calculated to subdue the heart. Even the terrors of the Lord should be urged with the kindest affection for the souls of men. They must be *faithful*. This intends a right and appropriate application of truth to the consciences of men. Appeals are not only to be made to the understanding, but to the heart, with earnestness and solemnity. It includes rightly dividing the word of truth, and giving to each his portion in season. It is not only important that the momentous truths of God's message be rightly divid-

ed, but seasonably administered; adapted in solution and illustration to the state of the people.

We cannot too highly estimate, in this plan, the importance of earnest, united, unceasing prayer, for the Holy Spirit's influence. Without his agency, nothing can be accomplished. An humble, confident reliance on his blessed efficiency, unitedly expressed in fervent, persevering prayer, indicates our only hope. The most encouraging thought which associates with our prospect, is the connexion of these revivals with the widely extended observance of the monthly concert for prayer. These concert seasons seem to have excited a solemn earnestness of humble entreaty, which binds the interests of the Church and immortal souls to the intercession of Christ our advocate. Let every Christian who knows the way to the Mercy seat, there be often found; there plead for the influence of the Holy Ghost on the whole population of all lands; there pray that these reviving excitements may be conducted by the Holy Spirit's agency to the glorious consummation of converting from sin to God this nation, and the world.

---

#### ART. VIII.—SHORT NOTICES OF RECENT PUBLICATIONS.

**I.**—*The Book of the Priesthood: an Argument, in three parts.* By Thomas Stratten, Sunderland. New-York, Jonathan Leavitt. Boston, Crocker & Brewster. 12mo. pp. 285.

THIS is a work of real talent, and of no small value. When we first glanced at its *title* in a bookseller's advertisement, we had no doubt that it announced a production of some high-toned and zealous advocate of prelacy. The perusal of a few lines of the preface, however, agreeably undeceived us. And we soon discovered that the writer, (who is an English Dissenter of no common power,) under cover of a title somewhat quaint, and, perhaps, not entirely judicious, has assailed the fundamental principles of the hierarchy, whether Popish or Protestant, with great force and effect.

In Part I. of his work, the author demonstrates that "*the*

*Christian Ministry is not a Priesthood.*" This he does in five sections, showing—That there is no basis like that on which the Jewish Priesthood rested, to sustain the claims of an official Priesthood in the Christian Church:—That there is no Priesthood included, either in the incipient, or the complete and final Apostolic commission:—That no Priesthood is required for the observance of the ritual institutions of the Christian Church:—That no Priesthood was conferred in the personal authority with which the Apostles were invested:—and that no Priesthood is referred to, in the supplementary appointment of the Apostle of the Gentiles. In Part II. it is shown, with equal strength of argument, that "*Christ is the only, and the all-sufficient Priest of the Christian Church.*" This is done in four sections, proving, that Christ is the only Priest—that he is the all-sufficient Priest, on account of the perfection of his sacrifice—that he is an all-sufficient Priest, on account of the prevalency of his intercession—and that the all sufficiency of Christ's Priesthood supersedes the necessity of sacramental efficacy. In Part III. the author shows, that "*The Levitical terms employed in the New Testament, which do not apply exclusively to Christ, belong equally to all true Christians.*" This is accomplished in three sections, in which he maintains, that the designation given by Peter to the members generally of the Christian Church, corresponds with the declaration of Moses to the Jews, that they should be a "kingdom of Priests:"—that in the knowledge of God, which is the basis of all true religion, the Jewish people, when they were obedient, were a kingdom of Priests, and Christian people are "a holy Priesthood:"—and that, in separation to the service of God, the Jewish people, when they were obedient, were a kingdom of Priests, and Christian people are a holy Priesthood.

We are constrained to differ from this writer in a few points. More particularly, if we rightly understand what he says concerning the sacraments of the Christian Church, as involving no vow or engagement whatever, on the part of those who attend upon them; and especially of the Lord's Supper, as not requiring the presence of any minister or other official man in its administration,—we must entirely dissent from him. What he says on this subject is not at all necessary to his general argument; and we are persuaded is untenable, and mischievous in its tendency.

Mr. Stratten, however, is a lively, vigorous, clear, and

eloquent writer, and we think has maintained the leading doctrine of his book with great force, and with triumphant success. He seems also to be a warm friend to the peculiar and most precious truths of the Gospel, and to write with the spirit of a man of fervent piety. His book is well worthy of public attention.

We cannot help praising the good size and clearness of the *type* in which this book is printed. It is delightful to our old eyes to see a page on which they can rest with ease and comfort. If all readers felt as we do, American printers would not be much encouraged to give us books in the small and obscure type which we so frequently encounter to our great annoyance.

II.—*A Text Book of Popery: comprising a brief history of the Council of Trent, a translation of its doctrinal decrees, and copious extracts from the Catechism published by its authority; with notes and illustrations: to which is added, in an appendix, the Doctrinal Decrees and Canons of the Council of Trent, in Latin, as published at Rome, Anno Domini, 1564. The whole intended to furnish a correct and complete view of the Theological System of Popery.* By J. M. Cramp. *With additional notes translated.* New York, D. Appleton, 12mo. 1831, pp. 451.

Nothing more is necessary to refute and discredit that system of error and superstition commonly called *Popery*, in the view of all thinking people, than the simple statement of *facts*. If its rise, progress, claims, and character were understood, as they really exist, and as they are undoubtedly represented in the decrees of their most approved councils, and the writings of their most eminent divines—the spell would be instantly broken. No serious mind would need to be warned against it a second time. It would stand revealed a system of the most heartless, abominable, soul-destroying superstition that was ever imposed on the credulity of mankind under the name of Christianity.

The great excellence of the work before us is, that it makes Romanism *speak for itself*. As the title page indicates, the decrees of the Council of Trent are presented in all their naked and undeniable deformity. Other Romish authorities, of unquestionable character, are also adduced in confirmation of the compiler's statements. A more ample survey of the doctri-

nal and practical corruptions of the Church of Rome is here presented than in any volume of the same size that we have lately seen. We think the American publisher judged well in giving an edition of the work on this side of the Atlantic; and we would heartily recommend it to the attention and patronage of the religious public.

III.—*A Key to the Gospels: being a compendious exposition of the principal things contained in them; intended for Sunday school teachers, Bible classes, and Families.* By Ichabod L. Skinner. Washington, D. C. Greer. 12mo. pp. 276. 1831.

The author of this work is a respectable minister of the Gospel, who resides in the city of Washington, and who has thought proper to employ a portion of his time in writing for the benefit of Sunday school teachers and Bible classes. He could scarcely bestow his attention on a more important object; and of all modes which can be adopted for promoting the benefit of the rising generation, that of bringing them in contact with the BIBLE—and rendering its contents more plain, familiar, and interesting to their minds, is most likely to be permanently beneficial.

The volume before us is intended by the author to be a short, practical, lucid *commentary* on the four Gospels, in the form of question and answer. We are pleased with the plan of the work, and we think it is well executed. It is full of condensed, important instruction. It is in a style brought down to the plainest capacities, and yet sufficiently elevated to be acceptable to all. And the explanation and exhibition of Gospel truths which it contains, will, we think, be acceptable to serious evangelical Christians of all denominations.

But the views of the Rev. author will more fully appear from his own statement. He says, in the Preface:

“This work is neither an abridgment, nor [a collection; but an original undertaking, upon a plan entirely new; and is designed to occupy ground supposed to be open, notwithstanding the variety of books in use. For although, in the Sunday schools especially, there are books enough, perhaps, well adapted to the scholars, there are none as well suited to the instruction of the teachers themselves; yet it is obvious, that many of the teachers are as unable to give proper answers to the questions they make use of, as the scholars who are taught by them.”——“The work now presented to the public, is not offered as a substitute for any of

the books in use; some of which are so well suited to their design as hardly to admit of a substitute. It seeks only its own appropriate place; as peculiarly adapted to the instruction of Sunday school teachers, Bible classes, and families; for all which it is thought something of the kind is needed. Whether the author has been successful, the public will decide."

"Perhaps it might be thought assuming, to suppose that this compendium could be of any great advantage to the teachers of Bible classes, as they are, usually, theologians. But it is hoped it may be useful to the scholars, both as an exposition of the sense and harmony of many passages contained in the Gospels, and also as furnishing a clue to the answers which may be sought, even where the questions are not answered by this compendium."

"There is yet another field, where it is thought this work may be highly useful. When we consider how few families, even in the best furnished portions of religious society, have possessed themselves of Bible or New Testament expositors, in any form, is it not manifestly desirable that a cheap and compendious manual of this sort should be thrown into circulation? And would not such a work, if it were happily executed, be extensively useful?"

We agree to the justness of these remarks; and we think that Mr. Skinner has furnished a book which may well answer the purposes for which he intends it. He has manifested much judgment in its execution; and we cannot but hope that he will be rewarded for his labour by seeing it extensively patronized and useful.

When a second edition of this work shall be put to the press, we take the liberty of suggesting, as a small improvement on the score of convenience, in using the book, that the names of the Evangelist, and the chapters under consideration, in the successive pages, be placed at the head of every page. The use of this, for convenient reference, is too obvious to need explanation.

IV.—*Prize Letters to Students, in two parts.* By Rev. *Baxter Dickinson*. Newark, N. J. New York, Sleight. Boston, Pierce and Parker. 18mo. pp. 85. 1831.

A benevolent individual having offered a prize for a series of "Letters to Students," it was adjudged to the work which stands at the head of this article. Mr. Dickinson had before done himself honour in the field of authorship, particularly in behalf of the cause of temperance. His reputation will by no means suffer by the work now under consideration.

The *first part* of this series is intended to show the "*Importance of a fixed belief in divine revelation, and a cordial reception of its truths.*" This is done in *nine* letters, on the following topics: "The Bible a volume of unspeakable interest"—"The Bible, and the evidences of its divine origin, have been long before the world"—"An unsettled state of mind in regard to the Bible exceedingly dangerous"—"An unsettled state of mind a state of misery"—"An unsettled state of mind as to the Bible highly displeasing to God"—"A spirit of scepticism fatal to the spiritual and eternal interests of the soul"—"Characteristics of saving faith"—"The duty of immediate entrance on a life of faith"—"Obstacles to a life of faith obviated. Encouragements and means suggested."

The *second part* treats of the "*Importance of an elevated religious character.*" This is shown in *five* letters, which treat of the following subjects: "Eminent piety suppresses destructive appetites and passions, and quickens and concentrates all the useful faculties"—"Eminent piety gives pleasure to all virtuous beholders, secures the confidence of mankind and the blessing of God"—"Eminent piety united with learning gives power, and is peculiarly demanded at the present period"—"Eminent piety on earth prepares for peculiarly eminent service and glory in heaven"—"Eminent piety the best means of glorifying God."

The execution of this plan is marked by much judgment and taste. Among the many topics on which a wise man might be supposed to be desirous of addressing "students," Mr. Dickinson has selected those which are most important in the eyes of the *Christian*. These are treated with great brevity—some will think with too much brevity; but with much perspicuity, point, and practical wisdom. We hope this little volume will be extensively read, and prove essentially beneficial to many a young man in the course of his education.

V.—*The Character of the Christian Ministry adapted to this Country and Age: A Lecture delivered Nov. 1st, 1830, at the opening of the Winter Session in the Western Theological Seminary of the Presbyterian Church.* By LUTHER HALSEY, Professor of Theology. Pittsburg. D. & M. Maclean. 8vo. pp. 32. 1830.

The erection of the "Western Theological Seminary of the Presbyterian Church," at Alleghany Town, in the neighbour-



hood of Pittsburg, has been, no doubt, regarded with deep interest by the friends of the Church to which it belongs, and by the friends of truth and piety generally. Professor (now Dr.) Halsey having been appointed to succeed the Rev. Dr. Janeway, entered on the duties of his office more than two years ago; and the Seminary has been continually growing under his administration.

The subject of this lecture was happily and seasonably chosen. The character of the Christian Ministry demanded by our country at the present time, is an inquiry in the highest degree interesting and important. For although, according to the language of the wise man, properly understood, there "is no new thing under the sun;" that is, human nature is ever the same, and like causes, in given circumstances, will produce like effects; yet every particular country, and every successive age, have their peculiar features, which it is necessary to take into serious consideration, in order to adopt the means which we employ to the highest advantage. This great truth has been well considered, and judiciously illustrated by Professor Halsey, in reference to our own country and age.

To the question, "What are the peculiar features of this age and country?" he answers: 1. It is an age of *peculiar and increasing* ILLUMINATION. 2. An age peculiarly UNSETTLED and SCEPTICAL. 3. It is an age of PROFLIGACY. 4. It is a country and an age of PECULIAR ENTERPRIZE. 5. It is an age of GROWING LIBERALITY AND UNION AMONG CHRISTIANS. 6. It is, in a peculiar sense, an age of THE DISPENSATION OF THE SPIRIT. 7. Lastly, it is an age of TREMENDOUS EXPERIMENT. Under each of these heads, the Professor dwells on the characteristics in our rising ministry, which he thinks the age and the country demand, and which he, of course, supposes that candidates for the sacred office ought especially to cultivate. Of this undertaking he has acquitted himself in a manner honourable to his intelligence, his good sense, his enlarged and liberal views, his evangelical spirit, and his pious concern for the welfare of mankind, and the qualifications becoming those who are to be the leaders and guides of the Church. Our prayer is, that he may have the happiness of seeing go forth from the Seminary under his care, a succession of well furnished and devoted men, qualified "rightly to divide the word of truth," and in every respect adapted to adorn the Church, and to bless mankind!

VOL. IV. No. I.—S

VI.—SECRETA MONITA SOCIETATIS JESU: *Secret Instructions of the Jesuits. Printed verbatim from the London copy of 1725; to which is prefixed an Historical Essay, with an appendix of notes, by the Editor of the Protestant.* Princeton, N.J. Simpsons, 18mo. pp. 232. 1831.

Attempts have been made to cry down this work, as a forgery; or, at any rate, as an indecent and unjust attack on an Order, which, though liable to censure, is altogether undeserving of the horrible representation here given of its principles and maxims. And even some Protestants, if we are correctly informed, have expressed serious doubts whether the volume be worthy of credit. We cannot imagine that these doubts can be seriously entertained by those who peruse the *Historical Essay* which is prefixed to it. Facts and authorities are there adduced which we cannot help thinking ought to satisfy every mind not only of the authenticity of the work, but also of the entire justice of the representation which it gives of the Society whose official instructions it professes to exhibit. We recommend it to the serious attention of all our readers.

It is generally known, that the order of Jesuits rendered themselves so odious, both by their principles and practice, even to Romanists themselves, that they were wholly suppressed by a Papal Bull in 1773. The order, however, did not become extinct; and was formally revived by the Pope, (*Pius VII.*) in 1814. This latter fact, taken in connexion with many others of similar import, is sufficient to satisfy every impartial mind, that there is really nothing in the principles and maxims of the *Jesuits* which does not in fact belong to the vital, governing spirit of the *Papacy*, as such; and that, of course, in reading the pages of this manual, we are contemplating the essential characteristics of that system of corruption which distinguishes the "mother of harlots and abominations of the earth."

VII.—1. *Fourth Report of the American Temperance Society. Presented at the meeting in Boston, May, 1831.* Boston. Perkins & Marvin, 8vo. pp. 110. 1831.

2. *Second Annual Report of the New York State Society for the promotion of Temperance. Presented by the Executive Committee, January 18th, 1831.* Albany. Packard & Van Benthuyzen, 8vo. pp. 96, 1831.

These reports are in a very high degree interesting and instructive. They show, that the friends of the Temperance

cause are pursuing their great object with increasing activity and zeal; that their ranks are thronged, more and more, by men of the most elevated wisdom, office, and consideration in our country; that the highest authorities, both of professional and non-professional men, are daily adding their testimony in favour of the doctrine of *total abstinence* from ardent spirits, as conducive to health and strength, both of body and mind, and as ministering to all the best interests of individuals and of society; and that as far as the experiment has proceeded, the result has uniformly and triumphantly confirmed their testimony.

Each of these reports, with its annexed documents, is so rich in facts, in reasoning, and in impressive and solemn appeal, that we could earnestly wish a copy of both, and especially that of the American Temperance Society, might be placed in every family in the United States. We would especially recommend them to the attentive perusal of every honest opponent of the cause which they aim to promote, and of every honest *doubter* concerning that cause, in our country. There are few subjects on which we feel disposed to plead with our fellow citizens with more heartfelt earnestness than this; because we are firmly persuaded there is no subject, (unless it be the preaching of the glorious Gospel,) more intimately connected with all the temporal and eternal interests of men. We will cherish the hope—notwithstanding the immense mass of our fellow citizens who still occupy the seats of opposition or indifference—that the time is not far distant, when the use of ardent spirits, as a common drink, will be banished from all decent society; and when the habitual use of *any* stimulating drink will be generally regarded, as we are persuaded it ought universally to be, as equally unfriendly to virtue, health, and longevity.

VIII.—*The Ecclesiastical Catechism, being a series of Questions relative to the Christian Church stated and answered, with Scripture proofs.* By ALEXANDER M'LEOD, D. D. Pastor of the Reformed Presbyterian Church, New York. Seventh edition, from the third British edition. New York. Buncce, 18mo. pp. 144, 1831.

This Catechism was first published twenty-four years ago. The fact of its having reached the 7th edition in this country, and the third in Great Britain, affords proof enough that it is held in high estimation by enlightened and serious readers.

On the subject of Church order and discipline, there are so

few treatises of sufficient brevity and plainness to be profitably put into the hands of the mass of professing Christians, that we do not wonder Dr. McLeod considered a work of the kind now before us, as a real desideratum among the popular manuals of the day. His vigorous and well furnished mind might be expected to produce a rich and instructive volume. This he has certainly done, and we recommend it to our readers, especially to our youth, as, in general, excellent, and one that will abundantly repay a perusal.

The following table of contents will show what may be expected by the readers of this manual:

Chapter I. Of the Christian Church. Chapter II. Of Church Fellowship. Chapter III. Of Church Government. Chapter IV. Of Church Officers. Chapter V. Of Church Courts. Chapter VI. Of Religious Worship. Chapter VII. Of Church Discipline.

At the close of the volume, Dr. M. has added a body of *notes*, intended more fully to explain and justify some of the views exhibited in the preceding chapters, than was convenient without unduly extending and encumbering his Catechism. These form a valuable addition, which no intelligent reader will allow himself to pass over lightly in the perusal.

In one of the notes *added* to the present edition, the author attacks, with some severity, the doctrine of a volume on the "*Ruling Elder*," lately published, viz. that this class of Church officers ought to be ordained with the *imposition of hands*. This doctrine, Dr. M. pronounces "contrary to Scripture, sense, and reason;" as having "nothing in the Bible, or in the approved example of the Church of God to authorize it;" as a mere *innovation*; as maintained by no other than *nominal* Presbyterians; and as mischievous in its tendency as it is unwarranted. We will not undertake at present, at least, the defence of this doctrine. It may all be as Dr. M. has so confidently and unceremoniously alleged. And yet we confess it would have suited our taste quite as well, if the learned and excellent author had found it convenient to refute the doctrine in question, by sound argument, and by undoubted ecclesiastical testimony, instead of loading it with reproachful names. Much as we feel the force of his authority, we estimate the force of solid proof still more.

This is a very small deduction, however, from the value of the volume. Its various and decisive excellence is so great, that we could wish a copy of it to be possessed by every family in the United States,

## Select List of Recent Publications.

---

### THEOLOGICAL.

Hinton on the Means of Religious Revival, with Introductory Essay. New edition. Boston.

The Scriptural Directory to Baptism, or a faithful citation of the principal passages of the Old and New Testament, which relate to the mode of administering this ordinance; with the sacred text impartially examined, and the plain meaning exhibited, and made clear to the understanding of every one who is willing to know the truth. By a Layman. Philadelphia. [An ingenious pamphlet, in which the mere juxta-position of Scriptural authority throws great light upon the vexed question of the *mode* of baptism. We are unprepared to subscribe to the whole extent of the author's conclusions.]

A Plain and Familiar Treatise on the Mode of Baptism, in which it is shown that Sprinkling is the Scriptural mode of administering that ordinance. By Cornelius Bogardus, Pastor of the Reformed Dutch Church, in Wynant's Kill. Troy, 1831. 12mo. pp. 132.

A Discourse on the Witnessing of the Holy Spirit, in regard to the Divine Adoption of true believers. By Rev. Robert M. Laird. Princess Anne, Md.

Analysis of Dr. Livingston's Lectures on Theology. In numbers. N. York, Hall on the Faith and Influence of the Gospel, with an Essay by Dr. Chalmers. Edinburgh.

Morrison's Counsels for the Communion Table. London. 32mo.

Edward's on the Will. With an Introductory Essay by the author of the Natural History of Enthusiasm. London.

Bishop Hall's Contemplations, Russell's edition, without abridgment. London. 5 vols. 8vo.

Lee's Analysis of Archbishop Secker's Lectures. London.

Bishop Jebb's Pastoral Instruction. London and Edinburgh.

Conversations on Infant Baptism. By Charles Jerram, A. M. Reprinted by Latimer & Co. Philadelphia.

Prayers and Collects, translated from the annotations of Calvin on the Book of Ezekiel; to which are prefixed some remarks on the doctrines contained in them. By Rev. Edward Murray, Chaplain to the Bishop of Rochester. Lond.

The Truth of the Gospel History, argued from our Lord's conduct with reference to his own crucifixion. By Rev. A. Johnson. London.

---

### HISTORICAL AND BIOGRAPHICAL.

Memoir of the Rev. Benjamin Allen, late Rector of St. Paul's Church, Philadelphia, by the Rev. Thomas G. Allen; to which is added, the Funeral Sermon

*Select List of Recent Publications.*

delivered by the Rev. G. T. Bedell, D. D.; also the History of the Bible Classes of St. Paul's Church, which was written by Mr. Allen in England, and published since his death for the benefit of his family. Philadelphia.

Life of Sir Isaac Newton. By David Brewster, L. L. D. Edinburgh and New York.

Female Scripture Biography: including an Essay on what Christianity has done for Women. By Francis Augustus Cox, A. M. 2 vols.

*The following are British Publications:*

Third and last volume of the History of the Christian Religion and Church during the three first centuries; translated from the German of Dr Neander. By Henry J. Rose, B. D. London.

The Sacred History of the World, from the Creation to the Deluge, attempted to be philosophically considered, in a series of Letters to a Son. By Sharon Turner. London.

Tod's Life of Cranmer, 2 vols. 8vo.

Darnell's Life and Correspondence of Isaac Basere, D.D. 8vo.

Memoirs of Pearce. By his Son.

Life of Rev. E. Erskine.

Knox's History of the Reformation in Scotland. By W. Mc'Gavin.

Doddridge's Correspondence. Volume V.

Rev. Dr. Burton's Lectures on the Ecclesiastical History of the first Century.

Grove's Missionary Journal.

---

## BIBLICAL AND PHILOLOGICAL.

A Hebrew Grammar, with a copious Syntax and Praxis. By Moses Stuart, Professor of Sacred Literature in the Theological Seminary at Andover. Fourth edition.

Coleridge's Introduction to the Study of the Greek Poets. Philadelphia.

Polymicrian Edition of the New Testament, with a centre column, containing References, Explanations, &c. illustrated with Maps. New York.

A new and condensed edition of Taylor's Calmet's Dictionary, 1 vol. imperial 8vo. Boston.

Hurwitz's Hebrew Etymology and Syntax. Edinburgh.

*Grammatik der hebraischen Sprache des A. T. in vollständiger Kurze neu bearbeitet von Georg Heinrich August Ewald, a. o. Professor zu Göttingen.* "Ewald's Compendious Hebrew Grammar," 8vo. pp. 304. [The German philologists, while they plead for the necessity of copious Grammars, seem to feel that something of a less appalling kind is demanded for beginners; and therefore both Gesenius and Ewald, (the only two men who seem to stand on the highest platform of rivalry,) have compressed into a small compass the substance of their elaborate works. The great aim of the Göttingen Professor appears to be *originality*, and especially an antipodal opposition to Gesenius. A necessary result is much obscurity, much hypothesis, and perhaps some error. The work displays immense research, and opens some veins of interest-

ing inquiry on the subject of vowel changes, but compares ill with the lucid arrangement of Gesenius' *Elementarbuch*.]

Lovett's Revelation of St. John. 8vo. London.

Irving's Lectures on the Apocalypse, 4 vols. 12mo. London and Edinburgh.

Ritchie's Lectures on Romans, 8vo.

Worcester's Scriptural Biography, accompanied with an Atlas. 12mo. Boston.

## SERMONS AND ADDRESSES.

Spruce Street Lectures. Lecture I. 'The Inability of Sinners considered.' By the Rev. Dr. Fisk. Lecture II. 'The Fall of Man and its Effects.' By the Rev. Dr. Janeway. Philadelphia. Russell & Martien.

An Address delivered to the Graduates of Dickinson College, on Wednesday, September 28, 1831. Carlisle. pp. 21.

The Christian Citizen; or the duty of praying for Rulers. Two Sermons, preached in the Chapel of the Theological Seminary, Andover, on the State Fast, April 7, 1831. By Ebenezer Porter, D. D.

Influence of Religion on Liberty. A Discourse in commemoration of the landing of the Pilgrims, delivered at Plymouth, Dec. 22, 1831. By the Rev. B. B. Wisner.

Salvation achieved only in the Present Life, requiring a resolute Effort, and forfeited inexcusably by the neglecters of the Gospel. A Sermon from Luke xiii. 24. By the Rev. Samuel H. Cox, D. D.

The Methodist Preacher, or Monthly Sermons from living Ministers. Edited by Shipley Wells Wilson, Minister of the Methodist Episcopal Church. Vol. 1 and 2. Boston, 1830. pp. 194 and 202. 8vo.

### *British Sermons.*

Rev. J. Younge's Sermons, 8vo.

Rev. A. Ollivant's Sermons, 8vo.

C. J. Fenwick's Sermons, 8vo.

Sir Henry Moncrieff Wellwood's Sermons.

## MISCELLANEOUS.

The Friend. A Series of Essays, to aid in the formation of fixed principles in Politics, Morals, and Religion, with Literary Amusements interspersed. By S. T. Coleridge, Esq. First American, from the 2d London edition. Boston.

[This may truly be termed a *farrago*; but it is such a one as Coleridge only could concoct. There is here fine criticism, classic wit, poetic dreaming, and some grains of sound doctrine, but so obnubilated with the fumes of German metaphysics, that we become giddy, and lose all power of comprehension. It reminds us of the sounds produced by a noble organ, out of tune. Mr. Coleridge stands up for the defence of orthodoxy; but his orthodoxy does not strike us as genuine or safe. By giving to the Atonement an influence merely *subjective*,

he nullifies the whole doctrine of sacrifice and expiation, and travels half-way to Socinianism.]

The Christian Offering for the year 1832. Bound in embossed leather, and embellished with elegant engravings. Boston.

Babington on Education. With a Preliminary Essay, by T. H. Gallaudet. Fourth American from the Seventh London edition.

Dr. Young's Egyptian Dictionary. London and Edinburgh.

Pestalozzi and his plan of Education, by Dr. Biber. Edinburgh.

Clarke's Scripture Promises. With an Introductory Essay by Dr. Wardlaw. Glasgow.

Rev. J. Latrobe on Church Music, 8vo. London.

Hall on the Institution and Abuse of Church Property. London. 8vo.

Fourth Report of the American Temperance Society. May, 1831. Boston. pp. 110. 8vo.

The Constitution and Laws of the Board of Education of the General Assembly. 1831. Philadelphia.

Pulpit Oratory in the time of James the First, considered, and principally illustrated by original examples, A. D. 1620, 1621, 1622. By the Rev. J. H. Bloom. London.

The American Infant School Singing Book, designed as the first book for the study of Music. By E. Ives, jr. Principal of the Philadelphia Musical Seminary.

The entire works of the Rev. Robert Hall, with a brief memoir and sketch of his Literary character, by Sir James Mackintosh; and a sketch of his character as a Theologian and a Preacher, by the Rev. John Foster. Published under the superintendence of Olinthus Gregory, L.L. D. 6 vols. 8vo. London.

The Biblical Cabinet Atlas, containing finely executed engravings of all the tribes and countries mentioned in Sacred History. London.

Anecdotes, Religious, Moral, and Entertaining. By the late Rev. Charles Buck, author of the Theological Dictionary. Alphabetically arranged, and interspersed with a variety of useful observations. Two vols. in one. J. C. Rickes. New York. pp. 202 and 190. 8vo.

### *Errata in the last No. of the preceding volume.*

p. 459, line 6th from bottom, for *communion* read *circumcision*.

p. 583, line 10th, for *pretty* interrogatories read *piety* interrogatories.

p. 584, line 27th, for *reasonable* read *seasonable*.



THE  
BIBLICAL REPERTORY  
AND  
THEOLOGICAL REVIEW

---

APRIL, 1832.

---

ART. I.—REVIEW.

*Book on the Soul, First part. Book on the Soul, Second part. By the Rev. T. H. Gallaudet, &c.*

THERE is, perhaps, no field for benevolent enterprise, which has been more neglected, or which promises a richer harvest to the cultivator, than the preparation of suitable books for children. It is somewhat surprising that the attention of philanthropists has been so little turned to this subject, and that while so much has been published of late on the importance of education, and of commencing our efforts early, so little has been done in the way of furnishing the means of communicating knowledge to the minds of children. At first view, it seems an easy task to prepare such books as are needful for the instruction of youth; yet when we come to ponder the subject deeply, we cannot but confess, that it is a work of extreme difficulty. We do not speak of the elementary books which are needful to teach the art of reading: these, however useful, communicate no instruction to the mind; they only furnish one means of acquiring knowledge. We refer to books adapted to the minds of children in the several stages of their development, and which are calculated, especially, to train the thoughts, 'to teach the young idea how to shoot;' and by which their

VOL. IV. No. II.—T

faculties may be invigorated, and habits of distinct and correct thinking established. It is, in our estimation, a common and pernicious error in education, that the first and principal object should be to store the mind with knowledge: for the chief end at which we should aim is, to prepare it for the acquisition of knowledge. Until the faculties are developed, exercised, and invigorated, the communication of knowledge, to any considerable extent, is impossible. The memory may, indeed, be loaded with ideas on a great variety of subjects; but this is not the way to acquire useful knowledge: The mere accumulation of ideas in the memory, tends rather to weaken than to strengthen the mind. Even the best books are in a great measure useless, until the mind, by various exercises, becomes so disciplined, as to be susceptible of improvement from the writings of profound thinkers. Injudicious parents are often misled on this point. They hear a particular author extolled by persons in whose judgment they repose great confidence; and without considering the age or improvement of their children, they insist upon their studying the work which has been so highly recommended. Even grave instructors often fall into this error, and put into the hands of children, books which, however excellent at a future period, can be of no manner of use at the present. We have known a case, where a boy of twelve years of age, feeling a desire to begin a course of useful reading, upon applying to his reverend instructor, had the *Tutler* put into his hands, which he found he could neither understand nor relish. In going into the house of a friend, we observed a little girl poring over an octavo volume; and upon inquiry, found that she was studying "Watts on the Improvement of the Mind." Often such works as Locke on the Understanding and Butler's Analogy are read when they can be of no real use to the pupil, and when the only effect produced is a distaste for those authors, which cannot afterwards be overcome, without great difficulty. Education is thus far a mere matter of experiment: and we are restricted from making new experiments which might lead to important discoveries, by the preciousness of the material on which we operate. No man, who is wise, is willing that his son or daughter should be conducted along some untried course, to verify some new hypothesis. Still there are many empirics who profess to work wonders with the human mind; and there are parents foolish enough to credit their pretensions,

and to subject children to their new processes of improvement.

But when it is conceded, that the primary object of education is the developement and invigoration of the faculties, and the constitution of good habits and associations, it may still be a question of great importance, whether we should hasten the developement of the intellectual faculties by such stimulants and exercises as may have that effect, or wait until nature brings forward her work, and then endeavour to guide and assist her efforts. This is a point which has not been sufficiently considered; and, therefore, there has been no hesitation among parents and teachers in accelerating, as speedily as possible, the developement of every faculty; an early indication of the mental power is hailed as a happy omen of success; and the more premature the developement of any faculty may be, the more pleasure, as well as wonder, does it excite. But all analogy is in favour of following, rather than going before nature, in her operations. Vegetables forced in a hot bed, produce earlier fruits than those which come forward under the common influence of the elements, but these precious fruits are seldom as good as those which arrive at maturity in the usual way; and it is so common for such plants to decay soon, that the fact has given rise to a proverb in many languages, that, *that which is soon ripe is soon rotten*. The same remarks are applicable to the growth of animals. And as far as there are facts within our observation, we cannot but think, that the analogy holds good in regard to the business of education. Hence it is, that many who are considered prodigies, when children, never arrive at any eminence of talent in mature age. Hence also, those children who are most constantly under the tuition of officious teachers, do not improve ultimately as much as some others whose education has been greatly neglected. In this, as in many other things, we do injury rather than good, by interfering too much with the processes of nature. There is a culpable vanity in most parents with regard to their children. They are extravagantly elated by their apparent success in literary pursuits; and both by parents and teachers the principle of emulation is too much excited; which, though natural and innocent in its proper exercise, readily degenerates into a vicious ambition; and in this form it is commonly found to exist in schools and colleges, where it is much calculated on as a means of accelerating the literary progress of the scholars.

It is admitted, that there is a certain period of human life, at which the mind has attained its highest vigour; when all the faculties are finally developed, and are in their freshest vigour. After this period, knowledge may be acquired even with more facility and celerity than before, but we expect no new strength to be added to any of the faculties of the mind. Now this period of time occurs much later in life with some minds than others, and it deserves to be well considered, what relation this may have to the mode of education; and whether it is not a fact, that precocity of intellect reaches this acme much earlier than that which is slower in its progress. And it should also be considered, whether an undue maturity is not followed by feebleness, and a premature decay. We observe, in regard to this last particular, a remarkable diversity. The mind of one man begins to fail at the age of forty-five or fifty, while that of another flourishes in vigour to the advanced period of eighty. And this cannot be attributed to the more sound state of the body in one case, than in the other; for in regard to this, there may be no difference; or the advantage as to bodily health, may be altogether on the side of the person whose mind is subject to an early decay. Indeed, in general, strength of mental powers has a slender connexion with health; a soul of mighty energies may dwell in a frail tottering tabernacle.

And, while on this subject, we would remark, that we know of no method of postponing the decay of the intellectual faculties so effectual as to keep them in vigorous exercise. Let the old man never indulge the thought, that the time for mental exertion is over—let him never suffer his mind to sink down into indolence and apathy—let him still keep his eyes open, and his attention awake to all the objects of knowledge which interest others, and thus the rust of the mind will be prevented from accumulating.

Another mistake in education, which has some affinity to the one already considered, is, that of giving undue exercise and disproportioned energy to some one faculty, while the others are neglected. It is possible to concentrate much of the strength of the body, we know, in particular members; or so to direct and exercise its energies, that it shall be rendered capable of performing extraordinary acts of a particular kind. Thus blacksmiths and hammermen, have unusual power in their hands and arms; and balance-masters, vaulters, &c. are able to do what is impossible to others. But it

has not been found, that this mode of training the body is of any real use in preparing it for the performance of the necessary and useful labours of life. In the works requisite, in peace or war, by land or sea, these men are not found superior to those who have been educated in the common way. Indeed, that disposition of bodily force, and facility of putting it forth into action, which is equally adapted to all useful purposes, and which brings into vigorous exercise all the parts of the body, is evidently the best. Just such is the fact in regard to the mind. By a peculiar course of education, a particular faculty is exercised and invigorated to the neglect of others; or a habit of performing certain intellectual operations with facility, is acquired. Thus, by constant exercise, the memory may be trained to remember words in their connected series, while not the least attention is paid to the relations of ideas expressed by them; and by artificial associations with things easily recollected in a certain order, this power of memory may be improved to a degree which appears wonderful. Persons skilled in the art of mnemonics are able, therefore, to perform exploits with this faculty, which, prior to all experience, would appear almost impossible. Indeed to one, whose mind has been much neglected, it seems a prodigious exertion of memory to be able to repeat exactly all the words of a discourse, which it requires an hour or more to deliver; but, by exercise and long practice, this can be accomplished by many, after a second reading. It has also been found by experience, that children may be easily made to perform calculations by figures, which greatly exceed the powers of sensible adults who have never been exercised in these things. And in some systems of education, the teachers, availing themselves of this susceptibility of the human mind, seek to excite attention, and to obtain celebrity in the business of developing and training the mental faculties, by the extraordinary feats, which, under this mode of instruction, the pupils are able to perform. But all these attainments, however wonderful, are no better, as it relates to the education of the mind, than the ability to perform the feats of a wire dancer, or circus-rider, in the useful education of the body. Some persons seem to have by nature, or to have early acquired from some unknown cause, an extraordinary aptness to perform certain intellectual operations, which are far beyond the ability of other children, or even of most adults. The extraordinary developement of a faculty, by

means of which the person is able to perform operations of a particular kind, has, in several remarkable instances, been witnessed in relation to arithmetical calculations. Now, it has been found in some instances of this kind, that this extraordinary talent was accompanied by a remarkable deficiency in the other faculties of the mind. A man of colour, as we have been informed, in Rhode Island, who possessed the extraordinary faculty of telling, after a moments consideration, the result of the multiplication of a number of figures, was so stupid in other matters, that he could never be taught to read. And in other cases which have fallen under our observation, we have never known this extraordinary faculty to be united with other mental powers in just proportion, so as to constitute a well-balanced and vigorous mind. We are persuaded, that in the business of education, it is not wise to attempt to elicit and strengthen one faculty, while the others are neglected; for, however successful the means used may be, and however extraordinary the talent which may be acquired, it is nothing more than giving undue vigour to one faculty at the expense of all the rest, which are found to exist in a state of proportionable ability. The vanity of the parents and friends of such children may be gratified by the extraordinary things of which they are capable, but the wise and considerate will prefer to have all the mental faculties brought into exercise and vigour in just proportion. We are led from this subject to remark, that all persons who engage with ardour in intellectual pursuits, which require the exercise of some one faculty, are very apt to contract a twist or distortion in their mental constitution; and to this cause much of that obliquity and eccentricity, for which some men are remarkable, must be attributed. The whole force of their mind is concentrated in some one faculty. Thus a man may pursue mathematical studies with so much ardour, that after awhile he becomes incapable of weighing the force of moral or analogical reasonings; and may appear so destitute of taste, that it may be doubtful whether any vestige of this faculty is left. We have, ourselves, known men who have made high attainments in mathematics, who did not appear to have more sense than a mere child about common affairs. And most persons have heard the anecdote of a celebrated mathematician of the university of Cambridge, who was particularly requested by a friend to peruse Milton's *Paradise Lost*, and give his opinion of the work; and who, when he returned the

book, gravely said, that he had read it from the beginning to the end, but had failed to meet with a single demonstration in the whole work. Yet the danger of destroying the proper balance of the mind is not peculiar to those who are occupied too ardently in the pursuit of the exact sciences. The same thing more frequently takes place in those who become absorbed in studies, when the imagination is the faculty which is brought principally into exercise. Thus it has been found, that the study of the Prophecies has proved dangerous to men of imaginative minds. By degrees, they come to see coincidences which are concealed from other minds; and, at length, fall into a degree of extravagance in their opinions, which clearly indicates, that the proper balance of the mind has been disturbed. In all such cases, there is contracted a certain degree of insanity in relation to the favourite object of pursuit; and it is the more important to give precautionary counsels to prevent this aberration of mind; because, when it is once contracted, advice comes too late. It is one symptom of this disease, to adhere to the suggestions of a disordered imagination with a confidence which no arguments can shake; and in this state of mind, nothing is more natural than for the enthusiast to believe that he possesses light which others do not see; and their incredulity is attributed to their ignorance, or want of attention to the subject. How far it may be practicable by a judicious system of education to prevent this evil, we cannot say; but certainly, dangers of this kind are more likely to be avoided when seasonably pointed out, than when persons are permitted to go forward without any warning.

But it is time that we should take some notice of the little, unpretending volumes, which have been recently presented to the public, by the Rev. Mr. Gallaudet, of Hartford, Conn. It ought to be a subject of immense congratulation with the friends of education, that a gentleman, every way so well qualified, has undertaken the humble, but very important work, of preparing elementary books for children. Plato thought, that the state of the world would be felicitous, when kings should all be philosophers; but after the trial of the inefficacy of philosophy alone, for several thousand years, we may be permitted to say, that the prospects of society will be bright, when pious, Christian theologians, shall condescend to become the teachers of children. Mr. Gallaudet has enjoyed peculiar advantages for studying the developement of

the human mind, during the long period in which he has been engaged in superintending the instruction of the deaf and dumb; and the American public owes him a debt of gratitude, for his patient, persevering, and successful efforts, in establishing institutions for this benevolent object in our land; and in the page of the impartial historian, he will undoubtedly be enrolled as one of the benefactors of his country.

It will readily occur to any one, that the successful instruction of mutes requires a knowledge of the faculties of the mind; but it is known to few how necessary it is, in this kind of instruction, to enter into a discriminating analysis of the various modes of thinking: nor is it understood by most, what a circuitous course must often be pursued to communicate to this unfortunate class of pupils, some one single idea. Now, as the success of the instructor will depend very much on the ingenious devices which he adopts for the purpose of conveying ideas to the minds of those who cannot acquire them in the usual way, teachers, whose minds are fertile in resources, will naturally be led to study the relations of thought with an attention which is uncommon with other persons; and in a long course of such studies, they will make discoveries of leading principles in the exercises of mind, which may be very beneficial in promoting education in general. For occasions such as these, we are much gratified to find a gentleman of Mr. Gallaudet's talents and experience, turning his attention to a system of education adapted to young children; for we are persuaded, that any plan which is effectual must commence with the pupil at an early age. And from what we know of the character of Mr. Gallaudet, we are not acquainted with any person better qualified to give a right direction to this momentous concern. We must not, however, expect too much from the efforts of any man, when so much rubbish lies in the way. Even to make an auspicious beginning, in a business so vital to human happiness—merely to lay a good foundation, on which others may hereafter build, is doing a great deal.

In two respects, *the Book of the Soul* demands our unqualified approbation. The first is, the unaffected simplicity of the style. The words selected are generally pure English; and while every idea is presented in the plainest and most perspicuous manner, there are none of those diversities, into which most persons naturally fall, when they write books for children. Our author has happily shunned the



common extremes, of being too learned on the one hand, or too quaint and vulgar on the other. Although, to a superficial observer, it may seem to be the easiest thing in the world, to write in the plain simple style of these little volumes; yet, we have no doubt, that it has cost the writer more sedulous attention and labour, to write in this manner, than to compose in that florid and elegant style, in which many admired books are written. But while we wish to bestow high commendation on the purity, simplicity, and unaffected ease of the style of these little volumes, there are some trivial points on which we would remark. It did not strike us favourably, that the word *think* is so repeatedly used, where the mental exercise intended to be expressed is *willing*. *I think* to move my hand, is a form of expression which sounds very awkwardly to us, and we do not see why the appropriate word might not be as well used. *I will* to move my hand or feet, is, in our opinion, as intelligible to a child, as the form of expression here adopted. We are of opinion, that no form of speech should be used in such an elementary work which is not correct, and which it would be improper for the child to use when the age of infancy is past. In other instances, when the author has occasion to use a word not likely to be understood by children, he seizes the opportunity of explaining its meaning; and thus a new word is learned by the pupil. And it appears to us, that this would have been the correct course here; for sooner or later, the proper word to signify that act of the mind termed *willing*, a volition, must be known; but the child, having been accustomed to the phraseology here employed, will be long subjected to embarrassment.

The only other thing which we have observed in the style of these volumes, which calls for a remark, is the occasional use of the sign of the infinitive mode, without expressing the verb itself, when it can readily be understood: an idiom, which as far as we know, is confined to the inhabitants of New England and their descendants in the other States. In answer to the question, *Do you go to town, to day?* they say, *I intend to*, or *I want to*. Now, however, this method of abbreviation may be tolerated in familiar conversation, it ought not to be admitted in any written composition; and especially in a book from which thousands of children will form their habits of speaking the English language.

VOL. IV. No. II.—U

The other particular in which Mr. Gallaudet seems to us to have formed a correct judgment of the true principles on which a system of early education should be founded, is the inculcation of one thing at a time, and the continual repetition of the same idea, until it is completely understood. No fault is more common than the attempt to teach children too much at once; and this is connected with the passing from thing to thing in too much haste; by which means nothing is learned well, and a strange confusion of ideas is produced in the mind of the child. This fault our author has carefully avoided. He has proceeded upon correct knowledge of the state of the infant mind, and has attempted the inculcation of truth in a very gradual manner; and will not be hurried forward too rapidly even by the impatient curiosity of the pupil, until by a distinct knowledge of the primary ideas, the way is prepared for a further developement of the subject. This gradual and distinct method of conveying knowledge, is, in our view, of the utmost importance to the improvement of the human mind. In the whole of the first of these volumes, nothing further is aimed at, than to give the child a distinct idea of the soul, and how it is distinguished from the body; and in the second it is attempted to give him some idea of the leading attributes of God. This, upon the whole, is well executed, but we think is susceptible of improvement. The dialogues on the power of God are too much extended, and the subject is made to assume too abstruse a form for the feeble intellects of children. We are of opinion, that the simple idea of God as the Creator of the world, without much enlargement or explanation, would answer best. That every thing must have a cause, is a truth which is apprehended by children as soon as any other; and from the fact that God made the world and all things in it, the idea of his power can be easily inferred. And we confess, that we were disappointed in not finding an allusion to the Saviour of sinners, in the whole of these two books. We entertain no doubt, but that the author intends to bring this subject forward distinctly in a future volume; but we should be better pleased, if this most interesting of all subjects had been presented to the mind of the child, in some aspect, before it has proceeded so far. But we may be here charged with a departure from our own principles, in requiring this part of the divine character to be exhibited before every notice is taken of his moral attributes, or of the moral law. Well, we will

agree to suspend our judgment on this point, until the author has proceeded further in his analysis; but we have a strong impression, that the best method of conveying to ignorant minds the true knowledge of God, is not to proceed systematically, but to rush, as it were, into the middle of the subject, and to present such ideas as are most likely to seize the attention, and engage the feelings. If light is let into the mind from any radiant point of divine truth, it will illuminate every other point which has any relation to the one which is the object of primary contemplation. Perhaps we have taken up this idea from the facts which have been reported by the Moravian missionaries, in relation to the methods of instruction which they found most successful in their attempts to instruct the ignorant heathen; and which have been generally pursued by other evangelical missionaries. But we are not sure, that this idea may not fairly be deduced from the practice of the Apostles themselves, who made Christ crucified, the centre of all their preaching. Method is a very excellent thing, and knowledge, to be most useful, must be reduced to system, but we doubt, whether, in the earliest acquisition of knowledge, the systematic order of ideas is useful; we are rather inclined to the opinion, that it will often be found best to begin with whatever is likely to interest most, and to make the deepest impression.

The remarks last made, suggest to us what we believe will be found to be the most material defect in these elementary books. They will not be so attractive to most children as is desirable. This opinion we have formed, not merely from the nature of the subjects treated, but also from some trial with children of a somewhat volatile disposition, but fond of reading entertaining stories. They read these little volumes without any manifest dislike, but did not seem to have their feelings much interested: and while some children of a serious, or contemplative turn will not only be gratified but delighted with the dialogues, the majority will not be so much interested, as, of their own accord, to read the work a second time. Now, we would respectfully recommend to the author, that he would study some embellishments or attractions, which might be interspersed through these books: and if anecdotes or narratives could be introduced, which would bear to be connected with the didactic matter, it would be so much the better.

The truth is—and it is an important fact in education, as

well as in commerce—that there must be a want created before much exertion will be made to obtain a supply. As far as our experience goes, this *desideratum* is the main thing in leading children or adults to pursue knowledge with ardour. Now, a general sense of duty, or feeling of interest, is not strong enough to counteract the numerous temptations to idleness and sport, which are presented to all children. It is necessary, therefore, to furnish books which will afford present pleasure; so that the child will prefer taking his book to read, to going to play. There is, no doubt, much danger lest this appetite should become morbid, and should crave unwholesome food. This danger cannot, however, be avoided by a rigid prohibition of all works of fiction and fancy; nor by attempts to keep children from all opportunity of looking into such books. Restraints of this kind may be maintained, while children are under the immediate eye of their parents; but when they are grown up, and go abroad, they will be in danger of resorting with uncommon avidity to this species of reading, as we have known to be the fact in more instances than one. While, therefore, we are deeply convinced that the great mass of fictitious writings have an injurious tendency, we are of opinion, that the only effectual remedy against this evil, is to furnish a substitute;—to prepare such books for children and youth as shall be entertaining, and, at the same time, moral and religious in their character. Why should it be supposed, that no books can be prepared which will captivate and delight the youthful mind, but such as have a tendency to corrupt it? And why is it unlawful to avail ourselves of the disposition in children to become deeply interested in connected narrations? How far it is lawful or expedient to go in making fiction the vehicle of instruction and moral improvement, is a question on which there exists some difference of opinion, and it is a point which it would be out of place to discuss here. We are pleased, however, to observe, that those narratives which are founded in fact, do unceasingly gain a preference with the religious part of the community over works of fiction, however good and pious their tendency. And we believe, that if pains were taken to collect facts, narratives might be formed for the entertainment and instruction of youth, which would be as interesting as any of those fictitious stories which are found to be so fascinating to young persons. And such histories would, in one respect, possess a decided advantage. It always produces an unplea-

sant revulsion of feeling, when the reader comes to the winding up of a fictitious narrative, in which he has been much interested, to reflect, that there is no reality in the whole affair. But when we read what we have reason to believe is a true statement of facts, and a true description of persons, even if we were not so much interested while reading, as we might have been in some highly wrought fiction; yet, afterwards, the reflection on the scenes which have occupied our attention, will be far more agreeable, when we entertain the belief that they were real, than if we know them to have no foundation in fact.

We are not acquainted with Mr. Gallaudet's plan for future publications; but, as we hope that he will devote the remainder of his life to this important work, which he has commenced in the composition of these two little volumes; so we trust, that he will take a comprehensive view of the subject on which we have now made some remarks. Could not some well selected histories or anecdotes, be every where interspersed between the dialogues? And although they might not have a very close connexion with the subject discussed, this would make no material difference. What we want is something to attract and interest the minds of volatile children. We are persuaded, that the ingenious author, although he has probably thought much more profoundly on the subject of early education than ourselves, will readily pardon the freedom of our remarks, and the officiousness of our suggestions, in relation to the work in which he is engaged. The spark which is attended by the most momentous effects, is produced by the collision of different substances. If we should be so happy as to be able to suggest one new idea, or to confirm one truth by our remarks, we shall be satisfied with this as an adequate reward for what we have written.

## ART. II.—THE CHARACTER OF THE GENUINE THEOLOGIAN.

### *Preliminary Remarks.*

THIS article which follows is a translation from the Latin of Witsius. The elevated thought and ardent piety of the whole, together with the manifest importance of the subject, and the known wisdom of the author, will suggest themselves to the reader as sufficient reasons for its insertion. As the original discourse is an Inaugural Oration, pronounced when Witsius assumed the theological chair at Franeker, there are local allusions which are entirely omitted. A few paragraphs have been passed over for the sake of brevity. The date of the discourse is April 16, 1675.

---

THE THEOLOGIAN, as I use the term, is one imbued with the knowledge of God and divine things, under the teaching of God himself; who celebrates his adorable perfections, not by words alone, but by the ordering of his life, and is thus entirely devoted to his Lord. Such, of old, were the holy patriarchs, the inspired prophets, the apostles by whom the world was enlightened, with some of those luminaries of the Primitive Church, whom we denominate the Fathers. Their knowledge consisted, not in the acute subtilities of curious questions, but in the devout contemplation of God and of his Christ. Their chaste and simple method of instruction did not gratify the itching ear, but by sealing the impression of sacred things on the heart, enkindled the soul with love of the truth. Their blameless life was apprehended even by their enemies, and being in correspondence with their profession, fortified their teaching with irrefragable evidence, and was a manifest token of intimate communion with the Most Holy God.

In contemplating the character of such a theologian, let us inquire, first, in what schools, under what teachers, by what methods, he attains to a wisdom so sublime; secondly, in what manner he may best communicate to others what he has thus acquired; and finally, with what habits of mind and excellence of life he may adorn his doctrine. Or, more concisely, let us view the genuine Theologian, with reference to

*his learning, his teaching, and his life.* For no one teaches well, who has not first learned aright. No one has learned aright, who has not learned for the purpose of teaching others. And both are useless, unless reduced to practice.

To begin then, at that which is fundamental; the man who merits the honourable title of a genuine Theologian, must have the basis of his learning in the lower school of Nature, and must gather from the structure of the universe, and the wonders of divine providence, from the monuments of ancient and modern history, the recesses of the several arts, and the beauties of various tongues, those things which, deposited in the sacred treasury of memory, may become the foundation of a nobler edifice, when he advances to a higher school. It is not without design that God has impressed upon his works the visible tokens of his attributes; that he has introduced man endowed with sagacity of mind into the august theatre of the universe. It is not without design that all things in the government of the world, and the changes of human affairs, are conducted with so harmonious a variety, and so wise a choice. It is not without design that he hath so ordered the works of nature, as to afford some type of the works of grace and glory, and as it were, the rudiments of a better world. It is his will, that we should learn, from an attentive observation of these things, what and how great he is; Eternal, Infinite, most Almighty, most Wise, at once the greatest and the best, most fully sufficient for his own plenary happiness, since he gives to all life and breath and all things; most worthy, in short, to be served and imitated, and to be Supreme in our love and our fruition. It is his will, that we should contemplate his majesty diffusing the beams of its effulgence in our inmost hearts, there giving laws, awarding swift vengeance to sin, and to good works the mildest approbation, and the sweetest tranquillity of soul. He has chosen, that in view of the transitory, evanescent and glass-like frailty of the things which have been falsely deemed eternal, we should aspire to that which is heavenly, and thus to himself the Lord of heaven, who remaining unmoved is the cause of all motion.

Nor should the Theologian limit himself to the works of God, but labour to discover all that the industry of men has effected for leading the soul in pursuit of truth, and for so perfecting language as to render it the suitable interpreter of the mind. He should most assiduously consult the masters

in logic, grammar, and rhetoric; using these as Israel used the Gibeonites, who were hewers of wood and drawers of water for the sanctuary. The first of these will deliver to him precepts for definition, division, and arrangement; the other will instruct him in the art of uttering his sentiments, purely, tersely, elegantly, and persuasively—both herein ministering to the ministers of the sanctuary. He should glean precepts of virtue from the sayings of philosophers, and examples from the records of history; these will condemn the baseness of languor and inaction, though they may not avail to incite him towards more sublime objects. He should sedulously acquire various languages, especially those in which God has chosen to convey his sacred oracles, so as to understand them in their own proper idiom, and that God may not need an interpreter with him whose office it is to interpret the divine will to others. All that is sound and reasonable in human arts, all that is elegant and graceful in the array of refined literature, emanates from the Father of lights, the unwasted fountain of all reason and truth and beauty; this should therefore be collected from every source, and instantly be consecrated to God. Are these things minute and earthly? Minute and earthly as they are, they are the glasses by which the most refined images of supernatural things may be more clearly discovered by our renovated eyes.\* These are the rudiments of the future Theologian; if they are superciliously contemned, he will hardly find the desired fruit when called to higher walks, or answer to his title and his office. Yet these are merely the rudiments.

The Theologian is not to spend his life in these things. Let him ascend from these lower instructions of Nature to the higher school of revelation; and sitting at the feet of God his Master, learn from His mouth those hidden mysteries of salvation, which eye hath not seen nor ear heard; which none of the princes of this world have known; which no reason, however disciplined, can reach; which angelic choirs, even in contemplation of the face of God, desire to look into. In the secret books of the Scriptures, and no where else, at the present time, the mysteries of the more sacred

\* There is a figure in the original which can scarcely be admitted into grave discourse in our language: *Attamen minuta ista acus sunt, quibus aurea veritatum cœlestium fila introducamus, et animis nostris firmiter insuamus.*



wisdom are unfolded. Whatever is not derived from these, whatever is not founded on them, whatever does not exactly agree with them, is vain and futile; even though presenting a show of more sublime knowledge, or corroborated by antiquity of tradition, consent of doctors, and cogency of argument. "To the law and to the testimony." Whoso speaks not in accordance with this judgment shall never greet the brilliant dawn. These celestial oracles, the Theologian should embrace; these he should ply with daily, and with nightly toil. In these he should be conversant, from these he should learn; with these he should compare every sentiment, nor embrace aught in religion which is not to be there found.

Let his belief be dependent on no man, [no prophet, no apostle, nor even on angelic teaching, as though the dictates of man or angel were to be his standard. In God, and God alone, must his faith be reposed. For the faith in which we are instructed, and which we inculcate, is not human but divine; and is so jealous of mistake, as to account no basis sufficiently firm, except that only foundation—the authority of the infallible and ever true God. There is, moreover, in the assiduous study of the Scriptures a certain indescribable fascination.\* It fills the intellect with the brightest ideas of heavenly truth, which it teaches purely, soundly, with certainty, and without mixture of error. Soothing the mind with ineffable sweetness, it allays the craving of the soul as with streams of honey and of oil; penetrates the intimate seclusions of the heart with insuperable efficacy, and so firmly engraves its instructions on the mind, that the believer as confidently acquiesces in them, as if he had heard them uttered in the third heaven by the voice of God himself. It influences the affections, and every where exhaling the fragrance of holiness, breathes it forth upon the pious student, even in cases where he does not realize all that he learns.

No one can tell how much we impede our own progress by a preposterous method of study, which is too prevalent, and according to which we first form our conceptions of divine things from human writings, and then, in confirmation of them, seek for passages of Scripture, or, without further examination seize upon those suggested by others, as referring to the question in hand: whereas we should deduce our ideas

\* *ἡλικύσιον.*

of divine truth immediately from the Bible itself, using the compositions of men simply as *indices*, allotting these passages to the several topics of theology, from which we may learn the doctrine of the Lord.

And here, I cannot forbear adducing the opinion of the subtile Twiss, with reference to John Piscator, and his method of study. After having stated what was remarkable in his doctrine and religious science, he proceeds thus: "I shall only add, that I look with high regard upon the Theologian, who, professing sacred letters alone, and using the ordinary discipline of grammar, rhetoric, and logic, (in which he is a proficient) as merely subsidiary, has attained to such a method of treating theology, not in a popular but scholastic way, as leaves him without a superior, and almost without an equal among the schoolmen. As if, in this speculative age, so ambitious to blend secular with sacred erudition, it had pleased the Father of mercies to afford us an example of what we might attain of accurate and scholastic learning, in things pertaining to life, by the simple study of the Scriptures, assiduous meditation, and exposition—with the total neglect of all the schoolmen, summists, and masters of sentences." (Vind. Grat. 254. col. i. c.) So thought, and so spake this undaunted champion, concerning the method of study which we commend. His words are not cited with the view of banishing the commentaries of the learned from the hands of the Theologian, and thus leaving him to learn from the worst of all teachers—*himself*, that is, from mere presumption, with the Scriptures misunderstood as a cloak for his errors. Great men of the Church, raised above the cares of life and devoted wholly to God, loving him, and beloved by him, have discerned many things in Scripture, which they have extracted, and presented in the clearest light. Amidst the darkness of life, these things might have remained forever hidden from us; and we might never have discovered them, by our unassisted powers, in the depths of their concealment. And although, we may discover much by our own study of the Scriptures, it is, nevertheless, delightful, and corroborative of our faith, to see, that the manifestation of the same truth, from the same source, has been previously granted to others by the same Lord, who has vouchsafed to shed light on our difficulties. We admire the modesty of Jerome, who professes that, with regard to the sacred volume, he never confided in his own single abilities, nor formed an opinion from

his own simple endeavours; but, that he was accustomed to take counsel, even on those passages which he supposed himself to understand, but especially on those of which he was dubious. And Athanasius, in the beginning of his Oration against the Gentiles, applauds a Christian friend to whom he is writing, because, though himself competent to discover in the Scriptures those doctrines about which he consults Athanasius, he still listened with modesty to the opinions of others. This one idea I would reiterate, that the asseveration of no mortal, as to the sense of Scripture, is to be believed, unless he fixes conviction on the mind from the Scripture itself, so that while man is the *index*, we may become wise unto salvation, from the teaching of God himself. This is loudly proclaimed by the most eminent expositors. "I would not," says Cyril of Jerusalem, "that you should give credence to my simple declarations of these things, unless you obtain from the Scriptures a demonstration of what I preach:" adding a sentiment which deserves to be perpetuated: "For, the saving efficacy of our faith arises not from any eloquence of ours, but from the demonstration of the Holy Scriptures."\* With this the remark of Justin Martyr is coincident, "I assent not to men, even though multitudes concur in their declarations; since we are taught by Christ himself, to yield our faith, not to the doctrines of men, but to those which were preached by the prophets, and revealed by Himself."† It is wisely observed by Athanasius, who has been already quoted, that even the apostle Paul did not make use merely of his own authority, but confirmed his doctrine by the Scripture. And if this was done by one who was permitted to hear ineffable words, who was the interpreter of mysteries, and who had Christ speaking in him, how perilous, in this day, to rely on any authority but that of the Holy Scriptures! The sum of what has been said is this, that the genuine Theologian is a humble student of the word of God.

The Scriptures, then, are the sole standard of what is to be believed; but in order to a spiritual and saving understanding of their contents, the Theologian must commit himself to the inward teaching of the Holy Ghost. The student of the Bible must be at the same time the disciple of the Spirit. No one who regards heavenly things with the perverted eye of

\* Catech. iv. Cap. de Sp. Sancto.

† Dial. cum Tryph. p. 63. edit. Steph.

nature can perceive their native splendour and beauty; he contemplates only a mistaken image; for they differ greatly in themselves from the impression made on the minds of such as view them so obliquely. In order to apprehend spiritual things, there must be a spiritual mind. The mysteries of Scripture elude the perspicacity of the most penetrating human intellect; and the natural mind perceives them no more than one sense can receive the objects of a different sense. The Holy Spirit, the great Instructor of the soul, coming in aid of this infirmity, communicates to his disciples a new and heavenly mind, on which he pours a most clear illumination, so that celestial mysteries may be seen in their true light. Together with divine things, he bestows a mind to appreciate and comprehend them. He grants the things of Christ together with the mind of Christ. Taught in this spiritual and heavenly school, the Theologian not only learns to form correct ideas of divine objects, but is made to participate in these very objects, a treasure truly above all price. The teaching Spirit does not present mere words, and naked dogmas, nor vain dreams and empty phantasms: but, if I may use the expression, the solid and permanent substances of things; introducing them to the soul which truly comprehends them, and embraces them with every affection and every power of the heart. The pupil of this school does not merely know, nor merely believe, but sometimes realizes what is meant by remission of sin, adoption, communion with God, the gracious indwelling of the Spirit, the love of God shed abroad in the heart, the hidden manna, the sweet tokens of Christ's love, and the pledge and earnest of perfect bliss. There are in this mysterious wisdom many things which you can never learn but by having, feeling, tasting them. The new name is known only by him who possesses it. And the spiritual Teacher causes his disciples to taste and see the preciousness of the Lord. He leads them into his banqueting house, his banner over them is love; he saith, eat my friends, yea drink my beloved; and then crowned, not with heathen garlands, but with those of the Redeemer, they acquire a clear vision of celestial things.

The truths which are thus learned by experience, are so deeply fixed in the soul, that no subtilty of argumentation, no assault of the tempter, shall avail to remove the impression of the seal. To all objections there is a triumphant reply at hand; for it is vain to dispute against experience.

For we have not followed cunningly devised fables, will such be able to say, when we have believed "the power and coming of our Lord Jesus Christ, but have been eye-witnesses of his majesty; and we cannot but believe those things which we have heard, which we have seen with our eyes, and our hands have handled of the Word of life. Since, then, it is only in the school of the Spirit that these things are learned, so clearly, so purely, so happily, is it not evidently necessary above all things, that the Theologian should consign himself to the guidance of this Instructor? To be here received, he must renounce his own wisdom, and in his own estimation, become a fool that he may be wise. The world of Theology is created, like the natural world, out of nothing. By actual love draw near to God, and love will be followed by the communication of his counsels. "If a man love me, my Father will love him, and we will make our abode with him"—is the promise made by the faithful Jesus to his disciples. Lay up the instructions of the Spirit in a retentive mind, and recal them again and again to view by frequent meditation. Pursue this study, not by reading only, but by prayer; by communion not merely with men in ordinary discourse, but with God in supplication, and with the soul in devout thought. The soul of the saint is like a little sanctuary, in which God dwells by his Spirit, and where the Spirit, when sought unto by ardent prayer, often reveals those things which the princes of this world, with all their efforts, are unable to attain. In a word, give all diligence to keep the mirrors of the soul untarnished, and spiritually pure, that it may be fitted to receive that pure Spirit, and his spiritual communication. *Blessed are the pure in heart, for they shall see God.* By these several steps, under the guidance of the Holy Ghost, the Theologian will at length reach such knowledge, that, in the light of God, he shall contemplate God, the fountain of light, and in God and the knowledge of him, shall rejoice with joy unspeakable and full of glory.

From this celestial teaching of the Spirit, the Theologian will acquire the happy *art of instruction*, which we have already noted as the second requisite. There is a marked difference between the veteran commander, who has led armies, possessed cities, disclosed the stratagems of the foe, and made himself an adept in all the tactics of war—who has often forced his way through opposing hosts, and by long use has learned

*Res gerere et captos ostendere civibus hostes,*

and the loud and swaggering Thraso, who, with an unstained shield, wages a war of words, but has beheld battles only in description. Such is the difference between the disciplined Theologian, who, like Paul, has traversed the course of Christianity, and, by honour and dishonour, by evil report and good report, is as dying, yet alive, as unknown, and yet well known, as sorrowful, yet always rejoicing, as poor, yet making many rich, as having nothing, and yet possessing all things:—and the scholastic pedant, and index-learned rhapsodist, who, feeble in mind and heart, but mighty in memory and words, deems himself the very Alpha of Theologians.

It is not enough for the Christian teacher to proclaim truths with which he is familiar, unless he does this with pure love. If he regards with affection the divine Giver of all wisdom, and those committed to his charge, as sons or brethren, and also the truth consigned to him, he cannot but strive with all his powers to gain many for God; that there may be many who, with him, shall adore that sole wisdom, which he can never alone glorify to his own satisfaction.

The same love will prevent him from declaring any thing except what may be sure, sound, solid, promotive of faith and hope, tending to piety, unity, and peace; avoiding all prejudice, abstaining from unfairness and perversion, most sedulously omitting novelties of expression, and unmeaning verbiage; and holding himself aloof from the odious strife of words, and from curious, idle, or irregular controversies, which disturb the minds of the simple, rend the Church, fill it with suspicions and surmisings, *within*, and present a delightful spectacle to enemies, and to Satan himself *without*. O man of God, flee these things, nor ever catch at the disgraceful reputation which springs from novelty of inventions! Through divine grace, we possess, in our churches and seminaries, a precious deposit of heavenly truth, so clearly demonstrated by Scripture, so ably defended against every adversary, approving itself to the conscience by so rich an exuberance of consolation, and so great power of promoting holiness, and confirmed by the blood of so many martyrs, beloved of God, that it cannot be doubted, that we have all which is necessary to conduct believers to salvation, and to perfect the man of God for all good works. The mind is ungrateful, and unobservant of its own good, which complains of darkness in the very midst of such evangelical light; and which, in our

reformed Churches, trembles, as if the path lay through man-  
uoss unvisited by the sun,

*Et loca senta situ, noctem que profundam.*

What, then, shall we say of that unseasonable prurience of innovation, by which truths long since delivered to us safely, plainly, and cautiously, are sometimes destroyed, sometimes deadened, and sometimes implicated in strange and unprecedented forms of expression? We might exclaim to the actors in this work, as did Chrysostom to the innovators of his time: "Let them hear what Paul saith, that they who innovate in the smallest degree, pervert the Gospel."\* Let it not however be supposed that we desire to stand in the way of improvement. Nothing can be more delightful to the believing soul, nothing more advantageous to the Church, than to make daily increase of scriptural knowledge, to form more clear ideas of spiritual things, to descry more distinctly the concatenation of salutary doctrines in one chain of admirable wisdom, and with evident and ingenious arguments to corroborate the ancient truth; to shed light upon obscurities, to search with fear and trembling into prophetic mysteries, to apply to the conscience the powerful demonstrations of Christ and the apostles, to compare the symbols of ancient ceremonies with Christ the anti-type, and in this cause to act as a scribe well instructed in the kingdom of heaven, bringing forth from his treasury things new and old. On this point let us concentrate all that we possess, of erudition and diligence. Let this be done, and no good man will object, the Church will rejoice, Satan will be disappointed, the efforts of the saints will be prospered by God, who has predicted that in the latter time many shall investigate and knowledge shall be increased. Yet away with these idle, curious, rash, and perverse speculations, flattering some with the mere charm of novelty, and attempted by others from party zeal, which result in no profit, but rather engender strifes, than "Godly edifying which is in faith."

In seeking this edification, the Theologian should hold the truth in its purity, without the interposition of trifles from human philosophy, which disfigure the oracles of God. The great things of God need not swelling words, but rest on their own strength, and transcend all understanding:

\* Chrys. ad Galat. I. v. 9. Ακουτωσαν τι φησιν ὁ Παυλος, ὅτι το  
Εὐαγγελιον ανεστρεψαν, οἱ καὶ μικροτερον καινοτομουντες.

these should not be reduced to the categorical arrangements of the logicians, nor should the attempt be made to invest the Master with the livery of the servant. The things of God are best explained in the words of God. And he errs, who supposes that he can expound the secrets of theology more accurately, clearly, and efficaciously or intelligibly, than in those terms and phrases, which the Apostles (after the prophets) made use of; terms dictated by him who gave the faculty of language, who formed the hearts of all, and who therefore best knows, in what manner the heart should be instructed and moved. He that speaketh, let him speak as the oracles of God, not as the idle and repulsive barbarity of the schoolmen, but as the Holy Ghost giveth utterance. Let the man of God believe me, that it is neither for his own honour, nor that of the wisdom which he professes, to vex these august mysteries with the obscure forms of dialectic skirmishing, to bring in the tedious comments, the grandiloquence, the ludicrous expressions, and the sonorous emptiness of the schools, as the very vitals of Theology, and to bind the queen of sciences with pedantic fetters of clanking technicalities.

Speak simply, if you would duly maintain the honour which has been mentioned; not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. Aim, in all your instructions, not to fill the minds of your hearers with vain fancies, but to edify them in faith, to excite them in love, that they may shine in holiness, and rise to the likeness of God. O that henceforth that holy method of theologizing, longed for by so many saints, might prevail in the reformed Seminaries, which should not sink into servile musing, nor evaporate in litigious strife, but shine with vivid lustre in the mind, light up living fire in the heart, and transfuse our Nazarites into the mould of heavenly truth! But with what feelings, and with what success, will that man labour, who has not first framed his own life in a manner conformable to God? And this brings us to the last thing mentioned as requisite to complete the Theologian,—an unblemished purity of morals answerable to his profession. It is the Lord's will to be sanctified in all that draw nigh unto him, and that his priests should be clothed with righteousness. Unless they are examples to believers in every Christian virtue, and can say with Paul, "Those things which ye have learned, and received, and heard, *and seen in me,*



do:" and "Be ye followers of me, even as I also follow Christ,"—they destroy more by a bad life, than they build up by sound doctrine; they disgrace religion, insinuate a scepticism as to what they preach, and open a wide door to libertinism and atheism. And indeed I might ask, how is it possible for one who knows the truth as it is in Jesus, not to be inflamed with the love of Christ—not be made holy in the truth? Surely he in whose tabernacle God vouchsafes communion, must needs walk with him, as did Enoch and Noah. He whose soul has experienced and tasted heavenly things must have his conversation in heaven. He who daily contemplates the attributes of God, shining in the face of Jesus Christ, and is surrounded on every side by the light of grace, cannot but be transformed into the same image, from glory to glory, even as by the Spirit of the Lord. So that I hesitate not to asseverate, that he is no genuine Theologian, and has seen no ray of the divine mysteries in any suitable manner, whose knowledge of truth has not led him to escape the pollutions of the world and the dominion of sin. For thus saith the Lord: ye shall know the truth and the truth shall make you free. *Intellectum intelligendo omnia fieri*, is an ancient axiom of the philosophers. It was this which the Platonists chiefly sought in the contemplation of the divine ideas, by the sublime knowledge of which man becomes a god, so far as man can be made participant of the divine condition, as Hierocles elegantly remarks. But that which philosophy could not accomplish for her followers, exhibiting the divine perfections only by the unfavourable light of nature, Theology richly furnishes to hers, displaying to their contemplation the glories of God and of his Christ in the refulgence of grace, and thus making them partakers of a divine nature; as the inspired apostle Peter speaks. For God is holiness. By holiness, I intend the sum of all virtues, which it would be here inappropriate to discuss particularly. Desire of heaven; contempt of the world; unfeigned sobriety; modesty, diligent in its own affairs, and not prying into those of others; a temper as studious of peace as of truth; fervent zeal, attempered with bland lenity; long suffering under rebuke and injury; prudent caution, as well with regard to times as actions; rigid self-inspection, with forbearing mildness towards brethren; and whatever else pertains to this sacred constellation—these, these not only *adorn*, but *constitute* the Theologian. I figure to myself a man, who while intent on

VOL. IV. No. II.—Y

heavenly meditations, simulates no gravity of visage or garb, but panting for high and eternal things, holds in contempt the splendour of the rich, and the earth with all its gold and silver. Contented with the grace of Christ the Saviour, and the fellowship of the indwelling Spirit, he looks from an eminence down on all the blandishments of earthly vanity, and craves no wealth, nor pleasure, nor fame. Fully intent upon the care of souls, and the guarding, protecting and extending of Christ's spiritual kingdom, and on beautifying what is already possessed, he owes nothing to the forum, the camp, or the court. He looks for no office, preoccupies no rostrum, courts no patronage, seeks favour of no authority, plays no oratorical part, but justly discriminating between the church, the college, and the court, limits himself to the pulpit or the chair. The higher his flight in the contemplation of heavenly things and the practice of piety, the less does he seek to obscure a brother's honour; measuring himself not with himself, but with those who are above him, and especially with the perfect law of God. In all that concerns the cause of God, the salvation of souls, the defence of the church, and the protection of divine truth, he is all on fire with zeal for God, and would rather endure a hundred deaths, that concede one iota to an adversary in that which is not his own, but the Lord's. Yet for himself he avenges no wrongs, meekly bears the maledictions which are hurled at his head, and in the warmest contest, lays no stress on his own imaginations, but yields every thing for peace and concord. Such an one, to use the expression of the ancients respecting Athanasius, is, to those who strike, an adamant; to those who differ, a magnet. With prudence in counsel, he attempts nothing rashly, accomplishes nothing turbulently; and with a humility not feigned nor outward, but with all the simplicity of candour, casts himself at the feet of all, exalts himself above none, and prefers each to himself. Show me such an one, and I will salute him as the genuine Theologian, with veneration, with embraces, acknowledging that he is the glory of Christ, and that the glory of Christ is in him.

**ART. III.—ON THE USE AND ABUSE OF SYSTEMATIC THEOLOGY.**

A **SYSTEM** of theology is a methodical disposition of scriptural doctrines, with due connexion and arrangement, so far as they are susceptible of a scientific form. Such a work may contain either a simple enunciation of truths under appropriate topics, or the body of proof by which these are sustained. But within the latitude of our definition are comprised, not only the volumes of professed theologians, but even confessions, catechisms, and other symbolical books of churches.

The origin of systems is to be sought in the laws of the human mind. The Scriptures present us with divine truth, not in logical or scientific order, but dispersed irregularly under the various forms of history, precepts, promises, threatenings, exhortations, and prophecies. It is scarcely left to the option of the reader whether he will classify these truths in his own mind; for this classification begins and is pursued, spontaneously, with regard to all departments of human knowledge. Every man, whose reasoning faculty rises above that of the idiot, is conscious of an attempt to refer each successive acquisition of knowledge to its proper place in the general fund of his recollections, and to connect it with its like among that which is already known.

It is very evident that the order of truths as they are presented in the Scripture is not intended to be the only order in which they shall be entertained in the mind. If this were the case, all meditation would be useless, since this exercise does not reveal new doctrines, but, by giving rise to comparison of those already known, in various connexions, discovers the relations and dependencies of all. The illustration of Lord Bacon is well known: the water of life as contained in the fountain of the Scriptures, is thence drawn and set before us, very much in the same manner as natural water is taken from wells. For when the latter is drawn, it is either first received into a reservoir, whence, by divers pipes it may conveniently be conducted abroad for general use; or it is at once poured into vessels for immediate service. The former methodical way, adds this philosopher, gives origin to systems of theology, by

which scriptural doctrine is collected in scientific form, and thence distributed, by the conduits of axioms and propositions, to every part.\*

No primitive Christian could have answered the question, *What is Christianity?* without proceeding to systematize its truths in a greater or less degree: and every reader of the Holy Scriptures undesignedly pursues the same method. For instance, the various attributes of God are revealed in Scripture, not in theological order, nor consecutively, but in various places, by means of scattered examples, sometimes figuratively, sometimes by implication, and never all at once. Now it is manifestly desirable that every man should have a connected idea of the perfections of Jehovah; and the reader of the Bible will necessarily lay together the various representations, and thus conclude that God is spiritual, eternal, infinite, immutable, omniscient, omnipresent, omnipotent, most true, most holy, most wise, and most good. This aggregation of truths is, in fact, a system, and it is precisely thus that systematic theology has its origin. No man can converse with a Scottish mechanic, who happens to be a good textuary, without discerning that he has his heads and topics to which he refers all his scriptural knowledge, and that the doctrines which he believes are reduced to a classification more or less exact. Indeed, each of us may bring the matter to a speedy test by looking within and inquiring whether such an arrangement of our religious tenets is not constantly going forward, with the gradual increase of our settled opinions. This will be clear or obscure, logical or confused, according to the correctness and extent of our knowledge, and the sagacity and vigour of our intellect. It may be vitiated by the addition of that which is extraneous, or by false expositions of Scripture; but such a syllabus of divine truth is possessed, in memory, if not in writing, by every Christian, whether wise or simple.

The association of ideas affords a natural ground for classification; though by no means the sole ground. Mere similarity of particulars may serve as a basis for technical arrangement, as in the Linnæan system of botany, but this is scarcely a philosophical method. The more any department of knowledge partakes of the character of a pure science, the greater is its susceptibility of being systematized; and this is eminently the character of divine truth. There was a time, indeed,

\* De Augm. Scient. lib. ix. c. i. § 3.

when the question was mooted, whether theology is a science, but that time has gone by, and with it should have vanished the occasion of the present argument.

There is danger, however, that we shall be charged with disrespect to the understanding of our readers, in offering serious proof of a position so tenable, and which, but for party zeal, would never have been controverted. For what are all theological discussions, but so many systems? Every didactic sermon is a systematized chapter of the great book of revelation. Every essay or discourse upon any scriptural truth is an attempt to arrange, under certain topics, and with conclusive arguments, the scattered testimony of inspiration in favour of that truth. The only effect of banishing professed systems would therefore be, to repress all endeavours to present the subject as a harmonious whole, and to leave us in possession of schemes characterized by undigested crudity.

The logical and systematic arrangement of a science has various important uses. It affords aid to the memory; since a thousand insulated and disjointed truths can scarcely be kept in remembrance, while, in their regular connexion and mutual dependency, they may be tenaciously retained, and clearly communicated. The knowledge of a subject may be said to be adequate, only when it is thus known. The heterogeneous mass is clarified and reduced to order, by being ranged under topics according to the inherent differences of the several species, and set off into departments, with reference to the distinction of elementary, secondary, and inferential positions. Thus, in the study of natural history, although the classification of the received systems is in a measure arbitrary, (that is, independent of the philosophical connexion of cause and effects) those things which are homogeneous are placed together, and the mind is enabled to comprehend what would otherwise be "a mighty maze, and all without a plan." In the progress of study, as knowledge is augmented, it is highly advantageous to have a predisposed scheme, to some niche of which every new acquisition may immediately be referred, as to its proper place in the system. This is true, even when the scheme is framed in a merely technical and arbitrary manner. Such was the classification of minerals, as practised before the late discoveries in crystallography; and such the science of chemistry continues to be in many of its departments. But the advantage is immensely greater, when, as is true of theology, the subject admits of a natural, exact, and philosophical dispo-

sition. It is only under such a form of arrangement that we can be in the highest degree made sensible of the admirable and divine harmony of all religious truth, which necessarily escapes us in the examination of detached and dissociated fragments. The system, however brief or imperfect, affords a convenient test of propositions which might otherwise pass unsuspected, and a guide in applying the analogy of faith to interpretation.

But it is as affording a special facility for communicating instruction to others, that we wish to be considered as recommending the systematic arrangement of theology. The history of catechetical instruction, in every age, furnishes a commentary upon this remark. In applying ourselves to the study of any science, we have our choice between two discrepant methods. By the one, we make a commencement, indifferently, with any separate fact or proposition, without reference to its place in the general scheme; and travelling onward from this point, through the whole, we attempt to acquire the knowledge of all the parts; traversing in succession departments the most remote and unconnected. As if, for example, one should attempt to acquire the science of astronomy, by commencing with observations on the ring of Saturn, thence passing to the milky way, or the moon's libration, and then assailing the obliquity of the ecliptic. By the other method, we commence with simple, acknowledged, and fundamental principles, proceed to the demonstration of elementary propositions, and thence by regular deduction to the ramifications of the subject. The latter is the systematic method, and cause is yet to be shown why it should not hold good in theology, as well as in other sciences. The history of the Church, shows us that from the earliest ages it has been deemed advisable to abstract the truths of revelation in a systematic form, for the convenience of instructors and pupils, for the aid of memory, and for the purpose of displaying the completeness and coherence of the entire plan of scriptural knowledge. In certain periods, it is true, flagrant abuses have been connected with these methods, especially during the reign of the Peripatetic philosophy; yet there has been an entire unity of opinion as to the general expediency of the plan. It may not be inappropriate here to advert to some of the predominant schools of systematic theology.

Omitting any particular notice of the patristical systems,

we shall name a few of those writers who contributed to the mass of doctrinal theology before the Reformation. There are those who trace the origin of the scholastic divinity to as high an epoch as the monophysitic controversy in the fifth and sixth centuries; yet it is more usual to consider John Scotus Erigena, a theologian of the ninth century as the founder of this method. It was, however, the Platonic philosophy, by which he endeavoured to elucidate divine truth. He signalized himself as an antagonist of the predestinarians, in the court of Charles the Bold. The Schoolmen, or Scholastics are supposed to have been so called from their training in the theological schools of Charlemagne. This training was little else than regular instruction in the Latin version of Aristotle, the writings of Boethius and Porphyry, and the Peripapatetic dialectics. Three periods are noted by Buhle: the first ends with Roscellinus (A. D. 1089), or the contest between the Realists and Nominalists; the second with Albertus Magnus (ob. 1280), at which time the metaphysics of Aristotle were generally known and expounded; the third extends to the revival of letters in the fifteenth century.\* The renowned Englishman Alexander de Hales, holds an eminent rank among the ancient scholastics, as is commonly cited as *Doctor Irrefragabilis*: until the time of Aquinas, his commentary on Lombard was a universal text-book. Thomas Aquinas, *Doctor Angelicus*, and a saint of the calendar, was the pupil of Albertus Magnus, and so close an adherent of Aristotle that he left fifty-two commentaries upon the works of the latter. It is unnecessary to advert to the estimation in which he has ever been held by the Romanists; although it has been satisfactorily shown by Protestants that this truly great man, diverged in a multitude of instances from the doctrines of the Catholic faith, as they are now defined.† Next in eminence was his great competitor, John Duns Scotus, whose dialectic acumen was proverbial, and who is denominated *Doctor Subtilis*. From this rivalry of sects, arose the familiar distinctions of Thomists and Scotists. During the third period, flourished the celebrated Durand, called, on account of his independent boldness, *Doctor Resolutissimus*. This remarkable man was bishop of Meaux, and died about the year 1333. He went out from

\* Brockhaus Real-Worterb. vol. ix. p. 835. Buddei Isagoge, p. 326. Hornii hist. Phil. l. vi. cil. p. 297.

† DORSCHAEUS. Aquinas Confessor Veritatis.

the ranks of the Thomists, and, without going over to the opposite sect, became the founder of a new school. He is supposed by Staedlin to have contributed greatly to the downfall of the scholastic system. To these may be added Occam, an English Franciscan, who opposed the papacy, and encouraged a more liberal method in theology; and Bradwardin, who openly attacked the scholastic system, and maintained that the genuine or Augustinian doctrines had been exchanged for mere Pelagianism. His work *de Causa Dei contra Pelagium*, contains much that savours of a purer theology.

This was the dawn of a brighter day for religious investigation. In looking back from this point upon all the dialectic school, we are struck with the darkness which overspread the field of theology, in consequence of the multitude of sects; the introduction of foreign principles and speculations; the contempt thrown upon sound exegesis; the almost divine honours paid to philosophers and doctors; and the barbarous roughness with which every subject was handled. The bounds of human reason were overleaped, and a recondite sophistry usurped the place of candid argument. It is not, therefore, in this period that we are to seek for any thing like purity in theological systems.

The Reformation gave birth to a new school of dogmatic theology. Luther indeed, though celebrated as a logician, left no work, strictly pertaining to this class; but in the *Loci Communes* of Melancthon, we have model which might do honour to the brightest age of scriptural investigation. It is pleasing to observe with what deference this good man was regarded by his bolder coadjutors. The first edition of this earliest system reformed theology appeared at Wittemberg, A. D. 1521.\* Luther characterized the work, as "invictum libellum, et non solum immortalitate, sed quoque canone dignum."† In the Reformed Church, we need not remind the reader of the compendious works of Zuingli, and the Institutes of Calvin. The latter work has passed through innumerable editions, and has appeared in the Latin, French, Spanish, English, German, Dutch, Hungarian, and Greek languages. In the Lutheran Church might be mentioned the leading names of Calixtus, Chemnitz, Striegel, Gerhard, Horneius, Henichius, Hulsemann, Calvius, and Koenig: in the

\* Buddeus, p. 346.

† Luth. Op. ii. 241. Wittemb.



Reformed Church, Beza, Bullinger, Musculus, Aretius, Heidegger, Turretine, and Pictet. It would be unjust to the memory of the divines of Holland, who, more than all others, cultivated this field, to omit the names of Rivet, Maresius, Hoornbeeck, and the Spanheims, all of whom followed the philosophical school of Voet; and Burmann, Heidan, Wittichius, Braunius, Witsius, Leydecker, and Hulsius, who pursued the system of the covenants, as marked out by Cocceius.

But time would fail us in following down the stream of systematic writers. This was the age of systems, and a lifetime would scarcely suffice to study those which it produced. Most of these last mentioned were free, to a remarkable degree, from the technical distinctions of the schools, and may be used with profit. It is at least desirable that every theologian should be acquainted with the history of religious opinion. We have fallen upon days in which works of this nature are little prized, and in which essays, pamphlets, and periodicals are almost the only vehicles of theological discussion. Of this it is needless to complain, yet it is mortifying that so much unmerited contempt should be cast upon the learned labours of other days. There are few eminent scholars, it is true, who join in this cant; yet scarcely a week passes in which our attention is not drawn to some ignorant and captious disparagement of all productions of this kind. There are persons who never deign to mention systematic theology without a sneer, and whose purposes seem to demand that they should represent all books in this department as assuming a rivalry with the sacred Scriptures. We disavow the wish to attribute these sentiments and objections to any particular school, or to connect them with any doctrinal opinions held by our brethren; except so far as this, that they are usually avowed by those who contend for greater latitude in speculation, and who protest against any interference with their innovating projects. No very distinguished writer has presented himself as their advocate, and they are usually heard to proceed from youthful and hasty declaimers, yet the arguments even of these demand a refutation when they spread their contagion among the inexperienced; and we would gladly contribute towards a disentanglement of the question.

It would be an unwarrantable hardihood to deny that, among the volumes of past ages, there are systems which lie open to valid objections; but the faults of some are not to be attributed to the whole class. Thus, for instance, it is

VOL. IV. No. IV.—Z

common to charge the whole of the continental theologians with the scholastic subtleties of the middle age. The systems of the schoolmen are, indeed, notoriously chargeable with dialectic refinements, and it is not strange, that some of the same leaven should betray itself in the writings of the early reformers, just emerging, as they were, from the dreary night of barbarism. The objection lies against most of the Romish systems. Revelation is here confounded with philosophy; the Scriptures are perverted into accordance with traditions and the schools; and the questions which perpetually arise are, in a majority of instances, frivolous and ridiculous, or knotty and ostentatious. Such, however, are not the faults of our received works, and the only trait which they have in common with the former, is that they profess to communicate the doctrines of the faith, in regular connexion, with scientific order and method, and sometimes with the technical language of the then predominant philosophy. The terminology of the reformers and their immediate successors is a dialect of which no literary antiquary will consent to remain ignorant; it is a source of alarm to students who consult their ease, and even grave divines among us have been sadly disconcerted with the *materialiter*, *formaliter*, &c. of the seventeenth century. Yet the history of theological opinion can never be learned, in its sources, without some knowledge of this peculiar phraseology.

The plan, or schedule, according to which a system is arranged, may be artificial, unnatural, arbitrary, or otherwise inconvenient. It is not every mind which can be satisfied with the method pursued by so many eminent divines, especially in Holland, in arranging the whole circle of truth with reference to the covenants. Others are as much displeased with a historical or chronological plan, which has been attempted. Or the whole work may labour under a fault of an opposite character, namely the want of method, and, under the title of a system, may be an unsystematized farrago. Yet in all such cases, though the objection is granted to be valid, yet the excellence of systems, as such, is no whit disparaged by the failure of special attempts: and, indeed, it is not upon these grounds that the exception is usually taken.

Again, the system may be objectionable, as being incautiously and hastily framed, upon insufficient testimony of the Scriptures. Every methodized body of theological doctrine may be considered as a general theory of the whole sphere of

divine truth. As such, it should be deduced directly from the Scriptures, after a most careful survey, and impartial comparison of all its doctrines. The work of the theologian here resembles that of the philosopher who reasons from natural phenomena. There is, indeed, this important difference, that the philosopher is mainly employed in observing the sequence of cause and effect, and in assigning all the changes in natural objects to their true causes, and to as few causes as possible; thus, by induction arriving at general laws:—whereas the theologian is called to arrange isolated truths, already revealed in the form of propositions, and by reducing these to order, to discover the plan and harmony of religious science. In both cases, however, there is the same process to be observed; facts or propositions must be ascertained, generalized, placed in the same category with analogous truths, and reserved until new light enables us to refer them to more comprehensive laws or principles. Now, if in physical science it is so highly important that caution should be used in this process, so as to avoid leaping to a conclusion without a sufficient induction, how great should be the patience, self-distrust, and hesitancy of one who undertakes to pronounce upon the great mysteries of revelation. “The liberty of speculation which we possess in the domains of theory is not like that of the slave broke loose from his fetters, but rather like that of the freeman who has learned the lessons of self-restraint in the school of just subordination.”\* This is the dictate of sound philosophy in every investigation; it teaches us not to reject system, but to systematize wisely. It is the neglect of this rule which has given occasion to the scores of heresies with which the Church has been rent. Doctrines taken up from the superficial and apparent meaning of a few texts, have been made the foundation of theories which have possessed scarcely a trait of genuine Christianity. Yet even when a system is absolutely false, the objection prostrates only that particular scheme which is proved to be erroneous. And the question still remains open, how far systematic arrangement is conducive to the progress of sound theology.

The favourite argument of many is this: The Scriptures do not admit of being systematized. This cannot be more impressively stated than in the words of Cecil: “The Bible scorns to be treated scientifically. After all your accurate

\* Discourse on the Study of Natural Philosophy. § 201.

statements, it will leave you aground. The Bible does not come round, and ask your opinion of its contents. It proposes to us a Constitution of Grace, which we are to receive, though we do not wholly comprehend it."\* In this argument the premises are stated with sufficient clearness, but we confess ourselves unable to make the necessary deduction of the conclusion. This was the position of the Anabaptists and the Quakers.† It may mean either, that divine truth is in its own nature insusceptible of a regular scientific arrangement, or that it is impracticable for human minds so to arrange it. We contend that so long as it is granted that the propositions contained in Scripture are so many truths, that these are harmonious and accordant, and that some flow by necessary inference from others, it follows that the doctrines of revelation may be topically arranged, exhibited, and discussed. Some religious truths do, indeed, surpass our reason, but it is a mere sophism to argue that they are therefore thrown beyond the limits of any conceivable system; for this very characteristic may designate their place among ultimate propositions. If it is asserted that the imbecility of human minds is such that they cannot arrange and classify the whole of divine truths, inasmuch as these are absolutely intractable, and refuse to arrange themselves under any of our general topics,—we reply that this would put an end to physical philosophy itself, for the same remark holds good in nature. There are exempt cases, extreme phenomena, which are, as yet, explicable by no laws of science, and which must remain beyond the range of all systems as elementary facts. Such are the attraction of gravitation, and the principle of animated life. Still there are a thousand truths which continue to be free from these difficulties, and which may be methodized with profit.

If it should be urged that the simple method in which God has been pleased to arrange truth in the Bible is the only proper method, and that this beautiful simplicity is vitiated by the artifice of systems, we reverently acknowledge that the order of divine revelation in the Scripture is the best conceivable for the immediate end proposed. Yet the nature of truth is not altered by a change in the arrangement of propositions; nor is its simplicity taken away by scientific disposi-

\* Remains, p. 118.

† Barclay's Apology, Orig. Thea. x. §. 21. Van Mastricht, lib. 1. c. 1. § 6.

tion. Moreover, the argument destroys itself by proving too much. For, by parity of reason, all discourses and essays on theology, all sermons and exhortations of a religious kind, must equally violate this divinely prescribed order; since they cull and dispose the passages of Scripture, not in the method observed in the sacred volume, but with reference to some truth or truths attempted to be established. No one can fail to perceive the frivolity of an argument which would restrict all theology to the regular consecution of chapters and verses in the Bible.†

It has been alleged, that the use of systems has had a tendency to restrict the belief of the theologian within certain prescribed limits, and thus to arm the mind against conviction from passages which, to an unsophisticated reader, would be clear and decisive; and that what is called the Analogy of Faith is a barrier against independent investigation. The application of any such analogy to the exposition of Scripture has been strenuously opposed in modern times. That the principle may be abused, is too evident to admit of denial. Yet, unless the interpreter pursues the course of neological commentators, utterly careless whether the sacred penmen contradicted themselves or not,—this rule, or something tantamount, must be applied. It is the dictate of reason that—a revelation from God being admitted—all real contradictions are impossible. Hence, when a class of truths is satisfactorily deduced, all those which do not quadrate with these, in their obvious meaning, must be interpreted with such latitude as may bring them into unison with the whole. In all interpretation of works, sacred and profane, single passages must be understood in accordance with the general tenor of the discourse. Indeed, so plainly is this a principle of hermeneutics, that we should never have heard the objection, if certain unwelcome doctrinal positions had not been involved. There are truths which lie upon the very surface of the Scriptures, and are repeated in almost every page: these taken together give origin to the analogy or *canon* of faith. The force of reasoning from such an analogy must vary with the extent of the reader's scriptural knowledge, and the strength of his convictions. Every man, however, whether imbued or not with human systems, reasons in this manner. It is by the analogy of faith, that we pronounce the literal interpretation untenable, in all those cases which represent God as the author of moral

evil, or which attribute to him human members and passions. So long, therefore, as God "cannot deny himself," we must resort to this very principle.

The simple inquiry appears then to be, whether the use of a judicious system opens the door for the abuse of the analogy of faith. It is contended, that it necessarily does so, by expanding this analogy so far as to make the whole of a certain theological system a canon of faith, which nothing is suffered to contravene. There are slavish minds in which this effect will doubtless be produced; but the result in such cases would be the same, if, instead of a written system, the learner availed himself of the oral effusions of some idolized errorist. And in this whole controversy, let it be observed, the choice is at last between the dead and the living, between the tried systems of the ancients, and the ill-compacted schemes of contemporaries. We forget the place which has been assigned to the theological system, when we hold it responsible for excesses of this kind. It is by no means a rule of faith, else were it needless to refer to the Bible. It may be compared to the map of a country over which a geographer travels, and which affords convenient direction, while at the same time the traveller does not hold it to be perfect, but proceeds to amend it by actual survey. Without it, he might lose his way, yet he is unwilling to give implicit faith to its representations.

There are many problems in analytic mathematics, in which the unknown quantity is to be sought by successive approximations. In these cases, it is necessary to assume some result as true, and to correct it by comparison with the data. Not unlike this is the process by which we arrive at certain conclusions in the other sciences, and in theology among the rest. If, in the course of our investigation, we are met by scriptural statements which positively contradict any position of the system which is assumed as approximating to the truth; the consequence will be a doubt, or an abandonment of the system itself. Precisely in this way, every independent thinker knows that he has been affected by the difficulties of Scripture. The case would not be rendered more favourable, if he had in his hand no system. As it is manifestly impossible for any one to come to the study of the Word of God without entertaining some general scheme of divine truth as substantially correct, we can see no reason why the student should not avail himself of that which he esteems true in its great outline. It will be no bar to just inquiry, that he is

hereby prevented from hastily catching at specious error, by perceiving that it varies from his guide. Life is too short for every man to be left to the hazard of running through the whole cycle of errors and heresies, before he arrives at the truth; and this is prevented only by presenting to the learner some beacon against seductive falsehoods. He may—as many have done—conclude, upon due inquiry, that his own impressions are right, and his system wrong.

We have compared the theological system to the hypothesis by which the natural philosopher directs his inquiries. The comparison is good for the present instance. The system, like the hypothesis, is not unalterable. It is to be studiously scrutinized, and even suspected; adopted if verified, and rejected if proved to be false. There is a well-known process by which natural philosophers arrive at the primary physical laws, viz. “by *assuming* indeed the laws we would discover, but so generally expressed, that they shall include an unlimited variety of particular laws; following out the consequences of this assumption, by the application of such general principles as the case admits; comparing them in succession with all the particular cases within our knowledge; and lastly, *on this comparison*, so modifying and restricting the general enunciation of our laws as to *make the results agree*.” \*Analogous to this is the process according to which, by the hypothetical assumption of a given system, we proceed to determine upon its truth.

But we are here arrested by an objection urged against this whole method of proceeding, which comes in a specious shape, and with the air of sincerity, and therefore demands a serious examination. We are addressed in some such terms as these: “The whole method of investigating theological truth by the advocates of systems is erroneous, because it is diametrically opposed to the principles of the inductive philosophy. Instead of framing a system *a priori*, and making it a bed of Procrustes, to which every declaration of the Bible is to be forcibly adapted, the only safe method is to reject all the hypotheses of divines, to come to the examination divested of all preconceived opinions, to consider the scattered revelations of Scripture as so many *phenomena*, and to classify, generalize, and deduce from these phenomena; just as the astronomer or the botanist uses *physical data* in framing a

\* Herschell's Discourse, § 210.

sound hypothesis. The study of theology should be exegetical, and the obsolete classifications of past ages should be entirely laid aside." We have endeavoured to state the objection fairly and strongly, and we shall now inquire how far it operates against the positions which we have taken. The objection assumes an analogy between theological investigation of revealed truth and physical inquiry into the system of the universe. This analogy we have already noticed, and in reply to so much of the objection as concerns the original investigation of divine truth, we grant that nothing can be more unphilosophical or untheological than to receive any system as true, previously to examination, however it may have been supported by consent of antiquity, or wideness of diffusion. This were to forsake the great principles of the Reformation, and revert to the implicit faith of the apostate Church. We ask no concession of private judgment on the part of the learner; we acknowledge that the final appeal is, in every instance, to the Scriptures themselves. We go further, in meeting those who differ from us, and accept their illustration. Let the Scriptures be considered as analogous to the visible universe; and its several propositions as holding the same place with regard to the interpreter, which the phenomena of the heavens do with regard to the astronomer. Let it be agreed that the method of arriving at truth is in both instances the same, that is, by careful examination of these data, from which result generalization, cautious induction, and the position of ultimate principles. Let it be further conceded that exegesis answers to experiment or observation in the natural world, and consequently that the theologian is to consider exegetical results as the basis of all his reasonings. In all this there is not so wide a separation between us, as might at first appear. We avow our belief that the theologian should proceed in his investigation precisely as the chemist or the botanist proceeds. "The botanist does not shape his facts," says a late ingenious writer. Granted, provided that you mean that the botanist does not *wrest* his facts, to a forced correspondence with a hypothesis. Neither does the genuine theologian "shape his texts," nor *constrain* them to an agreement with his system. But both the botanist and the theologian do, in this sense, "shape their facts," that they classify and arrange the fruits of their observation, and gather from them new proofs of that general system which has previously commended itself to their faith.



There is an entire agreement between the contending parties, as to the independent principles upon which original investigation for the discovery of truth is to be conducted, in every science. It is the method which bears the name of Bacon, though practised, to a limited extent, by the wise of every age. It is the method of Newton, which, in his case, resulted in the most splendid series of demonstrations which the world has ever known. Up to this point we agree, yet we have left the main question still untouched—whether in pursuing this method it is absolutely necessary to reject all the results of precedent labours. It is not merely concerning the way in which original investigation should be pursued, but also the way in which the results of such investigation are to be communicated. The former would be the inquiry how to make a system—how to deduce it from its original dissected elements; the latter is the inquiry how the general truths thus deduced, may be made available to the benefit of the learner. Systems of theology are in their nature synthetical. They are the result of the toilsome analysis of great minds, and they are to be put to the test by a comparison of all the separate truths, of which they purport to be a scientific arrangement. That they are convenient helps, in the transmission of such results as have been attained by the wisdom and diligence of our predecessors—results which else would have perished with their discoverers—is made evident by reference to the very analogy above stated. In every science, it is by such synthetical arrangements that the observations and inductions of philosophers are embodied, in order to facilitate the advance of those who follow. Thus, for instance, when the Abbé Haüy, by a tedious and laborious induction of particulars, had traced up the apparently amorphous crystals of the mineral kingdom, to certain clear and primitive figures, he reduced the whole of his discoveries to the form of a *system*, so that future crystallographers might with less toil follow out his inquiries, and with immense advantage take up the subject where he left it.

But, lest we should be suspected of the slightest misrepresentation or evasion of the argument, let it be supposed that the gist of the objection is, not that systems are useless, but that they should not be put into the hands of learners, lest they fill their minds with doctrines unproved and unexamined, and close the door against manly and independent inquiry. Far be it from us to lay one shackle upon the chartered free-

VOL. IV. No. IV.—2 A

dom of the theologian! We would that there were a thousandfold more independence in the search of truth—and that so many hundreds were not enslaved by the prejudice of novelty, whilst they clamour against the prejudice of authority and antiquity. To the objection, under this new phase, we reply: the only possible method of making the labours of past theologians available and profitable to the tyro, is by presenting to him the fruits of these labours in some compendious form. In every other case, the learner is despoiled of all the aids afforded by superior wisdom and learning, and reduced to the condition of one who has to build the whole structure for himself from the very foundation. But it is rejoined, “The Bible is the text-book: Theology is to be pursued exegetically; let the student, with his hermeneutical apparatus, come to the investigation of the Bible itself, to the neglect of all systems of human composition.” Again we reply, that in correspondence with the analogy above suggested, exegesis is the true instrument of discovery, and the test of all pretended results. It may be compared to the glasses and quadrant of the astronomer. But is this all that is afforded to the inchoate astronomer? Let the analogy be pursued. We suppose a professor in this new school of physics to say to his pupil, “Here are your telescopes and other instruments, your logarithmic tables and ephemeris—yonder is the observatory. Proceed to make your observations. Be independent and original in your inquiries, and cautious in your inductions. You are not to be informed whether the sun moves around the earth, or the earth around the sun. This would be to prepossess you in favour of a system. Ptolemy and Copernicus are alike to be forgotten!” What is our estimate of such a method of philosophizing? The unfortunate youth is not permitted to take a glance at Newton’s *Principia*, lest his mind should librate from its exact poise, towards some preconceived opinion. He is reduced to the very condition of the thousands who grope in disastrous twilight, for want of direction. He is called upon to be a Galileo without his powers, or a Kepler without his previous training.

To an unprejudiced mind it must commend itself as reasonable, that the beginner in any science should be furnished at least with some syllabus of its details, which may serve as a clew in the labyrinth of his doubts. In order to discover truth, it is not the safest nor the wisest plan to reduce the mind to the unenviable condition of a *tabula rasa*; although

such is the assumption of certain modern writers. It is highly useful to be informed as well of what has been held to be true, as of what has been proved to be false. For lack of the latter knowledge—the knowledge of preceding errors—our improved theologians are daily venting, with all the grave self-consequence of discovery, the stale and exploded blunders of the dark ages; which the perusal of any single work of systematic divinity would have taught them to despise. The impartiality of the mind is in no degree secured by the banishment of all previous hypotheses. There is a partiality of ignorance, a partiality of self-will and intellectual pride, a partiality of innovation, no less dangerous than the predilections of system. Or, to bring the whole matter to a speedier issue, the condition of mind *in equilibrio*, which it is proposed to secure, is utterly impossible—the merest *ens rationis*—which was never realized, and never can be realized by any one in a Christian country. It is like the chimerical scepticism of the Cartesians, the creature of an overheated imagination. For when you have carefully withheld all orthodox systems of theology from your pupil, he comes to the study of the Scriptures, emptied indeed of all coherent hypotheses, but teeming with the crude and erroneous views which spring up like weeds in the unregulated mind.

The true light in which a system of theology should be viewed by one who uses it as an aid in scriptural study, is as a simple *hypothesis*, an approximation to the truth, and a directory for future inquiries. Every position is to become the subject of a sifting examination, and comparison with what is revealed. Without some such assistance, in the mind, or in writing, the student might spend a life-time in arriving at some of those principles, which, if once proposed to him, would commend themselves instantly to his approbation.

But it is queried: “What if your system should be false?” Let us then go so far as to suppose that it *is* false. It would be no very difficult task to prove that, for this purpose, even a false system, if scientifically arranged, might not be without its uses. Every one who commences the study of the Scriptures, does so with some system, true or false, symmetrical or crude, written or conceived. If he is influenced by no living idols in the world of theologians, and bows to no Calvin nor Arminius, he has within him those causes of error which spring from his own character and education, (or to use Ba-

con's expressive terms) *idola specus et fori*, if not *idola theatri*.\* When Kepler began his observations, he no doubt held the old erroneous doctrine of the sphere; but in the progress of inquiry he discovered such irregularity in the orbit of Mars, as was altogether incompatible with a circular motion. Hence he arrived at the truth that all the planetary orbits are elliptical. In this we have an example of a fact impinging upon a system, and causing it to be abandoned. The same thing may be instanced in the case of Martin Luther. It may not be too much to say, that if they had been ignorant of the opinions of their fathers, and had practised upon the rule above-mentioned, their names would never have come down to us. But all this is gratuitous. We are not bound to prove that an erroneous system may have its uses. We put into the hand of the pupil, the nearest approximation to truth, which we can procure, even that which we cordially believe ourselves; and then, to add new guards to the mind, we exhort him to use it simply as a history of what the Church has held; leaving it to his judgment whether it is consistent with the Scriptures. It is the method in which the study of all sciences must be begun; and as all lectures in theology are systems—indeed no other systems are enjoined to be studied in our seminaries—it is in accordance with this very method that candidates for the ministry are every where instructed. There may be a time, at some later period, when a method purely analytic may be attempted; but no man is competent to institute such an analysis, until he has mastered the leading hypotheses of those who have gone before him: and about one theologian in a thousand has the taste for investigations of this kind.

It is not a little surprising that the very persons whose delicate susceptibilities lead them to shrink from the contact of an orthodox system or exposition, lest they should receive some undue bias, are at the same time under no apprehensions from the contagion of German neology. There are, for instance, ministers of our acquaintance who avowedly banish from their shelves the works of Turretine, Scott, and Henry, but who daily refer to the innocuous commentaries of Rosenmueller, Kuinöl, Koppe, and Gesenius. Is it so then, that the only partialities against which we need a caution, are towards what is called orthodoxy—the system of doctrines to

\* Nov. Org. Lib. i. Aph. 41.

which we have subscribed? Are there no vicious leanings of the mind in favour of plausible heresies, lofty rationalism, or imposing novelty? Let him answer who has learned the deceitfulness of the human heart.

If systems of theology are assailed upon the ground that they have usurped the place and authority of the sacred canon, we leave our opponents to try the issue with those who are guilty of the offence. We are conscious of no such wish. The formularies of our Church have borne many violent assaults; and, in their turn, all doctrinal works which coincide with them have been denounced. We have no hesitation in "postponing the Confession of Faith to the Holy Scriptures."\* If systems of divinity have been raised to a co-ordinate rank with the Word of God, let those answer for it, who are guilty of the impiety. The books themselves are chargeable with no part of it, since they unanimously declare that the Bible only is the standard of faith. Yet shall we deny to any the liberty of making any scheme of doctrine his own *confession of faith*? No constraint has been used to bring any man to such a declaration; nor have we heard of any man who has been required to conform himself to such a system, unless he had previously, of his own free will, confessed it to be a statement of his faith. We may, therefore, dismiss the cavil, as scarcely pertaining to this inquiry.

In view of the absolute impracticability of the visionary scheme now controverted, and the absence of any attempted exemplification of it, we are constrained to look somewhat further for the secret cause of the clamour against systematic theology. And when we regard the quarter from which it issues, we are convinced, that the real objection is, not that systems are exceptionable *qua tales*, but that doctrine is systematized on the wrong side. Systematized heterodoxy is attacked upon its own merits; systematized orthodoxy is opposed because of its form and arrangements. The great standard works in this department are the results of labour, the monuments of tried doctrine; while the ephemeral fabrics of innovators do not live long enough to assume a regular shape. *Hinc illæ lachrymæ!* When the late Robert Hall was arraigned by a certain loyalist, as having written in favour of parliamentary reform, he replied, in terms not inapplicable to this subject: "The plain state of the case is, not

\* See Rev. E. Irving's late Letter in Frazer's Magazine.

that the writer is offended at my meddling with politics, but that I have meddled *on the wrong side*. Had the same mediocrity of talent been exerted in eulogizing the measures of ministry, his greetings would have been as loud as his invective is bitter." If the system is false, let this be made to appear,—let its errors be exposed—but until this is done, let no arrangement of divine truth be decried as injurious. In conclusion, we apprehend no evils to our rising theologians from scholastic systems, for the best of all reasons—they know nothing of them. The literature of the day has extended its influence to the domain of theology, and the weekly, monthly, and quarterly receptacles of religious discussion, consume too much of our attention, to leave opportunity for poring over the works of our ancestors.

---

#### ART. IV.—ARABIC AND PERSIAN LEXICOGRAPHY.

*A Dictionary Persian, Arabic, and English, with a dissertation on the language, literature, and manners of eastern nations.* By John Richardson, Esq. F. S. A., of the Middle Temple, and of Wadham College, Oxford. Revised and improved by Charles Wilkins, Esq. I.L. D. F. R. S. *A new edition, considerably enlarged by Francis Johnson.* London, 1829, quarto.

A TRULY splendid specimen of British typography, and an invaluable addition to the apparatus of the Oriental scholar. Richardson's Dictionary has been long known to the public. The original form was folio. The quarto edition of 1806 was superintended by the famous Orientalist, Charles Wilkins, who added twenty thousand Persian words from native dictionaries, reformed the orthography, and had type cast under his own inspection. There can be no doubt, that the work received immense improvement by passing through his hands. Richardson was a laborious compiler—Wilkins a philological genius and a finished scholar, who takes precedence of Jones, in point of general depth and accuracy, as well as of chronological priority in Sanscrit learning. In his edition of Richardson, however, he betrayed one weakness. He applied to that vast work his awkward plan for representing

eastern words in western letters. This could not be effected, without introducing a variety of dots and points, which make confusion worse confounded. We have often wondered at the excess to which some learned men have pushed this useless labour. In a popular work, where the object is to give the reader some conception of an unknown sound, the thing is proper. It is appropriate even in more learned works, where sounds are to be distinguished which are apparently the same. But to carry out the scheme in all its minutiae, where the words of the original are also given, does to us appear wasteful and ridiculous excess. That it does not answer the intended purpose, may be learned by experiment. In Wilkins' edition of Richardson, the word *tawzif* is printed with a dot under the first letter, four dots over the fourth, and a horizontal stroke over the fifth. Now let it be recollected, that the nice distinctions thus noted are to nineteen out of twenty, who consult the book, impossible in practice. What do we learn by the dots? That such and such letters are used in the original—while the original itself is before the reader's eyes. It is surely as easy to remember the power of the Persian *za*, as that of a Roman *z* with four dots above it. This blemish Mr. Johnson has removed, retaining nothing in addition to the consonants and vowels, but the horizontal sign of lengths in prosody.

This, however, is the least of his improvements. The work is, indeed, a new one, and he the real author; and we admire his modesty in making no pretensions to the title. The slightest changes, even for the worse, are looked upon by some as a sufficient pretext for assuming authorship.

It is well known that the study of the Persian language owes its extent, if not its origin, in England, to commercial and political relations. That strange phenomenon in history, the conquest of Hindostan by the East India Company, created a demand for English functionaries in the Eastern Empire. To these a knowledge of the Persian language was soon found to be absolutely necessary. For though it is in no part of the peninsula the vernacular tongue of the mass of the people, a previous revolution,\* also very singular, had rendered it the language of politeness, diplomacy, and legal process. After a short experience of the perfidy of native agents, the Company insists on a knowledge of this language

\* The conquest of Northern India by the Persians and Moguls.

in all their civil servants. It was to meet the case of these that Richardson projected and performed his task. His work was therefore meant to be, and was in fact, a *Persian* dictionary. But another revolution, still further back,\* had brought the languages of Persia and Arabia into so singular a relation to each other, that although a man might study Arabic, and study it successfully, without a tincture of Persian, no man could possibly peruse a Persian book without a smattering of Arabic.

By this concatenation of remote occurrences, we obtain an explanation of the mongrel character of Richardson's great work. What we have said will also explain the disproportionate attention paid to Persian by the English literati, both at home, and in the East. Arabic has seldom been with them an object of critical attention. For the most part, their acquaintance with it has been superficial, and has arisen out of its relations to Persian lexicography and grammar. To those who are acquainted with both tongues, we need not say, that such a mode of study could avail but little, there being, perhaps, no two living languages, more radically different in genius and essential structure.

Richardson did nothing to advance the study of Arabic apart from Persian. Even his Arabic grammar was designed to aid the Persian student, and to all others it is useless. It ought never to be used by any one who wishes to obtain a thorough knowledge of the subject. The simple circumstance, that he has treated the punctuation as a thing of minor import, if it does not fasten upon him the charge of ignorance, fastens upon his grammar that of gross deficiency. His Dictionary, as we have already hinted, gives, or rather aims to give, just Arabic enough to master the Persian, and gives it in such a form, that to the careful student of the former language it is absolutely useless. The Arabic words, which are introduced at all, are introduced as Persian words, and only so far as they are such, without regard to the forms of Arabic grammar. No finite verbs are given, and the infinitives are uniformly set down as nouns substantive, the form which they assume as Persian vocables.

It is *a priori* evident, that such a Dictionary can afford no aid to one who studies Arabic for its own sake; a truth which has been confirmed by fair experiment. But even this was

\* The conquest of Persia by the Caliph Omar.



not all. As a Persian lexicon, the work of Richardson, as might, indeed, have been expected from the author's opportunities and aids, was imperfect. It was, in fact, as Mr. Johnson well observes, a limited translation from the *Thesaurus* of Meninski. It was liable, therefore, to be wanting in two points, accuracy and copiousness. Mistakes in translation were almost inevitable in so large a work; and the translator was left to guess whether certain Arabic words were likely to occur in any Persian writers. That he frequently guessed amiss, is no discredit to his scholarship, though a great disadvantage to the student who consults his work. As a Persian lexicon, it was much improved by Wilkins, agreeably to what we have already stated. The Arabic department, we believe, underwent no considerable change. It was reserved for the present editor, not only to enhance its value to the Persian student, but to give it a place among authorities in Arabic philology. It is now, in fact, an Arabic lexicon of no small value—not for beginners, but for those who are somewhat advanced. A firm foundation cannot possibly be laid, in Arabic philology, without the careful use of systematic works like that of Golius. An attempt to learn the rudiments by means of Richardson's Grammar, and to commence a course of reading with the help of his Dictionary, even in its most improved condition, would be worse than unsuccessful; for it could hardly fail to generate a superficial scholarship, more contemptible than unassuming ignorance. But to those who have already learned to grope their way, with some success, through the mazes of the most intricate and scientific grammar in the world—and especially to those who have their eye upon the Persian, as a collateral or ulterior object—Mr. Johnson has presented an expensive, but a very welcome aid.

It may here be proper to state the amount of the improvements, as asserted by their author, and partially confirmed by a limited inspection of the work itself. As to the Persian—many thousand words of purely Persian origin have been inserted from the celebrated work *Burhani Kati*, and from a manuscript dictionary compiled by a learned native of the East, from twenty-four native writers, under the inspection of Mr. Haughton, late Professor of Hindu Literature in the East India College, Hertfordshire. This work, in which the definitions are sustained by copious citations from the classics of the language, commands the student's confidence in the results which it has furnished. As to the Arabic—Richardson's

VOL. IV. No. II.—2 B

definitions have been carefully collated with those of Meninski, and the errors rectified. Many thousands of words given by the latter, though omitted by Richardson, have been inserted. In all cases of doubt, an appeal has been made from Meninski and Golius to the Camus; from which source likewise thousands of words are added, which were overlooked by Golius. What we have mentioned would be quite enough to set the work immeasurably above the first edition. But the half is not yet told. The whole of Willmet's excellent lexicon, adapted to the Koran, Hariri, and the Life of Timur, is incorporated here. And as only a small portion of Hariri had been published, when that work appeared, the definitions given in the Arabic Scholia to Hariri, contained in De Sacy's beautiful edition, (1 vol. fol. Paris, 1822,) have been translated and inserted in their places.

A slight comparison convinced us, that the original work had undergone surprising changes; but we must confess that we were somewhat startled by the assertion of such large improvements, especially the incorporation of so great a mass of valuable matter—even of whole books. To satisfy our scruples, we have resorted to experiment, trying the dictionary upon certain passages taken promiscuously from the Koran and Hariri. Though we dare not vouch for the perfection of so large a work, we freely say, that so far as we have gone, the editor's pretensions have been fully verified.

Besides the improvements which have been already mentioned, there is another of considerable moment. Regard has been had in this edition to the forms of Arabic grammar. Roots are given and defined as such, and in various minor points, an effort has been made to render the book subservient to the study of that language, independently of the Persian. Add to this, that many medical, rhetorical, botanical and legal terms, and the peculiar local signification of many others, have been supplied, and we are ready for the Editor's assertion, that "from various and authentic sources he has been enabled to enrich the present work by the addition of more than thirty-eight thousand words, Persian and Arabic; also to arrange and supply numerous important meanings that had been overlooked, or purposely omitted, in more than half the words contained in the second edition."

The confidence of the scholar is further increased by a knowledge of the fact, that this third edition comes forth with

the sanction of the celebrated scholar who prepared the second; Dr. Wilkins having examined every sheet before the final impression.

We have said thus much about this sumptuous and colossal book, because the increasing taste and zeal for Oriental studies give an interest to every thing adapted to facilitate and forward them. We have no idea that it will find its way into many private libraries; but we do think that it should have place upon the shelves and tables of those public institutions, where the taste for such pursuits is generally fostered, and sometimes created, by accidental contact with a work like this. A larger supply of philological appliances, and a freer access to them, on the part of students, would, we think, without constraint, or even formal exhortation, do a great deal for the benefit of biblical, classical, and oriental learning. Many scholars, both in Europe and America, can, no doubt, trace their relish for the course of study which they have pursued, to incidents almost too trivial for remembrance; the opening of a book, a casual conversation, or an item of intelligence. Philological reading-rooms have done much good, not so much by direct operation on the intellect, as by their indirect influence upon the taste. Why may they not be multiplied?

---

#### ART. V.—HISTORICAL STATEMENTS OF THE KORAN.\*

THE Mohammedan imposture is, in some respects, the most remarkable of all false religions. The specious simplicity of its essential doctrines, and its perfect freedom from idolatry, distinguish it forever from the gross mythology of classical and oriental paganism. But besides these characteristics, it displays a third, more interesting still. We mean the peculiar relation which it bears to Christianity. Whether it happened from a happy accident or a sagacious policy, we think it clear that Islam owes a vast proportion of its vast success, to the fact that Mohammed built upon another man's foundation. Assuming the correctness of the common doc-

\* The citations in this article are chiefly in the words of Sale, with occasional departures from his phraseology, too minute to need specification. Where there is more than a verbal difference, the reader is apprized of it.

trine that the impostor was a brilliant genius, though a worthless libertine, and that his book is the offspring, not of insane stupidity, but of consummate artifice, there certainly is ground for admiration in the apparent union of simplicity and efficacy in the whole design. The single idea of admitting freely the divine legation of the Hebrew seers, and exhibiting himself as the topstone of the edifice, the Last Great Prophet, and the Paraclete of Christ, has certainly the aspect of a master stroke of policy. Besides conciliating multitudes of Jews and soi-disant Christians, at the very first, this circumstance has aided the imposture not a little ever since. It relieves the Moslem doctors from the dire necessity of waging war against both law and gospel. Whatever can be cited from the Greek and Hebrew Scriptures, without disparaging Mohammed, they admit as readily as any Jew or Christian. Whatever, on the contrary, is hostile to his doctrines or pretensions, or at all at variance with the statements of the Koran, is disposed of, not by an absolute rejection of the Bible, but by a resort to the convenient supposition of corruption in the text. It is not the policy of Islam to array itself against the Jewish and the Christian dispensations, as an original and independent system; but to assume the same position in relation to the Gospel, which the Gospel seems to hold in relation to the Law—or, in other words, to make itself the grand dénouement of that grand scheme, of which the Old and New Testaments were only the preparatory stages. Indeed, if we were fully satisfied that the Rasool Allah\* had any plan at all, we should be disposed to account for it in this way. He was acquainted with three forms of religion, Judaism, Christianity, and Paganism. Disgusted with the latter, he was led, we may suppose, to make some inquiries into the points of difference, between the Jews and Christians. This he could not do, without discovering their singular relation to each other—the Christians acknowledging the Scriptures of the Jews, but adding others to them, and regarding Jesus Christ as the Messiah—the Jews on the other hand rejecting the New Testament, and bitterly denying the Messiahship of Christ. This fact might very readily suggest the project of a new dispensation—a third one to the Christian, and a second to the Jew. The impostor would thus be furnished with an argument *ad hominem* to stop the mouths of both. To the Jews he

\* The Apostle of God. We are not aware that Mohammed ever called himself a prophet.

could say, Did not Moses tell your fathers that a prophet should rise up in the latter days, greater than all before him? I am he. Do you doubt it? Here is a revelation just received from Gabriel. Do not all your sacred books predict the coming of a great deliverer, a conqueror, a king? I am he. In a few months you shall see me at the head of a thousand tribes going forth to the conquest of the world. If this was the ground really taken at first, how striking must have been the seeming confirmation of these bold pretensions, when Mohammed and his successors had in fact subjected, not Arabia only, but Greece, Persia, Syria, and Egypt.

To the objection of the Christians, that the line of prophets was long since completed, he could answer, Did not Jesus come to abrogate or modify the law, when its provisions were no longer suited to the state of things? Even so come I, to supersede the Gospel—not to discredit, but to render it unnecessary, by a more extensive and authoritative doctrine. So far from being antichrist (as some no doubt objected) I am the very Comforter whom Jesus promised.

That such sophistry might easily have undermined the faith of renegadoes and half-pagan Christians, is certainly conceivable. Whether this was in fact the course adopted in the infancy of Islam, will admit a doubt. Be that as it may, it is certain, that the impostor considered it expedient to incorporate the leading facts of sacred history into his revelation, so far as they were known to him. That his knowledge of the subject was imperfect, need not excite our wonder. The sources which probably supplied his information, could scarcely be expected to emit a purer stream than that which irrigates the pages of the Perspicuous Book.

Sale's Koran is a very common book, and has passed through a surprising number of editions, considering its character. The text is, however, of necessity so dull, that nobody can read it patiently for fifteen minutes, without taking refuge in the more amusing matter of the notes and preface. Were there any continuity, connexion, consistency, or unity to be discovered in it, this would be of less importance. But in such a jumble of discordant elements, it is hard to get any information by just reading on in course. Remote parts must be brought together, and arranged, in order to enucleate the mysteries of Islam; a task which most would look upon as vastly disproportioned to the value of the object. And yet it is important that the Koran should be better understood.

It is daily growing more important, and will very soon be thought imperatively necessary. Theological students who look forward to the missionary service, are too apt to under-rate one class of difficulties, while perhaps they magnify another. You will find a man hesitating whether he shall run the risk of being bastinadoed, or of dying with the plague, while he forgets that if he had a perfect security against infection, and corporeal violence, he might still be disappointed and defeated in his whole design. That a man should go to convert the Moslems, with an impression on his mind, that they are fools or children, is not merely proof of ignorance on his part, but a melancholy omen for the cause which he espouses. It would be well, therefore, if at this time, when the Mohammedans are objects of so much attention to the friends of missions, a little preparatory study could be spent upon the Koran. It is certainly desirable that he who undertakes the instruction of a Mussulman, should know what the false opinions are which he must combat. If he expects to find the mind of his catechumen a *tabula rasa* on the subject of religion, he will find himself most grievously at fault. Such strength of prejudice has rarely been exhibited, as that which is the product of a thorough education in the doctrines of Mohammed, aggravated, as it must be, by the fixed belief of fatalism. No less erroneous, on the other hand, is the opinion, that the Moslem's creed is wholly false, and must be utterly destroyed before the truth can find admission. There are two questions, therefore, which the missionary should know how to answer: what are the peculiar dogmas of Mohammed's system? and what has it in common with the true religion? It ought to be considered as a great advantage, that the facts of sacred history are not wholly unknown to the Mohammedans. For though they may consider our intelligence as borrowed from their Book, it is, nevertheless, something to be able to appeal to striking facts, by way of illustration, confirmation, or induction. This might, as it were, present a vulnerable point, when all the rest is shielded in impenetrable prejudice. A beginning might be made by a judicious use of facts which they believe as well as we, from which occasion might be taken to correct the errors of Mohammed's narrative, and eventually to demonstrate and explain important truths.

What are these facts, then? or, in other words, how large a portion of the sacred history has been wrought into the Ko-

ran, and thereby placed beyond the reach of cavil on the part of all true Moslemin?

There is but one passage in the Koran, we believe, where a connected account is given of the creation of the world, though it is frequently mentioned incidentally as God's immediate and almighty act. The passage alluded to occurs in the forty-first chapter, and is very brief. The amount of it is, that God made the universe in six days, two of which were employed upon the earth, two more upon its products, and the remaining two upon the heaven. The latter, we are told, was made of smoke into which it is again to be resolved hereafter.\* This element was moulded into seven distinct heavens, each having its own office. In the lowest of the seven the great lights were placed.

In glancing at this passage, we have had occasion to observe Sale's assiduity in striving to impart coherence and significance to his author's text—not by false or loose translation, nor by sheer interpolation, but by adding something to fill up the yawning chasms of the porous and Perspicuous Book. In a word, he makes Mohammed say in English, not what he does, but what he should have said in Arabic; a harmless artifice, so far as substance is concerned, but disingenuous, so far as it conveys too high a notion of the pseudo-prophet's merits. For example, after stating the creation of the earth, Mohammed says, he blessed it, and provided therein its food, or their food, (for the words admit of either sense). What says Sale? "He blessed it and provided therein the food of the creatures designed to be the inhabitants thereof." To the last eight words there is nothing corresponding in the Arabic:

One thing more in this account of the creation may deserve our notice, "He said to the heaven and the earth, come either obediently or against your will; they answered, we come obedient to thy will." This was obviously intended as a match for that inimitable sentence, "God said, Let there be light, and light was." One can hardly help smiling at the Irish sublimity of poor Mohammed's master-piece, the alternative proposed to two nonentities, and their sagacious choice. It is but just, however, to admit, that the language may be considered as addressed to the heavens and the earth after they were created, but before they were arranged and beautified.

\* See the chapter entitled *Smoke*. Sale, vol. ii. c. 41. Lond. 1801.

The Genii, we are told in the chapter of Al Hejr,\* were made of *subtle fire*, as Sale translates it. The original words are *nar semum*,† the latter term properly denoting the hot wind of the desert called *simoom* by travellers. There is something poetical in this idea, which would, no doubt, strike the fervid fancy of a Bedouin with mighty force. The account of the creation and fall of man is scattered piecemeal through the Koran. The narrative is given, more or less completely in the second, seventh, eighth, fifteenth, seventeenth, and eighteenth chapters. By putting together the disjuncta membra, we make out this story. After the earth and angels were created, God announced to the latter his intention to create a *khalif* or vicegerent upon earth. The angels are represented as remonstrating, and saying, "Wilt thou place there one who will do mischief and shed blood, whereas we celebrate thy praise and glorify thee? What suggested their forbodings is not mentioned. The only reply was, "I know that which ye know not."‡ Agreeably to this annunciation, a body was formed of black mud and dried clay, into which God breathed a spirit.§ Adam, thus produced, was taught by revelation the names of all the animals, which were then presented to the angels with these words, "Declare the names of these, if ye are upright!" They said, 'God forbid! we have no other knowledge than that which thou hast given us: thou art the Knowing and the Wise!' He said, 'Adam, tell them the names of these!' When Adam had told their names, God said, 'Did I not tell you that I knew the mysteries of heaven and earth?'|| The angels were then required to worship Adam. All did so except Iblis, who, Mohammed says, "was of the genii, and resisted the commandment of his Lord."¶ From this it appears that the Jinn or Genii were included under the term Angels or Malayic. Whether they were before this *evil* spirits, we are left to guess. The prophet's notions seem to have been exceedingly confused.

In another place we find the following dialogue between the Almighty and the devil.

*Allah.* 'O Iblis, what hindereth thee from worshipping that which I have created with my hands? Art thou elated with vain pride, or art thou really one of exalted merit?'

\* c. xv.  
§ xv. 25. 28.

† xv. 26.  
|| ii. 30, &c.

‡ ii. 30.  
¶ xviii. 50.



*Iblis.* 'I am better than he; thou hast created me of fire, and hast created him of clay.'

*Allah.* 'Get thee hence, therefore, for thou shalt be driven away from mercy, and my curse shall be upon thee till the day of judgment.'

*Iblis.* 'Oh Lord respite me till the day of resurrection.'

*Allah.* 'Verily thou shalt be one of the respited.'

*Iblis.* 'By thy might I swear, that I will surely seduce them all, except thy servants who shall be peculiarly chosen from among them.'

*Allah.* 'It is a just sentence: I speak the truth: I will fill hell with thee, and with such as follow thee.'\*\*\*

The same account, substantially, is given in the seventh and fifteenth chapters. In one of these passages, *Iblis* is made to say, 'Because thou hast seduced or deceived me (*Sale* says *depraved*,) I will lie in wait for men in thy strait way; and I will come upon them from before and from behind, and from their right-hand and from their left, and thou shalt not find the greater part of them thankful.'†

Such is the account of the apostacy of *Iblis*. Its immediate consequence was the fall of man, which is related thus: "God said to *Iblis*, Get thee hence, despised and driven away! Verily, whoever shall follow thee, I will surely fill hell with you all. But as for thee, O Adam, dwell thou and thy wife in the garden, and eat of it wherever ye will, but approach not this tree, lest ye be of the wicked. And Satan (i. e. the adversary, as in Hebrew) whispered to them that he would reveal their nakedness which was concealed from them. And he said, your Lord has not excluded you from this tree, except for fear that you should become angels or immortal. And he swore to them, I am one of those who give good counsel. And he caused them to fall by his deceit. And when they had tasted of the tree, their nakedness appeared to them, and they began to join the leaves of the garden upon themselves. And their Lord called to them saying, Did I not forbid you this tree, and tell you that Satan was your avowed enemy? They said, Our Lord we have sinned against our own souls, and unless thou forgive us and have mercy upon us, we shall certainly be of those who perish."‡ "And Adam learned words (*of prayer*, *Sale* adds) from his Lord, and he turned unto him, for he is easy to be turned

\* xxxviii. 76—86.

† vii. 16, 17.

‡ vii. 18—23.

and merciful. And God said, Go down, the one of you an enemy to the other, and there shall be a dwelling place for you on earth and provision for a season."\* "Therein shall ye live and therein shall ye die, and therefrom shall ye be taken forth (Sale adds, *at the resurrection.*)† "There shall come to you a direction from me, and as many as obey that direction shall be free from fear and grief; but as many as disbelieve and charge our signs with falsehood, shall be companions of hell-fire. Therein shall they dwell forever."‡

The account of Cain and Abel is very brief. Brief as it is, however, there was room for one sheer fabrication, borrowed from the Rabbins. "Tell them the story of the two sons of Adam truly. When they offered an offering, and it was accepted from one of them and not from the other, he said, (*Cain said to his brother*, quoth Sale) I will kill thee. He said (*Abel said*, id.) God accepteth gifts from those who fear him. If thou stretch forth thy hand against me to slay me, I will not stretch forth my hand against thee to slay thee, for I fear God the Lord of the Universe. I am willing that thou shouldst bear my iniquity and thine own iniquity, and that thou shouldst become one of the companions of hell-fire; for that is the reward of the unrighteous. And his soul permitted him to slay his brother, and he slew him, and become one of those who perish. And God sent a raven which scratched the earth, to teach him how he should hide his brother's nakedness. Then he said, wo is me! am I unable to be like this raven that I may hide my brother's nakedness? And he became one of the penitent. On this account, we prescribed it to the children of Israel, that whoever slays a soul without a soul (i. e. probably, *without having slain a soul*) or without having acted wickedly in the earth, shall be as if he had slain all mankind, and he who saveth a soul alive, shall be as if he had saved the lives of all mankind."§ This last fine sentiment is finely countenanced by the repeated order to exterminate the infidels, and the many promises of everlasting happiness to those who die upon the field of battle.

It will be observed, that in the narrative just given, the names of Adam's sons do not occur at all, except in Sale's translation. We have no recollection of their being mentioned elsewhere. Noah, the Koran says, was sent to warn his

\* ii 36, 37.

† vii. 26.

‡ ii. 38.

§ v. 29—34.

contemporaries, and remained among them "a thousand years save fifty."\* The only persons, who submitted to his guidance were obscure and abject; the nobles and the wealthy stood aloof. At length it was revealed to Noah, that all had believed who would believe, and he was directed to construct a vessel. While engaged upon this task, he was treated with general derision and contempt. At last the appointed time arrived, "and the oven poured forth boiling water."† The narrative then proceeds as follows: "We said unto Noah, carry into the ark of every kind of animal one pair, and thine own family (excepting him on whom sentence had already passed) and those who believe. And there believed not with him except a few. And Noah said, embark upon it in the name of God, while it floats and while it is at rest. Surely my Lord is merciful and gracious. And it floated with them upon waves like mountains; and Noah called to his son who was separated from them, Oh my son embark with us and be not with the unbelievers. He said, I will ascend a mountain which will secure me from the water. He said, there is no security to day from the decree of God except for him on whom he shall have mercy. And a wave passed between them, and he was one of the drowned. And it was said, oh earth swallow up thy water, and oh heaven withhold! And the water subsided, and the decree was accomplished, and it (the ark) rested on Al Judi; and it was said, away with the ungodly people! And Noah called upon his Lord and said, oh my Lord, my son is one of my family, and thy promise is true, for thou art the most just of those who judge. God said, Noah, he is not one of thy family; this is not a righteous work (viz. his intercession). Ask not of me that of which thou hast no knowledge, I admonish thee not to be one of the ignorant."‡ Noah then acknowledges his fault, leaves the ark, and receives a benediction. At the close of the history the prophets adds, as if apprehensive that some of the faithful might have been beforehand with him, "This is a secret history which we reveal unto thee; thou didst not know it, neither did thy people before this."§

With respect to Abraham,¶ there are many statements and allusions in the Koran. The substance of his history is this. While yet a boy, he was led to disbelieve in the idolatrous religion of his father and his countrymen. Having secretly

\* xxix. 14.

§ xi. 49.

† xi. 40.

¶ Ibrahim.

‡ xi. 40—46.

renounced the worship of images, he was in doubt, to what object he should pay his adorations. He first pitched upon the sun and moon, but afterwards reflected that their setting every day rendered them unworthy of divine honours. He came at last to the conclusion, therefore, that he would worship God alone.\* Having formed this resolution, he remonstrated with his father on the folly of idolatry. Ezer, however, as Mohammed calls him, rebuked his son severely and threatened him with death.† Even this, it seems, did not deter the young reformer from playing a bold and witty trick upon his pagan friends. Absenting himself from one of their festivals, “he went into the temple where the idols stood, and he brake them all in pieces except the biggest of them, that they might lay the blame upon that. And when they were returned and saw the havoc which had been made, they said who hath done this to our gods? He is certainly an impious person. And certain of them answered, We heard a young man speak reproachfully of them: he is named Abraham. They said bring him therefore before the eyes of the people, that they may bear witness against him. And when he was brought before the assembly, they said to him, hast thou done this unto our gods, oh Abraham? He answered, nay, but that biggest one of them hath done it; ask them if they can speak. And they came to themselves, and said one to the other, verily ye are the impious persons. Afterwards they turned down upon their heads (i. e. *relapsed*) and said, verily thou knowest that these cannot speak. Abraham said, do ye therefore worship besides (or instead of) God that which cannot profit you at all, neither can it hurt you! Fie on you and upon that which ye worship besides God! Do ye not understand? They said, Burn him and avenge your Gods. (And when Abraham was cast into the burning pile‡) we said, oh fire be thou cold, and a preservation unto Abraham. And they sought to lay a plot against him, but we caused them to be the sufferers.”§ After this miraculous preservation, he boldly inveighed against idolatry in public, but without effect. Lot alone believed, in company with whom Abraham forsook his native country “to go to the place which the Lord had commanded him.”||

\* vi. 74—79.

† xix. 46.

‡ These nine words are interpolated by Sale.

§ xxi. 58—69. (Sale, vol. ii. p. 158. Lond. 1801.)

|| xxix. 26.

The reader will have observed, amidst the fiction and obscurity of these details, not a few glimpses of the truth from which they were derived. We find the case the same as we pursue the narrative. The very next step brings us to a lamentable travesty of Genesis, xv. 7—12. "Abraham said, Lord show me how thou wilt raise the dead. Dost thou not believe? He said, yes, but that my mind may be at ease. He said, take then four birds, and divide them, and place a piece on every mountain. Then call them and they will come to thee in haste; and know that God is mighty and merciful."\*

The visit of the angels is related with laudable accuracy as to some particulars, and woful want of it in others. The object of their coming and the mode of their reception, are correctly stated. But the laughter of Sarah is made to precede the promise of a son.† This slight anachronism has occasioned an incredible deal of pains to the Mohammedan commentators who, we need not say, are very numerous, voluminous, minute, and silly. They have attempted in vain to account for Sarah's laughter, and the ground of its connexion with the promise which ensued. The son thus promised is correctly stated to have been called Isaac;‡ and yet that patriarch is treated, both by the Koran and the commentators, as a very obscure and unimportant personage. He is only mentioned incidentally, and then but briefly. Ishmael§ is constantly brought forward as the leading character. The reason of this is plain. It was intended to exhibit his descendants, instead of the Jews, as the chosen people: The only wonder is, that he was not made the child of promise. We mention it as an instance of the clumsy manner in which Mohammed put his stuff together.||

The account of the incidents immediately preceding the awful overthrow of Sodom and Gomorrah, so far as it goes, is tolerably accurate. Abraham's intercession, and the outrageous conduct of the wretched Sodomites, are stated briefly but distinctly. On reaching the catastrophe, the reader is surprised to learn that it was effected by a storm of brick-bats! Sale gives it thus, "And when our command came, we

\* ii. 259.

† xi. 71.

‡ Is-hak.

§ Ismail.

|| It may have been because the etymology of Isaac's name would suggest the same idea to an Arab as a Jew, viz. laughter.

turned those cities upside down, and we rained upon them *stones of baked clay*, one following another.”\*

The facts in relation to the sacrifice of Isaac, are stated in the thirty-seventh chapter of the Koran, without any material departure from the truth, but also without the touching simplicity and circumstantiality of the original. The last passage which we shall advert to, in the history of Abraham as scattered through the Koran, is purely Koranic, and was obviously designed to trace the imposture of the camel-driver up to the father of the faithful. We give it in the words of Sale, inserting brackets to denote interpolations. “God said, verily I will constitute thee a *model of religion*† unto mankind: he answered, and also of my posterity? God said, my covenant doth not comprehend the ungodly. And we appointed the [holy] house [of Mekka] to be a place of resort for mankind, and a place of security; and said, take the station of Abraham for a place of prayer; and we covenanted with Ismael and Abraham, that they should cleanse my house for those who should compass it and those who should be devoutly assiduous there, and those who should bow down and worship. And Abraham and Ismael raised the foundations of the house, saying, Lord, accept it from us, for thou art he who heareth and who knoweth. Lord, make us all **RESIGNED** unto thee, and of our posterity a people resigned unto thee, and show us our holy ceremonies, and be turned unto us, for thou art easy to be reconciled and merciful. Lord, send them likewise an Apostle from among them, who may declare thy signs unto them, and teach them the book, [of the Koran,] and wisdom, and purify them; for thou art mighty and wise. Who will be averse to the religion of Abraham, but he whose mind is infatuated?‡” This last triumphant interrogatory harmonizes well with the assertion elsewhere made that “Abraham was neither a Jew nor a Christian, but a Hanif, or orthodox believer.§

In the passage just quoted, we find the religion of Mohammed identified with the *millah Ibrahim* or religion of Abraham. We also find the origin of the distinctive name of the imposture. The Arabic word which Sale translates *resigned*, is *Moslimin*, a participle. The verb *Aslama* means to yield one's self up unreservedly. It is used to denote entire resignation to God's will, and devotion to his service. The par-

\* xi. 82.    † (Arab.) an Imam.    ‡ ii. 124—130.    § iii. 67.

tiple Moslim, (plural moslimun, moslimin) is the proper equivalent to our word Mohammedan, which they seldom employ, and signifies one resigned and devoted. The infinitive of the same verb is Islam, resignation and devotion, the term used by Moslems to denote their own religion, and one which might well supersede the uncouth European form, Mohammedanism.

Dr. Scott says, somewhere in his correspondence, that the history of Joseph is worse murdered in the Koran, than his brothers ever wished to murder him. Comparitively speaking, this is quite too harsh a judgment. That narrative, compared with others which Mohammed gives us, is a model of coherence and correctness. There are fewer anachronisms and interpolations here, than in almost any other of his attempts at history. Joseph's dream concerning the sun, moon, and stars, and its effect upon his brethren, are correctly stated. In order to gratify their spite, they are represented as requesting Jacob to send Joseph to the pastures with them. The proposal to kill him, and Reuben's interference, are distinctly mentioned, but without the name of Reuben. They are said, moreover, to have left him in the well, and carried the report of his death to Jacob. "And certain travellers came, and sent one to draw water for them; and he let down his bucket, and said, good news! this is a youth! And they concealed him, that they might sell him as a piece of merchandize."\* He is carried to Egypt and sold. The wickedness of his mistress, and his constancy, are related with substantial accuracy; but by an awkward blunder, Joseph is sent to prison after being pronounced innocent. The dreams of the baker and butler, Joseph's interpretation of them, Pharaoh's dream, and Joseph's liberation and promotion, are given, without much deviation from the truth. He is made, however to propose his own elevation to the chair of state.† The famine in Canaan, the journey of Jacob's sons to Egypt, Simeon's detention, the restoration of the money, Benjamin's visit, the recognition of Joseph, and Jacob's emigration are all mentioned. Some embellishments are introduced, no doubt. Jacob is blinded by weeping for the loss of Joseph, and restored to sight by the application of Joseph's under garment. The following nonsense is put into the mouth of the venerable patriarch, on sending his sons a second time to

\* xii. 18.

† xii. 53.

Egypt. "My sons, enter not into the city by one and the same gate; but enter by different gates. But this precaution will be of no advantage unto you against the decree of God, for judgment belongeth to him alone." By a ridiculous anachronism, Joseph is made to reveal himself to Benjamin, before the discovery of the cup; and thus the stratagem is left without an object. Joseph's messengers despatched to bring his brethren back, offer a reward of a load of corn, to the man who should produce the cup. His brethren are made to say, "If Benjamin be guilty of theft, his brother Joseph hath been guilty of theft heretofore!"

Still, as we said before, the narrative, compared with others in the book, may be said to be consistent, continuous, and even accurate. At the same time, it should be mentioned as an interesting fact, that from beginning to end, there is no approach to pathos, nor the slightest indication of that masterly acquaintance with the human heart, which shines in the inimitable and divine original. And we venture to say, that no one, after reading the Koran in its native dress, however much he may be pleased with many rhythmical and sonorous passages, will be able to recall one solitary sentence which evinces either tenderness or purity of feeling. Let those who would see this difference between a genuine and spurious revelation exhibited in very striking contrast, read the twelfth chapter of Sale's Koran in connexion with the history of Joseph in the book of Genesis. The comparison is fair; for both are literal translations from cognate dialects. To take a single stroke from either picture as a specimen, we give the account of Joseph's making himself known, as recorded by Moses and Mohammed. "Then Joseph could not refrain himself before all them that stood by him; and he cried, cause every man to go out from me. And there stood no man with him while he made himself known unto his brethren. And he wept aloud. And Joseph said unto his brethren, I am Joseph. Doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, come near to me, I pray you; and they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now, therefore, be not grieved nor angry with yourselves, &c. &c. And he fell upon his brother Benjamin's neck and wept." (Gen. xlv.) "Wherefore Joseph's brethren returned into Egypt: and when they came into his presence they said, noble lord, the famine is felt by us and



our family, and we are come with a small sum of money: *yet give unto us full measure, and bestow corn upon us as alms*; for God rewardeth the alms-givers. Joseph said unto them, do ye know what ye did unto Joseph and his brother, when ye were ignorant of the consequences thereof? They answered, art thou Joseph? He replied, I am Joseph and this is my brother. Now hath God been gracious unto us. They said, now hath God chosen thee above us; and we have surely been sinners. Joseph said, let there be no reproach cast on you this day. God forgiveth you; for he is the most merciful of those who show mercy." (Kor. xii. Sale, vol. ii. p. 50. Lond. 1801.)

The twenty-eighth chapter of the Koran, called The Story, opens with these words: "In the name of God most merciful, T. S. M. These are the signs of the Perspicuous Book. We dictate unto thee some of the history of Moses\* and Pharaoh† with truth for those who believe." And accordingly we have a very copious account of the great lawgiver, both in this same chapter and in several others. In reading it over we are struck with the illustration which it yields of the way in which these shreds of sacred history were gathered by the pseudoapostle. We can perceive throughout an effort to retain as much as possible of what he had been told, without regard to the causes and connexions of events. Facts, which are stated in the Scriptures as the natural results of antecedent facts, stand here detached and unaccounted for. This would indeed be in Mohammed's favour, if he were alluding to events already known, as such—just as the allusions in the Psalms and Prophets prove that the Jews were acquainted with the Pentateuch. But such is not the case. Here, as elsewhere, he professes to reveal what was before unknown, and by so doing proves himself a liar. Our object is, to show how much of the Scripture history is borrowed, and how much new matter is interpolated. He mentions Pharaoh's tyranny, and speaks of it as general, though most excessive towards the Hebrews. He mentions the sanguinary edict with respect to Jewish children, and the signal deliverance of Moses from the water, his adoption by Pharaoh's wife (not daughter,) and his strange restoration to his mother as a nurse; his killing the Egyptian, and his flight to Midian,‡ his behaviour

\* Musa.

† Firaun.

‡ Madian.

at the well, and his introduction to the family of Jethro, who is here called Shoaib. We are then told, that he served eight years for Shoaib's daughter, a circumstance borrowed from the history of Jacob, who is scarcely ever mentioned except in the history of Joseph, and in a few other cases where his name is joined with those of Abraham and Isaac. Having fulfilled the term of his engagement, he set out for Egypt with his family. While on his journey, he perceived a fire upon the side of Mount Sinai which he turned aside to, with a view to warm himself and ascertain the road.\* On his approach, however, a voice commanded him to put off his shoes because he was in the holy valley Towa. The two miracles are then recorded, without any reason for them being given. That of the serpent is correctly stated, but the other is ridiculously misrepresented. The account given by Moses himself is, that he thrust his hand into his bosom and drew it out leprous as snow (*m'tzoraath casshalag*). Whether the former of these words was wanting in the copy of the law which, more or less remotely, furnished Mohammed with his information, or whether his Jewish teacher did not know its meaning, or whether he himself remembered only half of what he heard,—these questions must forever keep their place among the mysteries of which he talks so much. Certain it is, however, that he says not a word of leprosy, and makes the miracle consist in his drawing out his hand *white and uninjured*!† To make the aspect of the thing a little marvellous, the Moslem commentators tell us that Moses was very swarthy, and that his hand underwent a miraculous change of complexion! How much perplexity may be occasioned by the misconception or omission of a word! And oh, how hard, how impossible it is, for awkward imposture to ape the consistent simplicity of truth!

The fact of the prophet's hesitation and reluctance to obey the Lord's injunction, is here mentioned; but the grounds of it are strangely jumbled. "Moses said, oh Lord, I have slain one of them, and I fear they will put me to death; but my brother Aaron§ is of a more eloquent tongue than I; wherefore send him with me for an assistant, that he may gain me credit; for I fear lest they accuse me of imposture."||

Pharaoh charges them with a design to dispossess him of his land by magic, and challenges them to a competition with the

\* xxviii. 1—30.

§ Harun.

† Exodus, iv. 6.

|| xxviii. 34, 35.

‡ Koran, xx, 22.

sorcerers of Egypt. Moses accepts the challenge, and a great feast-day is appointed for the contest.\* The people assemble, and the magicians come prepared with cords and rods, which they make by their enchantments to appear like serpents. The rod of Moses swallows up the rest, whereupon the magicians publicly acknowledge their belief in the God of Moses and Aaron. Pharaoh, enraged with this defection, threatens them with the severest punishment.

In this part of the narrative, there is a single sentence which is itself a curiosity. Pharaoh said "Oh Haman, burn me clay into bricks, and build me a high tower, that I may ascend unto the God of Moses."† Here we have Haman burning bricks in Egypt, in the days of Moses; for the purpose of building the tower of Babel! We say the tower of Babel, because there is no notice taken elsewhere in the Koran of that striking incident in sacred history, and because the motive here ascribed to Pharaoh is so near akin to that mentioned in Genesis. Gross as the anachronism seems to us, however, the Moslems stedfastly maintain that Haman was prime minister to Pharaoh.

The Egyptians refusing to believe on Moses, were punished by a flood, locusts, lice, frogs, and blood, distinct miracles."‡ These being removed by the intercession of Moses, they broke their promise and refused obedience.§ Moses was then directed to withdraw with the Israelites at night. Pharaoh pursued them. The sea was divided into twelve parts, separated by as many paths, through which the Hebrews passed, while the Egyptians were all drowned.¶ The Israelites proceeding on their journey, came among a people who worshipped idols, whereupon they requested Moses to give them idols also. This he refused; and in obedience to the divine command, fasted forty nights, after which God wrote the law upon tables, and delivered them to him. During his absence, however, the people made a calf *which loved*, and which they worshipped. The chief agent in this business was one Al Sameri, who declared that he had given life to the calf by sprinkling on it a handful of dust from the footsteps of the Messenger of God. The calf was burnt and pulverized, and Al Sameri condemned to say to every one who met him, Touch me not. A singular speech of Aaron's is recorded here. He is made to say on the return of Moses, "oh, son of my mother, drag me not by my beard nor by the hair of

\* xx. 59.

† vii. 130, 131.

‡ xxviii 39.

§ xxvi. 53—67.

my head.”\* In a parallel passage it is stated, that Moses threw down the tables, and seized his brother by the hair.†

The division into tribes, which is spoken of as arbitrary, the appointment of the seventy elders, the smiting of the rock, the giving of manna and of quails, are all recorded.‡ In connexion with these incidents we find the following, which has occasioned no small difficulty to the hapless commentators. “We said, enter into this city (no city had been previously mentioned) and eat of the provisions thereof plentifully as ye will; and enter the gate worshipping and say *Hittaton!* We will pardon your sins and give increase to the well-doers. But the ungodly changed the expression into another different from what had been spoken, &c.”§ The following passages, are no less valuable. “Ask them concerning the city by the sea, when they profaned the Sabbath; when their *fish* came unto them on their Sabbath day, appearing openly on the water, but on the day whereon they did not keep the Sabbath, they came not unto them\*\*\* And when they proudly refused to desist from what had been forbidden them, we said to them, be ye transformed into *apes*, driven away from the society of men\*\*\* And we shook Mount Sinai over them as though it had been a covering.”|| Having despatched the fish and the apes, we must by no means overlook the *cow*, since it has given name to one of the longest chapters in the Koran,¶ and since it affords a proof of the divine legation of Moses, which he has himself forgotten to record. The story may be gathered from the following dialogue:

“*Moses.* God commandeth you to sacrifice a cow.

*People.* Dost thou make a jest of us?

*M.* God forbid that I should be one of the foolish!

*P.* Pray for us unto thy Lord, that he would show us what cow it is.

*M.* She is neither an old cow nor a heifer, but of middle age between both: do ye therefore what ye are commanded.

*P.* Pray for us unto thy Lord, that he would show us what colour she is of.

*M.* He saith, she is a yellow cow, intensely yellow: her colour rejoiceth the beholders.

*P.* Pray for us unto thy Lord, that he would show us

\* xx. 94.

§ ii. 58, 59.

† vii. 146.

|| vii. 153. 156. 161.

‡ ii. and vii.

¶ The second.

further what cow it is; for several cows with us are like one another; and we, if God please, will be directed.

*M.* He saith, she is a cow not broken to plough the earth or water the field; a sound one, there is no blemish in her.

*P.* Now hast thou brought the truth.”\*

“Then” says the Book, “they sacrificed her; yet they wanted but little of leaving it undone. And when ye slew a man, and contended among yourselves concerning him, we said, strike the dead body with part of the sacrificed cow. Thus God raised the dead to life.”† Among the many animals for which the Moslems entertain a high regard, none, we believe, not even Ezra’s ass, nor the seven sleepers’ dog, is more esteemed than this middle-aged, intensely yellow, cow.

In connexion with the history of Moses, Karun must be mentioned. He is the Croesus of oriental history and fiction, being described in the Koran as immensely rich. Nothing more is there related of him, except that on account of his presumption and ingratitude, the earth opened and swallowed him up, which identifies him with the Korah of the Pentateuch.‡

The only other incident related of Moses, is a purely fictitious one. It is interesting, however, in itself, and also because it has furnished the conception and the leading incidents of a well-known poem, Parnell’s *Hermit*. Where Mohammed got it, is a matter of dispute. Lord Teignmouth, we believe, has traced it into Hindostan. The passage in the Koran occupies some pages of the eighteenth chapter.

From Moses, the false prophet takes a sweeping stride to Saul whom he calls Talut. As if to compensate for this yawning chasm, he contrives to bring into connexion with this prince, two facts belonging to two other periods. After mentioning the application made by the Israelites to their prophet (Sale adds *Samuel*, in capitals) for a king to command their hosts, he says that they objected to the person chosen. To remove this difficulty, they were told that a proof of his divine vocation should be given. “Verily the sign of his kingdom shall be that the ark shall come unto you: therein shall be tranquillity from your Lord, and the relics which have been left by the family of Moses and the family of Aaron.

\* ii. 67—71.

† ii. 72, 73.

‡ xxviii. 77—83.

The angels shall bring it. Verily, this shall be a sign unto you, if ye believe.”\* The word, which Sale here renders tranquillity, is *sekinah* or *sekinaton*, the Hebrew *schechinah*. To the Arabic commentators it seems to have been exceedingly mysterious.

The enemy against whom Talut led the Hebrews, was Goliath, here called Jalut. The form in which these names appear, is easily explained. It is well known, that to an elevated style oriental rhetoric makes jingle an essential requisite. This may result, in part, from organic sensibility, since rhyme is confessedly a product of the east, and since the Hebrew Scriptures furnish some examples of paronomasia.† The proximate cause of this perverted taste, however, is the usage of the Koran, that standing miracle of perfect eloquence, in which not only pages, but whole chapters, have a rhythmus and a rhyme, which to our ears is paltry, but to a Turk's or Arab's is the music of the spheres. This childish weakness leads the orientals to take undue liberties with foreign names. The Greeks who were above this folly, had another of their own. Every thing with them must have a meaning, sense or nonsense; and accordingly they tortured Persian and Phœnician simples into Attic compounds. With the Arabs on the other hand, and their disciples, sense must yield to sound. Names historically cognate, must likewise rhyme together. Thus in the case before us, Jalut really varies very little from Goliath, the radicals being the same. But poor Saul is made to rhyme with the Philistine. *Talut and Jalut* is a combination full of beauty to an Asiatic ear. So is *Harut and Marut*, which occurs in this same chapter.‡ So is *Habel and Cabel*, the Mohammedan improvement upon *Cain and Abel*.

In the account of Talut's campaign against Jalut, the other

\* ii. 247.

† We say *some* examples, for a part of those collected by Gesenius cannot be fairly reckoned as belonging to this class. His remarks upon the subject have a tendency, indeed, to make the reader think, that the Bible is deformed throughout with this most offensive form of rhetorical affectation, which he calls a *liebtingzierde* of the Hebrew language! We venture to affirm that a large proportion of the cited instances are purely accidental, and might easily be matched by German phrases from the *Lehrgebaeude*; and that as to the rest, they almost all occur in peculiar idiomatic and proverbial phrases, not as in Hariri, at the end of every clause of every paragraph, prosaic or poetical.

‡ ii. 102.

misplaced incident, which we referred to, is inserted, Gideon's method of selecting his followers, by their drinking, is transferred to Saul.\*

Jalut is killed by David, who is abruptly introduced for the purpose, and correctly spoken of as Saul's successor.† Of David we are elsewhere told, that he was a true penitent, that he was endued with strength, that he was inspired with the art of making coats of mail, that the mountains sang in concert with him, and the birds also, a notion founded probably on the frequent personifications and apostrophes in the book of Psalms.‡ The passage, which we are now about to quote, is an instance of Mohammed's skill in divesting his stolen scraps of all historical, rhetorical, and moral worth. It surpasses even the example before given from the history of Joseph, as a specimen of the Koranic process for the transmutation of pathos into bathos. Let the reader turn to the exquisite parable, by means of which the prophet Nathan touched his master's conscience.§ With that passage fresh in his mind, let him read as follows. "Hath the story of the two adversaries come to thy knowledge; when they ascended over the wall into the upper apartment, when they went in to David, and he was afraid of them? They said, Fear not, we are two adversaries who have a controversy to be decided. The one of us hath wronged the other: wherefore judge between us with truth, and be not unjust and direct us into the even way. This my brother had ninety and nine sheep; and I had only one ewe: and he said, give her me to keep; and he prevailed against me in the discourse which we had together. David said, verily he hath wronged thee in demanding thine ewe as an addition to his own sheep: and many of them who are concerned together in business wrong one another, except those who believe and do that which is right; but how few are they! And David perceived that we had tried him by this parable [what parable?] and he asked pardon of his Lord, and he fell down and bowed himself and repented. Wherefore he forgave him this fault [what fault?] and he shall be admitted to approach near unto us, and shall have an excellent place of abode [in Paradise]."|| Of this poor parody, Sale says with great sang-froid, "it is no other than Nathan's parable to

\* ii. 248.

§ 2 Sam. xii.

† ii. 250.

‡ See ch. xxi. xxxiv. xxxviii.

|| xxxviii. 22—26.

David, a little disguised.”\* A little disguised! disfigured, mangled, massacred, he surely meant to say.

That Solomont acts a most conspicuous part in oriental fiction, is known to every reader of the Thousand and One Nights. For this distinction he is indebted, remotely to the Rabbins, more directly to the Koran. In the latter may be found the germ—the crude and shapeless elements—of that extravagant, but fascinating, species of romance, which the western Asiatics doat upon so fondly, and which, in the hands of their prolific writers, has grown up like an enchanted palace full of mysteries and wonders, of ethereal spirits and of airy tongues that syllable men’s names. There is something in the eastern tales of genii and faries, most agreeably contrasted with the sombre aspect of the Gothic legends which people our nurseries with grisly goblins. There is something gross, as well as dismal, in the latter, which offends the taste, while it agitates the nerves. The eastern fables, on the other hand, are airy and poetical. Their fictions savour of the palm-grove and the fountain, ours of the churchyard and the charnel-house. Both are equally unreal and unprofitable. But their very unreality (to coin a word) is different. Both are mere dreams. But theirs are the dreams of childish gaiety, ours are the *somnia ægri*, the visions of disease. And as to their unprofitableness, when we consider the effects of ghost stories heard in childhood, we can boldly say, that if we must have the stimulus of falsehood, we would rather have the exhilarating gas of eastern fancy than the harrowing opiate of home-brewed superstition. Of that sort of fiction, which has led us into this digression, the embryo exists in the Koranic account of Solomon. He is represented, not only as remarkable for wisdom, but as gifted with sundry supernatural advantages; as empowered to control the winds,† as acquainted with the language of animals;§ as possessed of a fountain which emitted molten brass;|| but above all, as invested with absolute authority over the *Jinn* or Genii. We have said, that with respect to this class of beings there is some obscurity in the Koran. It would seem from certain passages, that they are what we call demons;¶ and yet the oriental fabulists do not exhibit them precisely in that light. The probability is, that there has been an amalgamation of the

\* Vol. ii. p. 319. London. 1801.

† Suleiman.

‡ xxi. 81.

§ xxvii. 17—19.

|| xxxiv. 12.

¶ E. g. ch. xxxviii. 38, where the word used is *Shayatin*, or Satans.



Jewish doctrine with another from a different quarter, probably from India. Accordingly, it seems to be the popular opinion in the west of Asia, that between the good angels and the devils there are two intermediate orders—the one, called *Peris* by the Persians, excluded from heaven, yet allowed to hope—the other, whom they call *Divs*, unhappy and depraved, yet not condemned to hell. The Arabic word *Jinn* sometimes denotes the devils, sometimes the *Divs* just mentioned. In which sense Mohammed used it, we do not know. Most probably, he did not know himself, or rather employed it to express the vague idea suggested by his converse with the Jews on one hand, and the Magians on the other. Be that as it may, he constitutes king Solomon, sole monarch of Jinnistan, the oriental Faery-land. For him the genii dived and quarried, carved and built, and rendered other services recorded in the Koran, which we have not time to copy.\* It might be a question of some interest, how far these fables may be traced to misconceptions of the Scriptures. The fountain of molten brass and the mysterious manufacture, by unseen hands, of dishes like fish ponds, and gigantic cauldrons,† have certainly more than a fortuitous connexion with the works of Hiram as described in Scripture.

The only real incident in Solomon's history which is distinctly mentioned, is the visit of the queen of Sheba, and even that is loaded with embellishments. The marvellous account of Solomon's march at the head of an army of genii, birds, and men—the intelligence brought to him from Sheba by a lapwing—his letter to the Queen—the transportation of her throne through the air by the agency of genii—the sudden conversion of herself and all her nobles to the true religion (Islam)—and other equally authentic statements—may be seen, at large, by turning to the twenty-seventh chapter in Sale's Koran.

Some of the statements and allusions in this history are so concise and obscure, that they seem to imply a previous acquaintance with the facts which they relate to, on the part of those who were to read the Koran. For example: "*When the horses standing on three feet and touching the ground with the edge of the fourth foot,‡ and swift in the course*

\* xxxviii. 38.

† xxxiv. 13.

‡ The sixteen words in *italics* correspond to three in the original: of course the meaning must be very dubious.

were set before him, &c. (See Sale.) Again, "We also tried Solomon and placed on his throne a counterfeit body. Afterwards he turned unto God and said, oh Lord forgive me."\* And again, in relation to his death: "When we had decreed that Solomon should die, nothing discovered his death unto them, except the reptile of the earth which gnawed his staff."† This the commentators explain by saying, that the time of his death arrived before the temple was completed, and that in order to keep the genii still at work, his corpse remained in a standing posture leaning on his staff, till they had performed their task. This they did in about a year, at the end of which time a worm gnawed the staff in two, and the body fell. This gloss is favoured by the words immediately succeeding in the Koran, "Then the genii plainly perceived, that if they had known what was secret, they had not continued in a vile punishment." Sale justly observes, that this story has perfectly the air of a Jewish invention.‡ But even though it had not been forthcoming from that quarter, there would have been no difficulty in the exegesis. The orthodox expounders of the Koran have a very easy process for solving the enigmas, and salving the absurdities of the sacred text. On a single fact, or an obscure allusion, they erect a superstructure of minute details by way of explanation, descending even to dates, genealogies, and surnames. Thus Al Beidawi does not scruple to enumerate by name the Egyptian magicians placing Simeon (Simon Magus?) at their head; though on this important point he is probably at sword's points with his brother Jallalodin; for, of course, each commentator is at liberty to manufacture stories at his pleasure, and he whose fables are the most ingenious, bears away the palm. This license notwithstanding, they prefer, where it is possible, to borrow from the Rabbins, through the medium of the Sonnah or canonical traditions.

The only other characters transferred from the Old Testament history to the Koran, are Job and Jonah. The account of them is so concise that we give the substance of it in Mohammed's words. "Remember our servant Job,§ when he cried unto his Lord, saying, verily Satan hath afflicted me with calamity and pain;|| and thou art the most merciful of those who show mercy! And we answered his prayer and

\* xxxviii. 35, 36.

† Vol. ii. p. 289. Lond. 1801.

‡ xxxiv. 14.

§ Ayyub.

|| xxxviii. 42.

delivered him from his distress.\* And it was said to him, strike with thy foot. This is for a cold bath and a drinking place. And we restored to him his family and as many more with them, through our mercy, and for an admonition unto those who are endued with understanding. [And we said] take in thy hand a handful [Sale adds, of rods] and therewith strike [Sale adds, thy wife.] And break not thine oath. Verily we found him a patient person; how excellent a servant was he, for he was one who frequently turned himself to God."†

Jonah is, in the Koran, called by two names, *Yunas* and *Dhu'p'nun*. This last denotes about the same that *Fish-man*, or *He of the fish* would in English. His story is as follows: "Jonah was one of those sent by us. He departed in a rage, and thought that we could not exercise our power over him. When he fled into the loaded ship; and they cast lots; and he was condemned; and the fish swallowed him, for he was culpable. And if he had not been one of those who praised God, verily he had remained in its belly unto the day of resurrection. And he cried aloud in darkness. There is no God besides thee! Praise be to thee! I am one of the wicked. And we answered him and delivered him from his distress. And we cast him on the naked shore; and he was sick; and we caused a gourd plant to grow up over him; and we sent him to a hundred thousand persons or more, and they believed. Wherefore we prolonged their lives for a season."‡

The account of John the Baptist in the Koran, approaches very nearly to the truth. We are not told who Zacharias was, but are informed that he prayed for a son because he was afraid of his heirs at law. An answer was brought by angels to his chamber, assuring him that he should have a son, and should call his name *Yahya* (John), a name never borne, as he was told, by any one before. Zacharias doubted and desired a sign. He was, therefore, informed, that he should not speak for three days except by gesture. He was also told that his son should be a holy man, and should bear witness to the Word, which the Moslems properly apply to Christ, referring the name, however, to his miraculous conception, produced by the mere command or word of God. Nothing more

\* xxi. 82, 83.

† xxxviii. 43—45.

‡ xxi. 87. xxxvii. 138—146.

is said of John except what follows. "[We said to him] receive the book [of the law] with resolution [to observe it;] and we gave him wisdom when a boy, and mercy, and purity, and he was devout and dutiful to his parents, and was not proud or rebellious. Peace be on him the day of his birth, and the day of his death, and the day of his resurrection."\* Not a word is said of his peculiar mode of life, nor even of his office as baptizer.

The statements of the Koran, in relation to the Virgin and our Saviour, when picked out and arranged, form the following narrative. The wife of one Imran (whom Mohammed seems to confound with Amram, notwithstanding Sale's denial) in expectation of a son, devoted him to the service of the Lord. The child, however, proved to be a daughter, whom the mother named Mariam, or Mary, and solemnly commended her to the divine protection. The care of the child was, after a time, committed to Zacharias the father of John, who was surprised, when he visited the chamber, to find her supplied with food without his interference. Mary, on being questioned, answered "It is from God. He supplieth whom he will, without measure."†

The Annunciation, and miraculous conception of our Lord, are distinctly mentioned. God is said to have conveyed the intelligence to Mary by his Spirit, as, in another place,‡ he is said to have sent down the Koran by his Holy Spirit. Both these expressions the Mohammedans apply to the angel Gabriel, in which point they agree verbally with those Christian writers, who consider Gabriel a name of the Holy Spirit. The annunciation was in these words: "Oh Mary, verily God sendeth thee good tidings, that thou shalt bear the Word, proceeding from himself: his name shall be Christ Jesus the son of Mary, honourable, honourable in this world and the world to come, &c. He shall speak to men in the cradle, and when he is grown up; he shall be one of the righteous."§ Not a word is said of Joseph, or of any espousals. Nor are the stable and the manger mentioned. The suspicion, which by Matthew is ascribed to Joseph, is spoken of as common to her friends and relatives. One of the reproachful speeches here set down begins, "Oh, sister of Aaron!" a sufficient proof that the Miriam of the Pentateuch was stu-

\* xix. 1—15. iii. 38—40.

† xvi. 102.

‡ iii. 35—37.

§ iii. 45, 46. xix. 16—28.

pidly confounded with the Mary of the Gospel. Yet even in the face of this strong fact, Sale is "afraid" that the charge of anachronism cannot be sustained!

"But she made signs to the child [to answer them;] and they said, how shall he speak to us who is an infant in the cradle? Whereupon the child said, verily I am the servant of God; he hath given me the book [of the Gospel] and hath appointed me a prophet. And he hath made me blessed wheresoever I shall be; and hath commanded me to observe prayer, and give alms, so long as I shall live; and he hath made me dutiful to my mother, and hath not made me proud or vicious. Peace be on me the day whereon I was born, and the day whereon I shall die, and the day whereon I shall be raised to life. This," says Mohammed, "was Jesus the son of Mary, the Word of truth concerning whom they doubt. It is not worthy of God, that he should have a son. God forbid! When he decreeth a thing he only saith unto it, Be, and it is. And verily God is my Lord and your Lord; wherefore serve him; this is the right way. Yet the sectaries differ among themselves concerning Jesus, but woe be unto those who are unbelievers, because of their appearance at the great day."\* A very respectable Socinian sermon, with the exception of the concluding woe, which is rather too illiberal.

To the children of Israel, Jesus offered to perform the following miracles; to make a bird of clay and then animate it with his breath; to give sight to one born blind; to heal the leprous; to raise the dead; and to declare by inspiration what they ate, and what provision they had stored away. This last appears to strike the Mussulman with special force, as it holds a conspicuous place among Mohammed's own alleged performances. A full detail of this pretended wonder may be found in the treatise written about twenty years ago, by Aga Acber, a Mollah of Shiraz, in reply to Henry Martyn. A large part of the tract is given, both in Persian and English, by Professor Leë in the "Controversial Tracts on Christianity and Mohammedanism.†"

Jesus also informed them, that he came to confirm the truth of the Law revealed before him, but at the same time to abrogate some of its restrictions. The Jews, however, charged him with imposture, and ascribed his miracles, as usual, to

\* xix. 29—37.

† Cambridge, (Eng.) 1823.

magic. Jesus then asked them who would be his helpers in the cause of God? To this appeal none responded but the apostles or Hawariyun, a word which signifies *sincere* or *candid*, but is applied by Mohammed to our Lord's immediate followers.\*

In the chapter called The Table, being the fifth in order, we find a story which was probably derived, remotely and obliquely, from the scriptural account of our Lord's last supper, and may have been designed to account for the solemn and mysterious observance which was seen to prevail among the oriental Christians. The statement is, that the apostles said to Christ, "Oh, Jesus, son of Mary, can thy Lord cause a table to come down to us from heaven?" He replied, "Fear God if ye be true believers." They persisted, however, on the ground that they must have some satisfying proof of his divine legation. Jesus then said, "Oh God our Lord, cause a table to come down to us from heaven, and let the day of its descent be a festival day† to us, to the first of us, and to the last of us, [i. e. to us and our successors] and do thou provide food for us; for thou art the best provider." God replied that it should be done, but declared that all who withstood such evidence should inevitably suffer an aggravated punishment.‡ It may be well to add, that among the remarkable days in the Mohammedan calendar is one called Yd-Mesiah, or the Festival of Christ, being that on which this table is supposed to have descended.§

No other of the acts of the apostles is recorded in the Koran, if we except an obscure and confused statement in the chapter called Ya Sin. We are there told that two of Christ's apostles came to a city, for the purpose of preaching, and were joined on their arrival by a third believer. The name of the city is not mentioned in the text, though Sale has inserted ANTIOCH in capitals, according to the commentators. The people, instead of hearing them, forbade their preaching upon pain of death by stoning. The apostles continued, however, to exhort them, and while they were so doing, "a man came hastily from the farther parts of the city," and made a very unintelligible speech in the apostles' favour. The nar-

\* iii. 49—52. lxi. 6.

† Literally, let it be a festival.

‡ v. 112—115. There is a remarkable coincidence between the language of the Apostles here and that of the Israelites, Ps. lxxviii. 19. Mohammed may very possibly have mingled the events. No elements are too discordant to enter into his untempered mortar.

§ Richardson's Dictionary, p. 1038.

rative then proceeds abruptly, "It was said to him, enter into paradise," leaving us to infer that he was stoned, which inference is introduced by Sale into the text. Here, it would seem, we are presented with the death of Stephen and that of the penitent thief in a compound state. We are informed moreover, that the city was destroyed.\*

The next passage that we shall advert to, is the famous one with which the zealous Moslem stops the mouth of Christian cavillers, and which, in his opinion, is abundantly sufficient to decide the controversy, wholly and forever. It is as follows, "Jesus, the son of Mary, said, oh, children of Israel, verily, I am the apostle of God sent to you, confirming the Law that was before me, and bringing good tidings of an apostle who shall come after me, named Ahmed."† All that need be said, in explanation, is, that *Ahmed* and *Mohammed* are regular derivatives from one root, and are nearly synonymous, the latter meaning Praised, and the former Praise-worthy, or in the superlative, Most Laudable. Whether the pseudoapostle was actually known, in common life by both names, is of little moment. To an Arab, the very sound would be sufficient to identify them, even if tradition had not fixed the application far beyond the reach of oversight or error. It admits of doubt, whether this false citation was a sheer invention of Mohammed's own, or whether it was palmed upon him by his Christian accessories. The question depends upon the general view, which is taken of his character and that of his imposture. On the supposition, that he was himself a dupe, in whole or in part, it seems most likely that this forged prophecy was furnished by another; for if he had manufactured it, he would probably have shunned all ambiguity by using his real, or his most familiar name. If, on the contrary he laid his plans sagaciously, which is the common theory, this very equivocal resolves itself into a stroke of policy, a sly contrivance to elude suspicion, by affecting the obscurity which most men look for in a bona fide prophecy.

This notable prediction is of course regarded by all *true believers*, as an accurate quotation from the uncorrupted Gospel. For they admit that there was once a Gospel pure and undefiled, now utterly disfigured by malicious mutilation. Here is a spot of ground on which the champion of the cross must be prepared for battle. It is easy for us, assuming all the

\* xxxvi. 13—29.

† lxi. 6.

controverted points, to laugh at the Mohammedan opinion. But on missionary ground, in actual conflict with intelligent, though prejudiced and obstinate opponents, a laugh will hardly do. Nor will a simple charge of falsehood and absurdity, however gravely urged, decide the contest. Its only result, most probably, would be a volley of Arabic or Turkish curses, and, where the necessary power was possessed, a summary *reductio ad absurdum* in the shape of the *bastinado*. How could it be otherwise indeed? To make Mohammed out a liar, you urge the very fact, which they employ to prove the corruption of the Christian Scriptures. You tell them, that their Book is false, because it puts words into the mouth of Jesus which he never uttered. They tell you that your Book is garbled, for it omits a most remarkable and memorable prophecy. Can such recriminations prove a point? Surely not. The only human means that can avail in such a case is argument, legitimate argument, logically accurate, historically just. Now, we ask, is it probable that men who cannot reason at home, will be able to reason at Cairo or Algiers? And in view of the efforts which are likely to be made for the conversion of the Mussulman, we also ask, would it be prudent, would it be right, for minds without strength or discipline, to be enlisted in this war? Let those who think that Moslems cannot argue, read their subtle arguments, and bear in mind the fact, that Martyn, the first mathematical proficient in his class at Cambridge, found no cause to repent the rigid discipline of St. John's and the Senate House.\* We have chosen to express these opinions in connexion with the main point of controversy between Islam and the Gospel.

The Moslems, it is well known, like the Cerinthians and other early heretics, deny the crucifixion of our Saviour. The Koranic doctrine, upon that point, may be gathered from the following quotations. "They [the Jews] contrived a plot; but God is the best contriver of plots. And God said, oh Jesus, I am about to make thee die, and to take thee up to myself; and I will cleanse [or free] thee from the unbelieve-

\* We take this opportunity of asking for the ground of the assertion sometimes vented, that Martyn was a man of very common-place abilities. His course of life precluded a display of brilliant talent, and his printed sermons cannot furnish a criterion, considering the light in which pulpit performances are viewed by English churchmen. We are acquainted with no *proofs* of his inferiority, and his standing at Cambridge is at least a presumption in favour of his powers.



ers, and I will place thy followers above the unbelievers, at [or until] the day of resurrection.”\* “They [the Jews] say, We have killed Christ Jesus [Ysa the Messiah] the son of Mary, God’s apostle; whereas they did not kill nor crucify him, but he was counterfeited [or personated] to them.† And those who differed respecting him were in doubt about it; and indeed they had no knowledge, but followed mere conjecture. They did not really kill him; but God took him up to himself, and God is mighty and wise.”‡

To set Mohammed’s unitarianism in a clearer light, we need only quote a few sentences from different parts of the Koran. “They are certainly infidels who say, that God is Christ the son of Mary. For Christ himself said, oh children of Israel, worship God, my Lord and your Lord. Verily he who gives God a companion shall be excluded from paradise by God, and the fire shall be his dwelling place. Surely they are infidels who say that God is the third of three; whereas there is no God but one God, and if they do not cease from what they say, grievous torments, &c. &c.§ “Christ Jesus, the son of Mary, was an apostle from God, even his Word, and a Spirit proceeding from him. Verily God is one God. Far be it from him that he should have a son. Christ does not disdain to be God’s servant, &c. &c.¶ “When God said” [Sale renders it, *when God shall say at the last day*; but the verb is in the past tense, without any thing to modify it] “oh Jesus, son of Mary, didst thou say to men, Take me and my mother for deities besides God? He replied, God forbid! I have no right to assert what does not truly belong to me. I have told them only what thou didst command me, to wit, serve God my Lord and your Lord.”¶ “He is only a servant whom we have highly favoured, and set forth as an example to the children of Israel, and verily he shall be a sign of the Hour, (viz. the last).”\*\*\*

“Verily, Jesus, with respect to God, was just like Adam. He created him of dust, and then said to him, Be, and he was.”††

Besides the denial of our Lord’s divinity, the attentive reader will observe, throughout these sentences, another strong resemblance to a certain class of writers, in the clamorous as-

\* iii. 54, 55. † He was represented by one in his likeness.” Sale.

‡ iv. 155—157.

§ v. 74, 75.

¶ iv. 168, 169.

¶ v. 116, 117.

\*\* xliiii. 58—61.

†† iii. 59.

section of some tenets, as peculiar to themselves—such as, that God is one, that there are not three Gods, that Jesus Christ was the servant of God—tenets which all true Christians hold as fully and as firmly as any Socinian or Mussulman on earth. It is but just, however, to repeat, that the Arab's creed breathes too much of a fire-and-faggot spirit to please the fastidious taste of a latitudinarian.

We believe we have now noticed all the fragments of the sacred history, occurring in the Koran. It must be observed, however, that some of the stories are repeated half-a-dozen times over, in as many different places. In that case, we have selected the most minute and circumstantial of the narratives, adding the facts which it omitted from the parallel passages.

Besides the statements which may thus be traced to scriptural originals, there are a number of stories and allusions in the Koran which derive their origin exclusively from profane history, rabbinical traditions, monastic legends, or the romantic fictions of Arabia itself. It is true, that even those purloined from Scripture have received embellishments from all these quarters, but we now refer to such as rest entirely upon that foundation. Of this kind are the celebrated story of the Seven Sleepers, the account of the Prophets Hud and Saleh, the obscure and scanty notices respecting Dhu'lkarnein, commonly supposed to be Alexander the Great; and other minor passages in historical form. How far some of these might be identified as mutilated fragments of the Bible and Apocrypha, we do not now inquire. At first view they have no such aspect, and our only object here has been to give a connected view of those whose pedigree is obvious.\* We are aware that we have been employed upon a very humble task, in collecting and arranging the absurdities and falsehoods of an impudent impostor. Perhaps, however, we have done for our readers what they would not have been willing to do for themselves, and what some of them may find it just as well to be acquainted with. Our hasty and imperfect, but methodical synopsis will, at least, present a clearer view of the Mohammedan belief upon the points in question, than could possibly be gained by a continuous perusal of the book itself.

\* In doing this we have confined ourselves, in almost every instance, to the text of the Koran. The commentators explain every thing abundantly, as may be learned from the specimens in Sale. We have chosen rather to exhibit its native imperfection and obscurity.

We have also had occasion, here and there, to point out instances of Sale's strange fondness for interpolations tending to raise his author in the reader's estimation. We have often been at a loss to reconcile his scrupulous precision as a mere translator, with the disingenuousness of his latent glosses and disguised interpolations. Some one has said that "Sale was half a Mussulman;" but this we think incredible. That he was not a very zealous Christian, may be safely granted, but we cannot think it fair to push the accusation further. Our own explanation of the matter is, that he was biassed by the feelings which all scholars feel in relation to their favourite pursuits, and to the subjects of their diligent and long continued study. That Sale did study both the Koran and the commentators deeply and successfully, no one can doubt who has carefully inspected his translation. As to the rest, we suppose that he was led to interpolate a little, by a natural unwillingness to look upon the object of his toils as wholly worthless. When we have spent time and labour on a thing, as valuable, we are loth to see it treated with contempt. This explanation we prefer, because we would have justice done to a distinguished orientalist, even in stripping a deformed imposture of its borrowed garments.

We shall add a few words with respect to the study of Arabic. It is highly desirable, on various accounts, that a knowledge of this noble and important language should become more common. Biblical learning and the missionary enterprise alike demand it. What we most need, is a taste for the pursuit, and a conscientious willingness to undertake the task. The great deficiency is not so much in grammars, as in men to study them. We observe that Mr. Smith, the American missionary, now at Malta, has declined to undertake an English version of Ibn Ferhat's grammar. His views are such as might have been expected from a man of sense and learning. It may, indeed, be stated as a general truth, that translated grammars are as likely to be hinderances as helps. A grammarian cannot possibly explain the phenomena of a foreign language, except by appealing to the structure of his own, or of that in which he writes. Now as every language has its peculiarities, both great and small, no two can stand in the same relation to a third. Latin and French agree where French and English differ. The same form of speech in Latin, therefore, which must be explained to English learners, may be as clear, without elucidation, to the

Frenchman, as if founded upon some fixed law of nature. Give the latter the same comments that you give the former, and you not only do not aid him, but you really confound him. For we need not say, that the attempt to explain what is perfectly intelligible must have that effect. The same remark may be applied to any other case. For a familiar instance, we refer to Josse's Spanish Grammar, as translated into English by Mr. Sales of Cambridge. The original work was designed for Frenchmen, and as the translator, we believe, is himself a Frenchman, many rules and statements, in themselves just, and in their proper places useful, are wholly unintelligible to the English reader. Analogous cases will occur to every scholar, abundantly proving, that the servile transfer, not of language merely, but of rules, arrangements, proofs, and illustrations, is unfriendly to the only end which grammars should promote. While we believe, with Dr. Johnson, that the practice of translating (in the proper sense, and on an extensive scale) is injurious to the purity of language, we likewise consider it injurious to the interests of sound and thorough scholarship. To avoid the former evil, we would substitute the transfusion of thoughts for the translation of words. To remedy the latter, we would have bilingual scholars to study, sift, digest, remodel, reproduce. By this we should avoid the needless introduction of an uncouth terminology and the practical paralogism of attempting to explain *ignotum per ignotius*. By this means, too, a freshness would be given to our learned works, very unlike the tang contracted by a passage over sea. This too would serve to check the strong propensity of young philologists towards a stagnant acquiescence in the dicta of their text-books, which is always attended with the danger of mistaking form for substance, and forgetting the great ends of language in the infinitesimal minutiae of a barren etymology. In Germany, that great philological brewery, the extreme of stagnation has been long exchanged for that of fermentation, and although we do not wish to see the eccentricities of foreign scholarship imported here, we do believe that much of their advancement may be fairly traced to their contempt of mere authority, their leech-like thirst for indefinite improvement, and their practice of working up the material of their learning into new and varied forms without much regard to pre-existent models. Let us imitate their merits and avoid their faults.

Let us mount upon their shoulders, not grovel at their feet. Let us take the *stuff* which they provide for us, and mould it for ourselves, to suit our own peculiarities of language, habit, genius, wants, and prospects. Let our books be English, not Anglo-French or Anglo-German. Let us not make them as the Chinese tailor made the tar's new jacket, with a patch to suit the old one.

To return to grammars—though what we said above may seem directly applicable only to those written in one language to explain another, it applies, *a fortiori*, to what are called *native* grammars, which are merely designed to reduce into systematic form the knowledge previously gathered by empirical induction. To those who have become familiar with a language in the concrete by extensive reading, such works are highly useful and need no translation. To beginners they are useless; for they presuppose the knowledge which beginners want. Besides, they are *untranslatable*, as Mr. Smith justly affirms—with special reference, indeed, to *Bahth El Mutalib*, of which we know nothing but through him. We may add, however, that even if that work admitted of translation, it would scarcely throw more light upon the subject than de Sacy's lucid digest (pre-eminently lucid after all deductions, drawbacks, and exceptions) the fruit of most laborious and long continued study of numerous authorities—a work, too, which has had more indirect influence on biblical philology than many are aware of.\* When de Sacy has been mastered and exhausted, he may very fairly be condemned and thrown aside. To those who would prefer a shorter grammar and the Latin tongue, Rosenmüller's book may be safely recommended. It is Erpenius re-written, with improvements from de Sacy. Meanwhile, we look with some impatience for the forthcoming work of Ewald, whose acuteness, ingenuity, and habits of research, afford the promise of a masterly performance.

It must be owned, however, that we do need reading-books, or Readers, for beginners. Most of the Chrestomathies prepared in Europe appear to presuppose some acquaintance with the Koran.† For us this will not answer. Here, where the study is, at most, but nascent, we need an introduction to

\* No one, we think who is familiar with de Sacy's noble work, can fail to recognise its agency in giving form, perspicuity, and richness to the famous Lehrgebäude of Gesenius.

† See, for example, the preface to de Sacy's Chrestomathie Arabe, Paris, 1826.

the Koran itself. We have often thought, that a selection of historical passages from that book, reduced to order, with grammatical notes and a vocabulary, would answer the ends of a chrestomathy for mere beginners most completely. It is highly important that the learner's first acquaintance with the written language, should be formed upon the Koran. Amidst all the dialectic variations of a tongue which is spoken from the great Sahara to the steppes of Tartary, there is a large proportion, both of words and phrases, every where the same. These are the words and phrases of the Koran, which religious scruples have preserved from change, and religious use made universally familiar. He who is acquainted with the language of the Koran, has the means of oral access to any Arab, and to almost to any Mussulman. He may not understand as yet the many variations of the vulgar from the sacred tongue, much less the local diversities of speech; but he has the foundation upon which these rest, the stated formula from which they are mere departures. He will also have acquired a measure of that knowledge, with respect to facts and doctrines, which no man can dispense with, who would either vanquish or convert the Moslem.

---

#### ART. VI.—ON CERTAIN ERRORS OF PIOUS STUDENTS IN OUR COLLEGES.

It is pleasing to observe that, in our Church, almost all disputes with regard to the importance of an educated ministry have died away. Great as is the demand for labourers in the Lord's vineyard, it appears to be acknowledged that ample literary and scientific discipline is equally demanded. Hence the eyes of Christians are turned with peculiar interest towards the hundreds of young men, who are at this time engaged in preparatory studies, with a view to the sacred office. Of these, a large number are to be found within the walls of our colleges, engaged in that part of their preliminary discipline, which, when we look to its bearings on future usefulness, must be seen to yield to no other in momentous importance. It may be assumed, as a maxim universally conceded, that the first steps in all mental and moral training are most carefully to be directed and watched, as giving character to

all that follow. Yet next in the order of importance to the earliest lines of intellectual discipline, we are constrained to place that part of education which is effected at college. It is here that the boy, just rising to adolescence, and escaping from the more arbitrary rules of the ordinary school, begins to contribute towards the formation of his own character, undertakes to judge for himself, and marks out his future path, with some degree of boldness and independence. It is here that the nobler foundations of the structure are to be laid, in the acquisition of languages, sciences, literature, history, and the principles of taste, philosophy, and morals. And from the critical period of human life in which these acquisitions are made, the tone of future character is usually taken, and that for life, during the academical course.

If this statement, even in general, or to any considerable extent, is just, it needs scarcely to be added that no caution can be superfluous, no solicitude unwise, which is directed towards the regulation of minds, subjected to concurrent influences so varied, perilous, and operative, at this turning point of life. Much of the hope of the church is staked upon the faithfulness, diligence, and discretion of the beloved youth who are placed in these circumstances, and it cannot be inappropriate to present some hints and cautions, with special reference to their necessities and danger.

There is a measure of humble docility, which is absolutely requisite in every one who sustains the character of a learner. This is due, under all circumstances, from youth to age, from the incipient scholar to the learned guardian and mature instructor; but more especially under circumstances like these, where the voluntary pupil submits himself to the guidance of experienced wisdom, and in order to usefulness in the Church, enters that path which the Church has marked out. The Christian student is bound, for a season, to suspend his private judgment, as to particular branches of study, in filial reliance upon the prudence of those whose superior opportunities and experience enable them to make a wise decision. It is worthy of consideration by our youthful candidates, that the course of study in all our colleges is substantially the same; and that, as it now exists in most of them, it has been framed with reference to the Church, and in a great number of instances by those who have been taking counsel for the education of ministers. Hence every scholar might be justified in the presumption, that it is the course most approved by the

unanimous wisdom of discreet and pious men, and therefore worthy of a fair trial.

We regard this docile temper, and modest subjection of mind, in the young, as no small part of that moral discipline which collegiate education promotes, and which is necessary for future advancement. Youth is proverbially impatient, and fond of seeking compendious methods, royal roads to science and active usefulness. Those who are tempted to such irregularities, should be reminded, that it is just here they should apply the curb to their restive propensities, and check the inordinate desire of freedom; that their situation, time of life, and inexperience, unfit them for judging aright with respect to the path in which they ought to walk; and that the most honourable, the safest, and the most Christian course, is to consign themselves, with undeviating regularity, to the guidance of those under whose care they are providentially placed.

A little observation upon this subject, under circumstances not unfavourable for a correct estimate, has led us to believe that the error to which we have alluded is common in all our institutions; and, unfortunately, oftener observed in candidates for the ministry than in others. For this there is an obvious reason. Young men of zeal and piety long to be actively employed in the Lord's vineyard, and view every thing as an unwelcome hinderance, which does not appear to them to have a direct and immediate bearing upon their great work. They judge thus of many subjects, indeed, which are of the greatest moment, and sometimes neglect the very discipline which their minds most need. There are some, for instance, who, from sloth or impatience, become disgusted with the study of the languages. They are unable to perceive what connexion there is between classic poesy or heathen fables, and the preaching of the Gospel. Forgetting how much of a faithful minister's life should be spent in examining the original Scriptures, and how much the knowledge of one language contributes to the acquisition of all others, they suffer the only period of life in which they have all the necessary facilities for this attainment, to pass by unimproved.

A more frequent occurrence is a similar judgment with regard to mathematical science. Ignorant persons can scarcely ever be made to understand how abstract reasoning about number and quantity, ratio and equality, can be of any use: and ignorant students are often found to cast aside (as far as



they can) the pursuit of these studies, with the pitiful sophism, that they never expect to be surveyors, almanac-makers, or navigators. It is only necessary here to allude to the truth that it is the intellectual habits formed by these studies which give them value in a collegiate course. Tradition attributes to Dr. Witherspoon the adage that *Euclid is the best teacher of logic*; and in this pithy saying the whole argument lies in a nutshell. When we have heard a young man decrying the study of mathematics, we have generally found that it was precisely the kind of culture which he needed to systematize his vagrant thoughts, discipline his feeble reason, and give some stability to his vacillating judgment. No man ever undervalued the science who knew any thing about it. And since the ministry of the gospel demands minds trained to habits of close and rigid investigation, there is no part of our academical education which should be more sedulously cultivated. The idle and imbecile should not be encouraged in their discontents by youth who are preparing for usefulness in the cause of the Redeemer. Let the latter take counsel of learned friends, and they will soon be convinced, that deserters alone speak evil of this cause.

Similar observations might be made respecting almost every item on the catalogue of studies. To every objection, there is one answer, which we desire to be pondered by pious students. No young man, at the commencement of his course, is qualified to pass judgment upon any part of it. It is absurd to pronounce upon a way before one has travelled it; or, standing at the entrance, to receive the testimony of the feeble or fearful renegades who rush backwards with precipitation, taking offence, peradventure, at the impracticable *pons asinorum*, and, like a certain fabled fox, desiring to inveigle others into the same fellowship of ignorance. 'Let those be consulted who have mastered the difficulties of the journey, and, with one voice, they will exhort to the undertaking.'

It is one of the signal advantages of a public education, that it trims down the arrogance of youth with regard to the studies which they shall pursue. The private scholar is governed by his likes and dislikes, his caprices and disgusts; and as it is usual to *hate* an enemy whom we cannot *conquer*, it is common to hear every science in its turn maligned by those who have left it unmastered. In a well regulated college, there is a force put upon these petulant whims, and the pupil is constrained to go so far in each walk of varied know-

ledge, as to bring his powers to the test. The false independence of the home bred and conceited youth is visibly reduced by the wisdom of established plans, and the competition of rival minds. Now the Christian student ought to be free from many of these influences. From conscience, from experience, he ought to distrust his own judgment. As the servant of the Church, charged with this particular duty, and laid under an obligation to acquire certain mental furniture, he ought as scrupulously to comply with every requisition, as if it were the great business of his life—which, indeed, for the time being, it is.

The secret cause of this indisposition to certain parts of academical labour, is too often simple *sloth*. This it is the undoubted duty of the pious student to mortify. He should learn "to endure hardness" in mental, as well as bodily toils. "I find nothing," said David Brainerd, "more conducive to a life of Christianity, than a diligent, industrious, and faithful improvement of precious time. Let us then faithfully perform that business which is allotted to us by Divine Providence, to the utmost of our bodily strength, and bodily vigour." And it was remarked by Buchanan, in a letter to the venerable Newton, that although the mathematical studies of the university were little to his taste, and scarcely connected, by any link which he could perceive, with his future labours, yet he diligently pursued them, put a constraint on his natural predilections, and yielded himself to their absorbing abstractions as a part of his Christian *self-denial*. This is an example worthy of every Christian student. The "greatly beloved," Martyn was influenced by the same motives in those toils which caused him to be designated, while at Cambridge, as "the man who never lost an hour." It is with pleasure that we hold up the last mentioned servant of Christ, for the imitation of Christian students. To our surprise, we find him treated by some American writers as a man of eminent piety and indefatigable diligence, but as being by no means distinguished for natural endowments and extraordinary genius. Here we must again dissent. It was something more than plodding assiduity which placed him at the head of hundreds in the university, both as a classic and a mathematician. This was no ordinary competition, and with no ordinary men. In all his subsequent labours, compositions, and controversies, we discern the evidences of genius, rare and eminent. We especially deprecate this derogation from his

native talents, because it countenances the cant of idlers in our public institutions, who are disposed to attribute all laborious study to the dull and toiling drudge, and to make diligence incompatible with genius.\*

It is a rash judgment for any young man to pronounce any portion of his prescribed course of study to be useless: for no one can determine where his lot is to be cast. If a missionary, he may, at some future time, regret that he cannot, as Martyn once did in the Persian court, defend the true system of the universe; or like our countryman, Mr. Poor in Ceylon, correct the errors of heathen astronomers. Viewed as disciplinary toils, all these pursuits are important, and "in all labour there is profit." It will be too late to regret these neglects, when such acquirements are proved by sad experience to be necessary; and it is plainly the safer course, to gain the knowledge, when the opportunity is afforded, rather than hazard the sorrow and mortification of future days.

The practical error to which we have adverted, in the case of those students who single out favourite subjects, to the neglect of their prescribed employments, is pregnant with evil consequences to themselves and others. The very habit of self-will and self-pleasing, which is thus fostered, is alien to the character of a disciple. It should be laid down as a principle of action by every candidate for the ministry, that his time and his talents are not his own, but belong to Christ and his Church; and in accordance with this, he should avail himself of all the light which shines in the results of long experience. These results are embodied in the ordinary literary and scientific arrangements of our colleges; and while many desire to see the academical curriculum extended, and enriched by the addition of new topics, no sound scholar will

\* How different is the judgment of one who knew him well—the Rev. C. J. Hoare. "Mr. Martyn," say he, "combined in himself certain valuable, but distinct qualities, seldom found together in the same individual. The easy triumphs of a rapid genius over first difficulties never left him satisfied with past attainments. His mind, which naturally ranged over a wide field of human knowledge, lost nothing of depth in its expansiveness. He was one of those few persons, whose reasoning faculty does not suffer from their imagination, nor their imagination from their reasoning faculty; both, in him, were fully exercised, and of a very high order. His mathematical acquisitions clearly left him without a rival of his own age; and yet, to have known only the employments of his more free and unfettered moments, would have led to the conclusion, that the classics and poetry were his predominant passion."

consent to curtail it in any of its dimensions. Every young man should labour, during his enjoyment of these privileges, to treasure up such knowledge, and form such habits, as the past experience of the Church has shown to be available towards the defence or propagation of religion. An erratic and imperfect course of study must always end in the same result—shameful ignorance of many things which every minister is expected to know; habits of soft indulgence and dread of mental labour; and a mind undisciplined and unsymmetrical in its actings and growth.

But we must likewise have some respect to the influence of such neglects upon the whole literary community of a college. No where is the youthful believer more like a city set upon a hill, than in our great institutions. No where is he watched with a more lynx-eyed scrutiny, by irreligious companions. Every line of Christian example here rises to importance, and the pious student is bound to be a pattern of regularity, attention, obedience, and diligence, as well as of private piety. When we consider the motives which conspire to urge such an one forward, we might well expect that Christian students should be, as a class, the most distinguished scholars in every college. And were this the case—were it seen that in study, as in all things else, the pious youth is influenced by considerations higher than mere ambition—what a lustre would thereby be reflected upon the profession of godliness, and how greatly would the standard of piety be elevated among the rising generation!

In a number of instances which have come under our observation, candidates for the ministry have neglected certain important branches of learning, under the pretext that they wished to dedicate the time thus gained to the study of theology, or to active labours of religious benevolence. We are constrained to say, that the conscience which approves such a course is strangely unreasonable and unenlightened. *Festina lente* should be sounded in the ears of such precipitate theologians. In a certain sense, the study of theology should employ the whole life of every Christian: that is, he should be engaged in the daily study of the Scriptures, and of instructive and practical works. But the application to the science, *ex professo*, has its proper place at a later period. The wisdom of the Church has decided, that, as a general rule, the two parts of preparation for the ministry should be kept distinct. The college and the theological seminary are not to encroach upon

one another. Such are the arrangements of our colleges, that nothing becomes a subject of instruction which is not necessary; and the aggregate of these subjects is great enough to shut the door, in the case of every conscientious student, against all other employments, except in the brief intervals of leisure, which are little enough to be conceded to devotion, exercise, and recreation. In a well ordered institution, there are no hours left for extraneous pursuits. And if we have already succeeded in showing that no department of science can be neglected without serious loss, it follows that the pretext of studying theology is idle and insufficient.

The time must indeed seem long to many an ardent candidate, before he can enter upon the peculiar and sacred path of his future work. Yet it is never to be forgotten, that we serve our Master as truly by due preparation, as by faithful execution. Our duty is always that which is due *to day*. Labours, like sufferings, are allotted to us day by day; and sufficient to every hour is its own proper employment. Even if, like David, the pious student should never actually begin to build the temple of the Lord, but be cut off by death before he has finished his preparations, he will not fail of his reward; he will be accepted as one who has "had it in his heart" to devote himself to God.

There is no possible advantage in thus anticipating a study which will soon arise in its proper place. In order to pursue it now, much of present duty must be neglected; it must be conducted in the most hasty manner, and under great disadvantages. The greater the interest of the student in these irregular employments, the more flagrant will be his irregularities with regard to college obligations. And, what is most unfortunate, the under-graduate who is betrayed into this path, is apt to make this passing glance at a vast and important subject, a pretext for neglect of it in his subsequent course. If the motive be a wish to proceed more rapidly than the prescribed term of preparation, he is deceived by a fallacy, which has already introduced scores of unfurnished men into the ministry. This haste is inordinate and most injurious. Great as are the necessities of the Church, she asks for those who are "thoroughly furnished." It may be seriously questioned, whether the cause of religion would not gain more by the addition of one or two years to the preparatory course of each individual, than she would lose by this delay in their entrance. She would gain, in the strength, maturity, learn-

ing and wisdom of well disciplined and experienced minds; just as an army would gain by taking recruits from adult men, able to bear fatigue, rather than from beardless youth, whose feebleness might sink under the first labours of the campaign. At the invaluable period of youth, within which a collegiate course falls, one year may be said to be worth any two years of subsequent life, with reference to these particular attainments. The sciences which come under review during this period, if they are now neglected, will be, in all probability, neglected for ever. Let the pious student hearken to the experience of those who have gone before him, and remembering that the duties of the theological student are distinct, and severally important, let him reject every temptation to abridge his present opportunities. The same specious reasoning which leads the under-graduate to employ himself about studies not comprised in the college course, will be sufficient to hurry him through the theological seminary, and perhaps, after a twelvemonth of direct preparation, into the ministry. It is painful to observe the readiness of so many candidates, to content themselves with a bare smattering of science, and to hasten through their appropriate trials, as if they were the merest formalities.

All these remarks apply with full force to the case of those who neglect certain branches of their studies in college, upon the pretext that they are employed in active labours of an evangelical kind. Every thing is beautiful in its season; and this is the season for patient and conscientious preparation. "There is a time to every purpose under heaven: a time to keep silence, and a time to speak;" and we regard the premature engagements of pious students, in teaching and exhortation, to be unseasonable and unrequired, just so far as they detract from the completeness of their academical pursuits. To a certain extent, it may be desirable, for under-graduates in our colleges to employ themselves in Sabbath schools, and other religious efforts; but we have known some who have so far exceeded the limits of duty and propriety, as to make these their principal engagements, and thus to exhibit a deleterious example of irregularity and unscholarlike carelessness.

The ingenuous and conscientious student, may gather from what has been said, the following plain conclusions. *First*, that providence, by placing him among the privileges of a college, has made it his duty to task his utmost vigour in the ac-

quisition of every important subject there taught. *Secondly*, That it is the part of modesty, duty, and wisdom, to confine himself to the circle of attainments, prescribed by the academical corporation. *Thirdly*, That the special and appropriate preparations for the ministry, and the active labours of the same, should not be anticipated at this important period.

The details of the foregoing observations may appear to some of our readers to be unimportant and uninteresting, yet nothing should be so considered which bears directly upon the training of the ministry. The noble resolution of the Assembly's Board of Education, to take on their funds every qualified young man who shall apply to them for aid, will call forth at once an army of youthful candidates. Many of them will be placed in our colleges, and be exposed to the temptations which have been mentioned. Those who are specially charged with their supervision will be the last to consider these suggestions unimportant.

---

#### ART. VII.—ARTICLES OF THE SYNOD OF DORT.

*The Articles of the Synod of Dort, and its rejection of errors, with the history of events which made way for that Synod, &c. Translated from the Latin, by Thomas Scott, rector of Aston and Sandford, Bucks. Utica, William Williams, Genesee street.*

THE history of the Synod of Dort, from which Dr. Scott translated this work, was drawn up by the delegates from South Holland, at the request of the Synod; and when the Acts of the Synod were published by authority, this narrative was prefixed. It was probably written by *Festius Hommius*, who was one of the deputies from South Holland; and a man of great worth and learning; who, from the commencement, had as much to do with this controversy as any other person. No Synod has ever met in the Reformed Churches, the proceedings of which were so important and interesting as that of Dort. It was not merely a national Synod, but received delegates from most of the Reformed Churches in Europe. Those who were about to attend from France, were, for some political reasons, prevented from tak-

ing their seats in the Synod: but from Great Britain, from Germany, and Switzerland, theologians of the highest reputation for learning and piety, were sent, who patiently and laboriously assisted in the discussions and transactions of the Synod, until the business was brought to a close.

Seldom has there been a more truly venerable, orthodox, and learned body of divines. The papers which were read before the Synod, on the five points of controversy, contain a body of sound theology, and solid scriptural argument, which has seldom been exceeded.

The doctrinal articles agreed upon, and established by this Synod, are such as are admitted by all consistent, moderate Calvinists: and when we use the word *moderate*, we do not mean, that any one article of this scriptural system of faith, is obscured or denied; but that they are not pushed to such extreme consequences as they have been by some supralapsarian theologians formerly, and by some who pretend to have improved the Calvinistic scheme, in our own times.

The theologians who composed the Synod of Dort, were not agreed among themselves in every particular. On several points of some importance, the views expressed by the deputies, in the papers read before the Synod, were different; yet this discrepancy, in minor matters, did not in the least interrupt their harmony; and their general articles were so worded as to accord with the sincere belief of every individual; while, if either party had insisted on a perfect conformity in every particular, there could have been no agreement in adopting a creed which they could all subscribe. To give an example of the diversity alluded to, we would mention, *the extent of the atonement*. On this subject, the learned and highly respectable theologians who attended as delegates from the British churches, while they agreed with their brethren from the churches on the continent, on every other point, yet on this explicitly expressed their opinion in favour of a general atonement. Therefore, in drawing up the article on the subject of redemption, care was taken to express the doctrine in terms to which all could subscribe. After speaking of the substitution of Christ, and the vicarious nature of his sacrifice, they say, "This death of the Son of God, is a single and most perfect sacrifice and satisfaction for sins; of infinite value, and price; abundantly sufficient to expiate the sins of the whole world"—"Moreover, the promise of the gospel is, that whosoever believeth in Christ crucified,



shall not perish, but have everlasting life. Which promise ought to be announced and proposed, promiscuously and indiscriminately, to all nations and men, to whom God in his good pleasure, hath sent the gospel, with the command to repent and believe. But because many who are called by the gospel do not repent nor believe in Christ, but perish in unbelief, this doth not arise from any defect or insufficiency of the sacrifice offered by Christ on the cross, but from their own fault."

The narrative which Dr. Scott has faithfully translated from the Preface to the Acts of the Synod of Dort, goes back to the origin of those troubles and controversies, which at length induced the STATES GENERAL to call a national Synod; and to invite to it learned theologians from all the Reformed Churches in foreign countries.

The conduct of James Arminius was the primary occasion of all the disturbances which for so many years agitated the churches of Holland. And he has the honour—if it may be so considered—of giving his name to a system of doctrines, which has been received with great favour by a large portion of nominal Christians.

Arminius, a man of cultivated mind and various learning, pursued his theological studies at Geneva; but seems early to have taken up strong prejudices against the rigid opinions of Calvin and Beza, respecting the decrees of God, and some other abstruse subjects. His doubts on these points he communicated to Grynæus his preceptor. After completing his studies, he travelled into Italy as far as Rome; and, on his return to Holland, was called to the pastoral office over one of the principal churches of Amsterdam. Here, in a course of lectures on the seventh chapter of the epistle to the Romans, he began to broach some of his new doctrines; but being resolutely opposed by the Presbytery with which he was connected, he ceased to inculcate his erroneous opinions any longer in public, but still privately propagated his favourite tenets among his particular friends, and among the pastors of some of the Dutch Reformed Churches. He appears to have been seized with such an itch for novelty, that it was enough to discredit an opinion with him, if it was commonly received. The errors which he embraced were akin to those of Pelagius; or rather, agreed exactly with the system which had been denominated semi-pelagianism. He paved the way for his errors, by depreciating the cha-

VOL. IV. NO. II.—2 H

racters of such celebrated men as Calvin, Beza, Zanchius, and Martyr; and he was so confident in his own opinions, that he challenged Francis Junius, the most celebrated professor of theology at Leyden, to a conference on the disputed points.

But when, A. D. 1602,—Junius, to the great grief of all the Belgic Churches, was snatched away by death, Arminius was strongly recommended by Utenbogard to the trustees of the University of Leyden, as a suitable person to fill the vacant chair of theology. This proposal, however, gave much uneasiness to the deputies of the churches; for they greatly feared, that if a man whose orthodoxy was so suspicious, should be placed in a situation so important as that of professor of theology at Leyden, the effects would probably be contentions and schisms in the churches; they, therefore, earnestly entreated the curators, that they would not expose the churches to those perils, but would rather think of appointing some other suitable person. And they also admonished Utenbogard, to desist from recommending a person who did not enjoy the confidence of the churches; but he disregarded their admonitions, and did not cease until he had accomplished his object, and Arminius was invited to the vacant theological chair in the University of Leyden. At first, the classis or presbytery of Amsterdam hesitated to dismiss Arminius, lest a man whom they knew to be so fond of innovation by being advanced to be a professor in an institution in which so many youth were trained for the holy ministry, might be the cause of incalculable evils. But the curators of the University, and Utenbogard the special friend of Arminius, pressed their suit with so much earnestness, that, at length, all obstacles were overcome, and it was agreed that he should be translated to Leyden, on condition that he should consent to hold a conference with Francis Gomar, a learned and orthodox professor of theology in the University, in which he should remove from himself all suspicion of heterodoxy, by an explicit declaration of his opinion, on all the principal heads of doctrine; and, also, that he should solemnly promise that if he held any *peculiar* opinions, he would never attempt to propagate them among the students. To all this, Arminius readily consented, and the conference was held in the presence of the trustees of the University, in which he, in the most solemn manner, renounced the errors of Pelagius, respecting grace, freewill, predestination, original sin, perfection in this life, &c. and declared his agreement with Augustin and the

other fathers who had written against Pelagius. He, at the same time, solemnly promised, that he would never inculcate any doctrine different from that received by the churches; upon which he was admitted to the professorship of theology. And in the course of this same year, he laboured to remove from himself all suspicion of heterodoxy, by holding public disputations in favour of the doctrine of the Reformed Churches.

But after Arminius had been established in his office a year or two, he began, both in public and private, to attack the commonly received doctrines of the Reformed Churches, with the same arguments which were used to impugn them, by the Jesuits and Socinians; and it has been ascertained, that he circulated among the students compositions of his own in manuscript, in which he treated contemptuously the characters of Calvin, Beza, Zanchius, and Ursinus; while he extolled the writings of certain authors who were suspected of being inimical to orthodoxy. And he now openly avowed, that he had many animadversions to make on the commonly received doctrines; and his scholars, when they left the University, petulantly insulted the Reformed Churches, by disputing, contradicting, and reviling their doctrine.

When these things were understood, the deputies of both north and south Holland, to whom the care of the churches had been committed, went to Arminius and told him what rumours were every where circulated about him and his doctrines; and entreated him, if he had discovered any thing defective or erroneous in the system received by the churches, that he would sincerely and ingenuously open his mind to his brethren, that there might be an opportunity of removing his difficulties, by a friendly conference, or by carrying the whole affair before a lawful Synod. To which he answered, that he had never given any just cause for these rumours; nor did he deem it expedient to enter into any conference with them, in their official capacity, although he had no objection to confer with them as private pastors, on condition, that if there should be found some difference of opinion between them, no report of their conversations should be made to the Synod. But this the deputies declined, as no how calculated to remove the uneasiness which existed in the churches; and so they departed without accomplishing their object; but they learned from the other professors of the University, that since the coming of Arminius, various questions were agitated

with great earnestness among the students, which had not been before.

Being a member of the church of Leyden, he was admonished by two highly distinguished men, who were elders in that church, that he should hold a friendly conference with his colleagues, before the consistory of the church of Leyden, concerning those things which he disapproved in the received doctrine. To which he replied, that he could not consent to that, without permission from the trustees of the University; neither could he see what advantage would accrue from such a conference.

When the time arrived for the annual meeting of the Synods of north and south Holland, a statement of *grievances* was laid before the Synod of south Holland, by the classis of Dordrecht, the purport of which was, "that rumours are heard that certain controversies, concerning the doctrines of the Reformed Churches, have arisen in the University and Church of Leyden, therefore, this classis has judged it necessary to bring the matter before the Synod, that the requisite steps to settle these controversies may be seasonably taken." Arminius was much displeased with this proceeding, and strove with all his power to obtain a recal of the complaint; but failing in this, by the aid of the curators of the University, he obtained a testimonial from his colleagues, in which it was declared, "That more things were disputed among the students than was agreeable to them; but that among the professors of sacred theology themselves, as far as it appeared to them, there was no dissension in fundamentals." The Synod, after mature deliberation, were of opinion, that this spreading evil must be seasonably counteracted; and that the remedy ought not to be procrastinated, under the uncertain hope of a national Synod. They, therefore, directed the deputies to petition the curators, that a mandate might be given to the professors of sacred theology, to declare openly their opinions, on the points disputed among the students, that the churches might be satisfied as to the agreement or disagreement with one another. The Synod also commanded all the pastors, for the sake of testifying their consent in doctrine, to subscribe the Confession and Catechism of the churches, which in many classes had fallen into disuse; and by some had been refused.

The deputies having diligently examined into the state of affairs in the University, exhibited to the curators nine ques-

tions, concerning which they had understood that there were controversies, and requested that the professors of theology might be requested to explain fully, their opinions on these points. But the curators declined a compliance with this request, upon the pretext that there existed a hope that a national Synod would soon be called, and that it was expedient, that the consideration of these points should be reserved for them. And all those pastors who had adopted the opinions of Arminius refused to subscribe the Confession of Faith and Catechism.

The churches were now more alarmed than ever, when they perceived that their pastors, relying on the favour of certain persons of influence, despised the authority of the Synod. They therefore applied to the States General for a national Synod, and were informed that such a measure had been judged expedient by all the States; but that some of them had annexed particular conditions to their resolution relative to the objects which should be presented for the consideration of a national Synod.

The Belgic churches rejoiced greatly, that at length there was a prospect of a national Synod; although they felt some solicitude about the clause in the letters of the States, which provided, that the Confession and Catechism should be brought under revision; for they feared, that this would render those more daring who were endeavouring to make innovations in the doctrines of the Church.

It was also resolved by the States General, that a certain number of distinguished theologians should be selected from the provinces, to whom should be committed the whole business of determining respecting the time, place, and circumstances of the meeting of the national Synod. These men, fifteen in number, resolved by a concurrent vote, that the time of the meeting should be as early as possible, in the next following year, A. D. 1608; and that Utrecht would be the most suitable place; and as to the manner of conducting the business, they agreed, 1. That the grievances should be brought up from the provincial Synods. 2. That from each of the several Synods, four pastors and two elders, should be deputed; in the place of which last, distinguished men not holding any ecclesiastical office might be delegated. 3. That the Synod, thus constituted, should have the power not only of deliberating but of determining, on all matters which might regularly come before them. 4. That the rule of judgment should be

the written Word of God only. 5. That the churches without the limits of the United Provinces, who were united with the Belgic churches by holding the same Confession and Catechism, should also be united to send deputies. 6. That the States General should be requested to send deputies of their own body to preside in the Synod. 7. And finally, that all professors of sacred theology, should be invited to take a seat in the Synod.

In these points they were all agreed, but Arminius and Utenbogard, endeavoured to have other articles introduced, which did not meet the approbation of the majority. The points on which they insisted were, 1. That by the decision of the Synod should be understood, not only the votes of those present, but also of their constituents. 2. That it should be permitted to the deputies to retire, upon any emergency, for the purpose of consulting their friends. 3. That a revision of the Belgic Confession and Catechism was altogether necessary; and that this should be inserted in the letters of convocation. The other pastors were of opinion, that that should be considered the definite judgment of the Synod, which should be determined by a majority of the members; that the deputies might be allowed to withdraw to consult their friends, when they judged it necessary; but that this should not be made a pretext for interrupting the regular course of business; and that, as to the Confession and Catechism, the Synod should possess full power to bring them under revision, if they should judge this to be necessary; and that any of the deputies should have liberty to offer any animadversions on these formularies, which they might think proper; but that to insert a clause of this kind in the letters of convocation, would be likely to give offence to the churches. This dissension in the convention served to throw new obstacles in the way of a national Synod, for they who had hitherto resisted its convocation, seized with avidity on the occasion to hinder its being called.

In this convention, of which both Arminius and Utenbogard were members, they were most earnestly entreated to make a full and free manifestation of their opinions; but they declined doing this, on the ground that the convention had not been called for such a purpose; and that they were only responsible to the States General for the course which they pursued in that body.

The next year the Synod of south Holland, met at Delph, inquired, whether the order to send up remarks on the Con-

cession of Faith and Catechism had been complied with, when it appeared that nothing of this kind had been done; upon which the former injunction was renewed, in more peremptory terms.

It was at this meeting made known to the Synod, that every where in the churches dissensions had increased; and that most of the pupils of Arminius coming from the University of Leyden, when they came before the *classis*, concealed their true opinions, but as soon as they were introduced to the ministry, moved new disputations, and contended earnestly for their opinions; and openly avowed that they had various objections to make to the received doctrine. And now disputations between pastors in different parts of the country became common; and these contentions were not confined to the pastors, but agitated the people also. The prospect of a national Synod being now distant, for reasons already mentioned, the Synod applied to the States General to permit the two Synods of north and south Holland to unite, and to take cognizance of these matters. But Arminius, dreading to have his cause brought before an Ecclesiastical court, applied to the States General to permit the supreme civil court of the nation, to hear it; and accordingly, both he and his learned colleague Gomar, who also was his antagonist in this controversy, were required to appear before this court; and the persons composing the Ecclesiastical convention, already mentioned, were invited to be present. The deputies of the churches were greatly dissatisfied with this arrangement, and again earnestly entreated that a Synod might be called; as being the proper tribunal before which a cause of this nature should be tried. The *States* answered, that although they had committed the cognizance of the affair to the supreme court, the final decision should be reserved for a provincial or national Synod.

After much altercation between Arminius and Gomar, as to the proper method of proceeding, the conference took place; but the writings which were communicated on both sides, the *States General* ordered to be sealed up, and not made known to any mortal, until the meeting of a national Synod. The churches were therefore more disturbed after this conference had taken place than before; for they were generally of opinion that this concealment was in favour of Arminius, that his true sentiments might not be generally known. In compliance with the urgent entreaties of the deputies of the churches, the States General promised, that a provincial Synod

of north and south Holland should be called in the next October, A. D. 1603, which should be convened for the trial of this cause; but when the time arrived, the convocation of the promised Synod was postponed for two months, and Arminius being exceedingly pressed to bring forth his animadversions on the Confession of Faith, took an opportunity of delivering an oration against the doctrines of the Belgic churches, in the presence of a convention of the States General, in which he inveighed against these doctrines, "as repugnant to the nature of God, his wisdom, justice, and goodness; as inconsistent with the nature of man and his free-will;—with the work of creation—with the nature of life and death eternal—and with the nature of sin;—that they took away the divine grace—were inimical to the glory of God, and pernicious to the salvation of men—took away all pious solicitude—lessened the desire of doing good—extinguished the ardour of prayer—removed salutary fear—made way for desperation—subverted the gospel—hindered the ministry of the word, and finally, subverted, not only the foundation of Christianity, but of all religion."

Gomar having heard this discourse, thought it incumbent on him to answer it, lest the minds of the States General should become prejudiced against the truth. He undertook, therefore, to exhibit the real opinions of Arminius, and to show how egregiously he erred, on several important points; and pointed out the disingenuous methods by which he disseminated his tenets; artfully concealing them in public, and assiduously propagating them in private; showed how industriously he had laboured to enervate the arguments adduced in favour of the truth by orthodox theologians, and how completely he had followed in the steps of the Jesuits and other errorists. He also exposed his insidious policy in seeking pretexts for delaying an impartial examination of his opinions, in order that he might have the opportunity of drawing over a greater number of pastors to his opinions, and of occupying the churches with his adherents. In the close of his discourse, he again earnestly entreated the STATES GENERAL to provide a remedy for the continually increasing evils of the church, by calling as soon as possible the promised national Synod. In which petition, he was joined by the deputies of the churches; but through the influence of Utenbogard and others, the thing was still further deferred. Another thing which increased the solicitude of the churches, was,



that Peter Bertius, the regent of the theological college had evidently declined from orthodoxy to the opinions of Arminius, and pursued the same disingenuous course, in relation to the concealment of his true sentiments.

In consequence of the unhappy state of things, described above, the pastors who were attached to the party of Arminius, became every day more bold, in avowing and disseminating their erroneous tenets; and some of them began to inculcate opinions, which evidently appertained to the systems of Pelagius and Socinus. The deputies, therefore, did not cease to press upon the government the necessity of calling speedily a provincial Synod; but Utenbogard and his associates, to prevent this, and create a still further delay, proposed a conference between Gomar and Arminius before the convention of the States General; each being permitted to call to his aid and counsel four pastors of his own party.

When the parties met, Gomar and his friends made two requisitions: 1. That the conference should be carried on entirely in writing. 2. And that these writings should be afterwards delivered to a national Synod for their judgment. The States General, however, determined that the conference should be in the first place *viva voce*; and that afterwards, the arguments on both sides should be committed to writing and reserved for the consideration of a provincial Synod. Here again, a difficulty arose respecting the order in which the points in dispute should be taken up. Arminius insisted, that the subject of predestination should first be examined; but Gomar thought, that it was more proper first to consider the subject of justification; and this opinion was agreeable to the States General. This subject was then first brought under discussion; next, that of predestination; thirdly, they disputed respecting grace and free-will; and finally, concerning the perseverance of true believers. Arminius, however, declared that he never had opposed the doctrine of perseverance; nor was he now willing to oppose it; since there were testimonies of Scripture in favour of it, which he was not yet able to answer.

Having gone over these points, they were asked whether there were any other subjects of disagreement between them; to which Gomar replied, that there were, and mentioned the doctrine of original sin; of Providence; the authority of the sacred Scriptures; assurance of salvation; the perfection of man in this life, and some others. But the health of Armi-

nius not admitting of a longer continuance of the conference, it was broken off; but Gomar and his friends were assured, that they should have an opportunity of fully discussing these points in a provincial Synod, which was still promised, but still delayed. It was enjoined on the parties respectively that they should commit their arguments to writing within fourteen days, that they might be submitted to the provincial Synod. Gomar had his ready within the time prescribed; but Arminius excused himself on account of declining health; and his disorders of body so increased upon him, that he departed this life, October 19, 1609. As he, in his lifetime, had been the chief occasion of the disturbances in the Church, it was hoped, that at his death they would have ceased; but this hope was not realized; for so many pastors had embraced his opinions, that the evil could not be so easily exterminated. These men at length formed themselves into a body distinct from the other pastors, and prepared and presented to the States General a supplication, which they called *a remonstrance*; whence, afterwards, the whole party were denominated *Remonstrants*. In this paper, they greatly misrepresented the doctrines of the Reformed Churches, concerning predestination and the perseverance of the saints; and so disguised their own errors, by wrapping them up in ambiguous words, that the dangerous tendency of them was, in a great measure, concealed. The particular object of this paper was, to solicit from the government protection against the ecclesiastical censures to which they had exposed themselves.

These proceedings, amounting to open schism, greatly affected the Belgic churches; and when they endeavoured to obtain a copy of the remonstrance, they were unable to accomplish it. And what greatly aggravated their affliction was, the prospect of having Conrad Vorstius, a man strongly suspected of Socinianism, introduced into the chair of theology at Leyden, as successor to Arminius.

In the remonstrance above mentioned, the points in dispute were reduced to five, and the Arminians endeavoured to obtain an order from the government, that no candidate for the ministry should be urged, on his examination, to go further than was expressed in these five articles.

These articles were as follows:—

1. "That God, from all eternity, determined to bestow salvation on those, who, as he foresaw, would persevere unto the end in their faith in Christ Jesus, and to inflict everlasting

punishment on those who should continue in their unbelief, and resist to the end of life his divine succours.

2. "That Jesus Christ, by his death and sufferings, made an atonement for the sins of mankind in general, and of every individual in particular; that, however, none but those who believe in him can be partakers of that divine benefit.

3. "That true faith cannot proceed from the exercise of our natural faculties and powers, or from the force and operation of free-will; since man, in consequence of his natural corruption, is incapable of thinking or doing any thing good; and that, therefore, it is necessary to his conversion and salvation, that he be *regenerated* and renewed by the Holy Ghost, which is the gift of God through Jesus Christ.

4. "That this divine grace or energy of the Holy Ghost, which heals the disorders of a corrupt nature, begins, advances, and brings to perfection every thing that can be called good in man; and that, consequently, all good works are to be attributed to God alone, and to the operation of his grace; that, nevertheless, this grace does not force the man to act against his inclination, but may be *resisted* and rendered ineffectual by the perverse will of the impenitent sinner.

5. "That they who are united to Christ by faith, are furnished with abundant strength, and with succours sufficient to enable them to triumph over the seductions of Satan, and the allurements of sin and temptation; but that the question, whether such may fall from their faith, and forfeit, finally, the state of grace, has not yet been resolved with sufficient perspicuity."

Afterwards, however, the Arminians adopted the opinion positively, that the saints might fall from a state of grace. It is easy to see, that in these five articles, as here expressed, the poison of error which lurks underneath a heap of ambiguous words, does not appear in its true character.

It was now determined to hold another conference at the Hague, on the five points; and six distinguished theologians were chosen by each party, who met March 11, 1611. The remonstrants refused to enter into a conference with the other six pastors, as with the deputies of the classes of Holland, lest they should seem to be the adversaries of the churches. When this obstacle was removed, it was agreed that each party should express, in writing, the arguments in favour of his own opinion, and afterwards discuss the points *viva voce*. But before they entered on the conference, the pastors of the

churches produced an answer to the remonstrance, a copy of which they had at length obtained.

Much time was spent in this conference, and when the discussion was brought to a close, the parties were required to express their opinion, how these dissensions could be most effectually healed. The remonstrants answered, that, in their judgment, the only method to promote peace, was to grant mutual toleration, and liberty to each party to teach and inculcate its own opinions. The answer of the pastors was, that the proper remedy was the calling of a national Synod. On this subject, the States General divided, and went to different sides.

After much controversy and many petitions and solemn warnings from various quarters, it was determined, that Vorstius should remove from Leyden, where he had taken up his residence, and that SIMON EPISCOPUS, a leader among the Arminians, should be the successor of Arminius. Before this, Gomar had resigned his office, and Polyander, an able and orthodox theologian, was put in his place.

A. D. 1613. Another attempt was made to promote peace and restore order to the agitated churches. Three men were selected by each party, who should confer together on the best method of bringing about a better state of things. This new effort was made, at the earnest suggestion of the Count of Nassau, who took a deep interest in the concerns of the afflicted and agitated church. He applied to Utenbeggard and to Festus Hommius, begging them to consider and inquire whether some practicable method of restoring peace to the church might not be discovered. And as all attempts to change the opinions of the parties by conference or disputation had proved abortive, whether some plan of mutual toleration could not be devised. The remonstrants had continually pleaded for toleration; but it was such a toleration as would virtually nullify the Confession and Catechism of the Belgic churches. The deputies of the churches, therefore, had uniformly resisted their demand; especially, on the ground, that many of the Arminians entertained opinions of a Pelagian or Socinian kind, which were utterly subversive of the fundamental doctrines of the Gospel.

Festus, in answer to the applications from the Count of Nassau, declared, that if the remonstrants held nothing more objectionable than what was contained in the five articles published in their remonstrance, that, in his opinion, a plan

of reconciliation and mutual toleration might be agreed upon; but he alleged, that there were other points of difference, and more important than these, which had not been brought forward. And he expressed the opinion, that the only method of establishing such a plan that would be at all satisfactory to the churches, would be by a national or provincial Synod.

When the illustrious the States had heard that such a plan of conference was in contemplation, they highly approved it, and directed that it should immediately be carried into effect. The persons selected on the part of remonstrants were, Utenbogard, Borrius, and Grevenchovius. On the part of the orthodox, Beccius, Bogardus, and Festus Hommius. In this conference, the remonstrants still insisted on unlimited toleration as the only effectual plan of peace; the other pastors considered it necessary to obtain from them a declaration, that they received the fundamental doctrines of the Confession; and they still urged the calling of a national or provincial Synod, as the most regular and only probable plan of quieting the disturbed churches. This conference, therefore, ended as all former ones had done, without any other effect than to increase the uneasiness of the churches, and to render them more suspicious of the designs of the remonstrants. But the Arminians being in favour with the ruling powers of the State, by various artifices, succeeded in obtaining a decree for such a toleration as they had always demanded. As the churches considered this decree as repugnant to the fundamental principles of the Belgic constitution, many of them resisted it, and chose rather to incur the displeasure of the States General, than give their consent to an arbitrary decree on the subject of religion, when the matters contained in it had never been submitted to the judgment of a lawful Synod.

A state of miserable confusion and even persecution now ensued. Many of the orthodox pastors were suspended, and others driven from their charges, because they could not conscientiously receive the remonstrants into the communion of the church.

By these commotions on account of religion, the very pillars of the state were shaken, and things were manifestly approaching a crisis, when James I. King of England, addressed a friendly, but admonitory epistle, to the States General, in which he earnestly recommended the calling of a national Synod, to restore tranquillity and the genuine doctrines of the reformation. This occurred early A. D. 1617.

The same thing was urged, with great earnestness, by MAURICE, the illustrious Prince of Orange, and Governor of confederated Belgium. When the remonstrants saw that their opinions were in danger of being subjected to the judgment of a national Synod, they had recourse to several expedients to prevent it; but proving unsuccessful in these attempts, they began to manifest and encourage, in many places, a spirit of revolt and sedition. But these disturbances only served to show in a more convincing manner, the necessity of calling, with as little delay as possible, a national Synod. Accordingly, a decree was made by the States General, that a national Synod should convene on the first of the next November, and letters were addressed to each of the States of each of the provinces. The method prescribed for the constitution of the national Synod was, that a provincial Synod should meet in each of the provinces, from which six persons should be delegated, and the letters of convocation required that their deputies should be learned and pious men, and greatly loving peace; three or four of the six were required to be pastors; the others, persons well qualified to sit in the general Synod, and examine and remove the existing controversies.

Special and equitable regulations were prescribed for appointing deputies from those classes in which part held with the remonstrants, and a part were opposed to them.

In addition to the letters of convocation addressed to the United Provinces, the States General addressed letters also to James I. King of England; to the Reformed Churches of France; to the Elector Palatine; to the Elector of Brandenburg; to the Landgrave of Hesse; to the four reformed Republics of Helvetia; to the Counts of Correspondentia and Wedevarica; and to the Republics of Geneva, Bremen, and Emben, requesting them to send of their own theologians, excelling in learning, piety, and prudence, to aid the deputies of the Belgic churches to settle the controversies which had arisen, and to restore peace to the same.

All these preparatory steps having been taken, the Synod, according to appointment, convened at Dort, or Dordrecht, on the 13th day of November, A. D. 1618.

Deputies from all the provinces of Holland, and from all the foreign reformed churches which had been invited, attended; except that the theologians of the reformed churches of France were prohibited by the King from attending.

Papers containing elaborate discussions of the five points of controversy, were also sent to the Synod by theologians of eminence, who could not attend, which were read, and inserted in the acts of the Synod.

The theologians who composed the Synod, were among the most learned, pious, and moderate, who ever met in any ecclesiastical council. And that the divine blessing might be obtained on the labours of this venerable body, a day of fasting and prayer was appointed by the government in all the Belgic churches, to deprecate the wrath of God, and to implore his gracious assistance. The Synod being met, and the divine aid and blessing being solemnly invoked, every member bound himself by a sacred oath, **THAT HE WOULD TAKE THE HOLY SCRIPTURES ALONE AS THE RULE OF JUDGMENT; AND ENGAGE IN THE EXAMINATION AND DECISION OF THE CAUSE WITH A GOOD AND UPRIGHT CONSCIENCE.**

The result of the deliberations of this venerable Synod, may be seen in the translation of the decision to which they came on the five disputed points, as given by Doctor Scott, in the little volume from which we have abridged the above history; and we believe that a knowledge of the facts here stated, may be useful to the American churches at the present time.

But to those who are capable of reading them, we would strongly recommend the perusal of the whole of the acts of this very important Synod, and of all the theological discussions which were read before it; all of which have been printed, and furnish as able a defence of the doctrines of grace, as can be found in any language. And as to the small diversities of opinion which appeared among the theologians of this Synod, they only serve to prove, that while they were firm and zealous in defending the fundamental doctrines of Christianity, they knew how to exercise a tolerant and liberal spirit towards those who differed from them in matters of minor importance.

Dr. Scott, in speaking of the solemn obligation under which the members came to judge of all matters according to the Holy Scriptures alone, gives this testimony: "In fact, I must give it as my opinion at least, that they did fulfil their solemn engagement; and must confess, **THAT FEWER THINGS APPEAR TO ME UNSCRIPTURAL IN THESE ARTICLES, THAN IN ALMOST ANY HUMAN COMPOSITION I HAVE READ ON THE SUBJECT.**"

ART. VIII.—MEMOIR OF THE REV. JOSEPH STIBBS  
CHRISTMAS.

*Memoir of the Rev. Joseph Stibbs Christmas. By E. Lord. New York, Haven & Leavitt. 12mo. pp. 213. 1831.*

THIS is a memorial of a remarkable young servant of Christ, who, to highly respectable talents, added fervent piety, unwearied activity during his short course in the cause of his Master, and those peculiarly attractive and amiable qualities which excite ardent affection, as well as respect, and which rendered his early removal by death, a peculiarly mournful event to those who knew him.

Joseph Stibbs Christmas was born in Georgetown, Beaver county, Pennsylvania, April 10th, 1803. His father was a native of England, who had settled in this country a number of years before. He very early manifested an ardent thirst for knowledge, and an elegant taste in the imitative arts. After passing through the usual preparatory academic course, he entered Washington College, Pennsylvania, in which institution he graduated in 1819; the first honours of his class having been, without hesitation, conferred upon him by the Board of Trustees. In the summer of that year, while a member of college, his mind underwent a happy revolution on the subject of religion. In his own opinion, and that of his friends, he then practically embraced the faith and hope of the Gospel. It was not, however, until the month of May, 1821, that he united himself in full communion with the Church. The account of his religious experience, which he delivered, in writing, to the Church Session, on that occasion, is preserved in this memoir, and affords a pleasing proof, at once, of the intelligence, the candour, and the piety of the writer.

Soon after thus becoming united with the Church, he resolved to devote himself to the work of the ministry; and, with that view, in the autumn of 1821, he entered the Theological Seminary at Princeton. Here he continued nearly three years; and in the course of his connexion with the institution, manifested that piety, talent, love of knowledge, amiable temper, and polished manners, which distinguished him to the end of his course.



Mr. Christmas was licensed to preach the Gospel, by the Presbytery of Philadelphia, in the month of April, 1824, a few days after he had completed his twenty-first year. He immediately received an urgent invitation to visit a Presbyterian Church, which had been recently organized in Montreal, Lower Canada, with which he thought it his duty to comply. After preaching to that flock three or four Sabbaths, he was unanimously called to become its Pastor. This, also, he was prevailed on to accept. And having transferred his relation, as a licentiate, from the Presbytery of Philadelphia to that of New York, he was, by an act of the latter Presbytery, ordained to the work of the ministry, and installed Pastor, in the city of Montreal, August 1st, 1824, when he took his seat as a member of the Presbytery by which he had been set apart to the ministerial office.

In the month of June, 1825, he formed a matrimonial connexion with Miss Louisa Jones, daughter of Mr. Perez Jones, of the city of New York, a young lady who, as the writer of the memoir assures us, "by her piety, intelligence, and wisdom, her meek and affectionate spirit, and the dignity and amiableness of her manners, was singularly well suited to him, and to the station she was called to occupy."

In Montreal he continued to reside, and to labour with indefatigable diligence for about four years. The climate, indeed, was soon found to be too rigorous for his delicate constitution; and the inconveniences and disabilities to which he was subjected by the operation of the ecclesiastical establishment, under the malign influence of which Canada is placed, threw many obstacles in the way of a comfortable discharge of his duty. Nevertheless, amidst infirmity, opposition, and many trials, with zeal, firmness, and perseverance, he held on his way: and God was pleased to crown his labours with a very gratifying degree of success. Early in 1827, his ministry was attended by a powerful revival of religion, as the result of which, about one hundred souls appeared to be savingly benefited, and were added to the communion of his Church. In the autumn of the same year, his ministrations were blessed to the hopeful conversion of about thirty more, residing at St. Andrews, a town about forty-five miles west from Montreal, to which he paid a visit of a few weeks. And near the close of the same year, a renewed religious attention appeared in his own pastoral charge, and about twenty more were added to the communion of the Church.

VOL. IV. No. II.—2 K

It is gratifying to find, from this memoir, that amidst all the active labours which were necessarily connected with these revivals of religion, and amidst all the trials of his faith, arising from infirm and frequently interrupted bodily health, and the obstacles thrown in his way by government, and by individual adversaries, he was not only sustained in remarkable constancy and fortitude of mind, and animated, from time to time, with new degrees of zeal and ardour of pursuit; but that he also redeemed time enough to make very sensible progress in the cultivation of his mind, and the enlargement of his knowledge. Besides preparing for the pulpit, he studied daily to improve his acquaintance with the original languages of Scripture; to become more intimately familiar with every part of the English Bible; to extend and mature his acquirements in systematic theology; and to make a liberal use of his pen, composing a number of small works, several of which were subsequently published. This was a noble example. It is deeply to be lamented, that so few occupants of the sacred office, even in early life, seem to take this view of their obligations, or to be inspired with this laudable thirst for knowledge. That pastor who is called upon to address the same people from Sabbath to Sabbath, for a considerable time, who does not, besides making immediate preparation for his public services, take pains to enlarge his stores of knowledge; above all, to become more intimately acquainted with the Bible, and, in some good degree, to keep pace with the progress of literature around him—may be a zealous preacher, may be in some measure useful, and may maintain an ephemeral popularity; but he cannot “feed the people continually with knowledge and with understanding;” he cannot “let his profiting appear unto all;” and he will be apt, by and by, to sink down into a dull, vapid repeater of his own “common places,” and to fall into mental imbecility, for want of that intellectual exercise and aliment which our better part, as well as our corporeal nature, undoubtedly demands.

When Mr. Christmas left Montreal, he seems to have seized upon the occasion, as an epoch in his life, to settle the account of his acquirements while there. He drew up a general statement of what he had attained and done; the books he had read; the works he had written; the departments of knowledge in which he thought he had made some progress, &c.; to which he added, what he called “an esti-

mate of his knowledge and ignorance, together with a plan for future acquisitions." Exercises of this kind are often as useful and as important in intellectual pursuits, as keeping regular books and often balancing his accounts are to the adventurer in mercantile enterprise. They indicate sincerity and earnestness in intellectual culture, a desire to know how the account with ourselves really stands, and a willingness, at once, to profit by our past mistakes, and to make a more faithful use of our time in future. For want of such a settlement and record, many know not *how little* they read, or how great their ignorance: and others are not aware *how much* they have accomplished in a given period, and how great reason they have to be encouraged for the time to come. Order is the soul of business, and intelligent, honest adjustment of order.

Another commendable practice of Mr. Christmas, during his preparation for the Gospel ministry, and in the course of his pastoral life, is worthy of particular notice here. We refer to the unwearied pains which he appears to have taken to attain the *grace* as well as the *gift* of PRAYER. By the *grace* of prayer, we mean that large participation of the spirit of faith, love, humility, and filial confidence, in other words, that genuine taste for intercourse with God, through a Mediator, which renders prayer delightful. By the *gift* of prayer, we understand a *happy talent* of giving utterance to our desires in simple; natural, fluent, happy language, without hesitation, and without impropriety. In short, by the *grace* of prayer, we mean a truly and deeply devout spirit; and by the *gift* of prayer, the power, at all times, of giving expression to our requests with readiness, judgment, and taste. These are not always found *united*. We have known, on the one hand, both private Christians and Ministers, who appeared ardently and even peculiarly pious, whose manner of conducting social prayer was by no means judicious or happy. And, on the other hand, we have been acquainted with a few instances—not many indeed—but with some remarkable instances of those, who, with a very peculiar and impressive talent for leading in prayer, manifested, when nearly approached, very little of the genuine spirit of devotion. Mr. Christmas seems to have possessed *both* in rather an unusual degree. He took more than ordinary pains to cultivate both; by devoting special attention to the subject; by reading the best authors who had treated on it; by making an extended

and minute analysis of the several departments of prayer; by writing much on the subject; by composing many prayers, particularly on special occasions; and by committing to memory large portions of Scripture, which he deemed peculiarly adapted to furnish proper topics and language for this elevated exercise. By these and other allied means, in connexion with an unusual share of devotional spirit, he seems to have become qualified for leading in this part of the public service of the sanctuary, in a deeply solemn, acceptable, and impressive manner.

"It may well be supposed," says Mr. Lord, "to have been owing, in no small degree, to his having so faithfully studied this subject, and enriched his mind with it, that he excelled so remarkably as he did in public prayer. Highly interesting as his public ministrations were wont to be, generally, no portion of them was more edifying and impressive, or gained more upon the attention of his hearers, than his prayers. They were characterized, not only by variety, copiousness, and fervency, but by a happy method and arrangement, an appropriateness and ease, a singular felicity of expression, a dignity, propriety, and reverence which could hardly fail to be observed by every one. This was evidently a most agreeable exercise to him; and being performed with all the natural ease and sweetness of his voice and manner, it won the attention and sympathy of the hearer, and seemed to abstract him from the world, and carry him, with the speaker, up to the throne of grace."—pp. 33, 34.

We fully concur with the respected biographer of Mr. Christmas, when he remarks:

"To excel in public prayer is by no means common. How seldom, indeed, is this service performed in such a manner as to fix the attention, and impress the mind of the hearer! How often, on the contrary, do public prayers exhibit almost every species of fault, in regard to the general spirit and manner, the topics introduced, the careless, affected, drawling, or hurried pronunciation, the frequent repetition, and perhaps, irreverent use of the sacred names, the introduction of unusual and inappropriate words, and of highly figurative language and allusions, of long and involved periods, of didactic and controversial matter, of laboured description, hyperbole, and metaphor? How often, instead of a calm and collected state of mind, do we witness haste, effort, and irreverence; and instead of what would be appropriate, a surprising crudeness and flippancy in matter and manner, which would not be tolerated in a sermon, and would be very ill thought of in a closet?"

If any ask, how these evils shall be avoided, and the opposite excellencies attained? We answer, we know of no methods more direct and effectual than those which were adopted by the subject of this memoir. Let that candidate for the holy ministry who desires to excel in public prayer, devote early, habitual, and close attention to the subject. Let him, first of all, and above all, labour to cultivate a devotional spirit, by daily communion with God; by a devout study of the Scriptures; and by a deep and intimate familiarity with the throne of grace in secret. Let him read and think much on the great subject of prayer; not merely on its *duty* and *importance*, but likewise on its *nature*; its constituent *parts*; and the best *sources of aid* for its acceptable performance. Let him often embody, and express on paper his thoughts in relation to these points. Let him carefully peruse the best works, both on the general subject, and on particular branches of it, which he may be able to find. Let him abound in devotional composition; in other words, let him, every week, for a number of years, exercise himself, more or less, in composing prayers, more particularly on special and interesting occasions. Let him labour, by thus putting his devotional thoughts in writing, to acquire a simple, natural, filial, humble, tender mode of addressing the High and Holy One. Let him carefully commit to memory, every day of his life, for the first ten years—and frequently afterwards—select portions of Scripture, the spirit and language of which may appear peculiarly adapted to the exercise of prayer. Let him sacredly avoid all high-flown, rhetorical, quaint, ostentatious modes of expression, in this solemn, elevated service. Let it be his constant aim to have incorporated in his prayers as much as possible of the diction, as well as the spirit, of the word of God; remembering that no language can possibly be more appropriate, more suitable, more touching, and more likely to move and impress than that which is drawn immediately from the sacred oracles. Let him, whenever he is called upon to perform any public devotional service of a peculiar kind, adjust his thoughts for the purpose by careful, devout premeditation. In a word, let him labour, in all the variety of ways, which will readily occur to an active and pious mind, to lay up in store the richest materials to which he can obtain access, and which may help to prepare him for performing this part of his public work, not only with acceptance, but with the deepest impression. And, finally, after

making every other preparation, let him always, as far as opportunity will allow, go from his knees in secret, to meet the public assembly, and to become its mouth to the throne of the heavenly grace.

Let none say, that this is taking too much pains with the subject before us; and that so much study and labour will tend to restrain rather than cherish the aid of the Holy Spirit. This is an utter delusion. Why should preparation for public prayer tend more to restrain or banish the influences of the blessed Spirit, than preparation for public preaching? The truth is, the more thoroughly any man will enter the *whole system* of preparation which has been described, the more richly will he experience the result which the lamented subject of this memoir experienced. The more he will live in the element of prayer—the more its spirit, as well as its diction, will fill his mind—the more ready, pertinent, affectionate and abundant will be the flow of expression as well as of feeling. The more his whole soul will be kindled into those sacred fervours in which light and heat together hold a united and consecrated reign. Does any man restrain the Spirit, by importunately seeking his aid, studying his inspired word, aiming to speak as he speaks, and trying to catch the holy flame which he kindles? Of all the absurdities which inconsideration can admit, surely this is one of the most strange and unreasonable.

We have been told, that the late Dr. Witherspoon, when addressing those who studied theology under his direction, on the subject of conducting public prayer, was accustomed to relate the following anecdote. The Doctor was an early and intimate friend of the celebrated Dr. Gillies, the compiler of the well known work, entitled "*Historical Collections*," the object of which was to record the triumphs of divine grace in some of the most remarkable revivals of religion, both in Europe and America. Dr. Witherspoon remarked, that of all men with whom he had ever united in public prayer, Dr. Gillies was decidedly the most able and edifying: that there was in his public prayers, a richness, a variety, an appropriateness, a fervor, an ease, a tenderness, and a scriptural character throughout, which, on the whole, exceeded what he ever heard from any other man. He stated that, on a certain occasion, in the freedom of intercourse with his venerable friend, he asked him by what means he had been so happy as to attain this unusual excellence. Dr. Gil-

lies replied to the following effect:—"I know not that my prayers are entitled to any such commendation as you have thought proper to bestow upon them. But it is certain that I have taken no small pains to prepare myself for that part of my public duty, as well as for preaching. For many years I never wrote a sermon, without writing what I deemed an appropriate prayer, particularly adapted to the subject of the discourse, and to be used in connexion with it."

We are not prepared to recommend precisely this kind of stated preparation for the service in question; but we *are* prepared fully to recommend all the measures in relation to prayer which the subject of this memoir adopted, and those which we have above suggested. In truth, we believe that the chief value of the careful *composition of prayers*, consists, not in the subsequent committing them to memory, and making use of the *ipsissima verba*, in public (though this, to many persons may be entirely advisable); but in the influence which the process of composition will naturally exert, as an intellectual and moral discipline, in habituating the mind to proper arrangement, to suitable matter, and to chaste, simple, and scriptural diction in prayer; and this influence might remain of great value, even if every prayer, in five minutes after being prepared, were committed to the flames.

Among many other characteristics of remarkable excellence in Mr. Christmas, on which we might dwell, did not our prescribed limits forbid, we shall notice only one more, and that is the *ardent love to immortal souls*, and especially to the people of his pastoral charge, which is so strongly impressed upon every record that remains either of his conduct, or his pen. The persevering diligence and zeal with which he laboured for the spiritual benefit of his fellow men; his unwearied efforts, in the midst of feebleness and ill health, to spread the knowledge of the Saviour; and the long and affectionate farewell letter with which the volume closes—all evince the ardour of love to souls by which he was continually actuated. And what drudgery would his course have been without this governing affection! His toil had been without sweetness; his privations and sufferings without countervailing enjoyments. But it really seemed to be "his meat and drink" to do good; nay, "he counted not his life dear to him, that he might finish his course with joy, and the ministry which he had received of the Lord Jesus."

Here lies the great secret of a happy ministry, and one of

the best pledges of a successful one. Let a minister truly and ardently love the souls whom he addresses from day to day; let him take a deep and tender interest in their temporal and eternal welfare; let him desire above all things to be the happy instrument of bearing them onward with him to the heavenly world; and he will be willing to "spend and be spent" in promoting their eternal well being. He will find labours, and even privations, sweet. He will experience an impulse more effectual than a thousand rules can impart in attaining a hallowed and elevated eloquence. He will cheerfully consent to suffer and to die if he may be the means of "winning souls" to Christ. If we were about to give a single comprehensive counsel to one who was just entering on this most delightful of all employments, when pursued from proper motives, we should say to him, "Let LOVE CONSTRAIN YOU; let your WHOLE HEART be in the great work of doing good, and all will be well."

The remainder of Mr. Christmas's course was short and eventful. He left Montreal in the summer of 1828, with some faint hope of regaining his health, and of continuing his pastoral labours in that city. Finding, however, after a few weeks, that relaxation and travelling failed of restoring his strength, he solicited a dissolution of his pastoral relation, to which the people of his charge reluctantly consented; and his connexion with them was dissolved, by the Presbytery of New York, in the month of October following.

In December, of the same year, he prepared for a voyage as chaplain of one of the ships of the United States, which he hoped might prove beneficial to his health; but finding that the ship was not likely to sail so soon as he had expected, and as was thought his health urgently required, he gave up that engagement, and, early in January, 1829, went to New Orleans, as an agent for the American Bible Society. The climate of that place, however, proving unfavourable to his health, and being unable to engage in any active service in pursuance of his mission, he soon returned to New York, where he had left his wife and two children. In a few days after his return, both his children were removed by death; and in August following, Mrs. Christmas, whose health had been, for several months declining, sank under the pressure of a rapid pulmonary consumption, and in the exercise of a joyful hope, fell asleep in Christ. She appears to have been an excellent woman.



To a mind of such peculiar sensibility as that of Mr. C., these repeated and sore bereavements were, of course, heavy indeed. But, though afflicted, he was not forsaken. Though "cast down, he was not destroyed." Sustained by his Master's grace, and feeling as if his own tenure of life was peculiarly frail, (soon, alas, realized) he seems to have cast about at once for some suitable sphere, in which he might make the most of what remained of life for his Master's glory.

In the following October, he accepted the unanimous call of the Bowery Presbyterian Church in the city of New York, to be its pastor; and was installed on the 14th of that month. Here, for a short time, his indefatigable labours were highly acceptable, and decisively blessed to the spiritual benefit of numbers. But in the midst of usefulness, and when sanguine hopes were entertained that his health might be restored to more than its wonted firmness, he was unexpectedly called, after a short illness, in the month of March, 1830, in the 27th year of his age, to follow his beloved companion, and their children, to a better world. Thus, in less than twelve months, in the mysterious providence of God, this whole interesting family, his two children, his wife, and himself were in rapid succession translated to that blessed society, where sin and suffering are alike unknown.

The last illness of this lamented young minister, was violent and rapid. Neither he nor his friends were at all aware of the approaching event, until within a very few hours of its occurrence. In this short season, however, he was enabled to feel and exemplify, in the most unequivocal manner, the preciousness of "a good hope through grace" in a dying hour; and to give such testimonies in favour of the glorious gospel which he had preached, as will never be forgotten by those who witnessed them.

We should be glad to transcribe, with expressions of affectionate concurrence, many of the general statements and remarks with which Mr. Lord closes the memoir before us: but the space to which we are confined forbids it.

The compiler of this biographical sketch has subjoined to the memoir a sermon on "Christian Intercession," written while Mr. C. was a student in the Theological Seminary at Princeton—a "Discourse on the nature of that Inability which prevents the sinner from embracing the Gospel"—and the "Farewell Letter which he wrote to the American Presbyterian Society of Montreal." All these compositions furnish

VOL. IV. No. II.—2 L

honourable testimonials of the piety and talents of their author. With some of the *theology*, however, of the "Discourse on Inability," we are not able to concur. To pass over some common-place remarks on the much vexed question of "natural and moral ability," into the discussion of which we have no desire, at present, to enter, we were greatly surprised to see, from the pen of Mr. C. the following remarks:

"If men possess natural ability to do and to be all that God requires, it follows *that they are not passive in regeneration*. The common opinion, that depravity consists in a depraved heart, existing anterior to depraved feeling; that it is a constitutional and *physical* depravity independent of our will; and that regeneration, which remedies it, is a miraculous creation of a new nature, from which holy feelings spring; the production of a *new faculty*, which the sinner never possessed before; and the infusion of a new principle, which must be possessed in order to render him capable of holy feelings, is inconsistent with man's natural ability to do all that God requires; or, shall we not rather say, that the doctrine of man's natural ability is subversive of such an idea of his passivity in regeneration. God commands men to make them new hearts, and a new spirit. He makes it their duty to be regenerate. And men have natural ability to do and to be all that God commands. But if regeneration be the creation of a new *physical faculty*, an operation in which man is passive, he has no ability to be regenerate. Nay, if God requires that of us in which we are *passive*, he requires *nothing* of us. He requires that we should be *acted upon*, not that we should *act*," &c. &c.

On this passage, taken in connexion with some of the sentiments which precede and follow it, we have three remarks to offer. We offer them with the most unfeigned respect for the memory of the beloved and lamented youth whose opinions we are constrained to question. But while we shed a paternal tear over the early grave, and the blighted promises of "a choice young man and a goodly," fidelity to his Master and ours compels us to be faithful in maintaining what we deem truth in relation to an important point in Christian theology. In truth, the more excellent, and the more worthy of admiration and love his character was, the more likely will be any erroneous opinion which he may have patronized to exert a baneful influence.

The *first* remark we have to make is, that the opinion here opposed is not fairly stated. Nothing is more certain than that the amiable author *intended* to state it fairly and correct-

ly; but it is quite as certain that he has not done so. The opinion which he professes to oppose, he says, is "the common opinion," that is, the opinion commonly entertained by writers esteemed orthodox, or Calvinistic, according to the old nomenclature. Now, we are constrained to say, that, in all our reading or hearing, we never met with a theologian who maintained that the change which occurs in regeneration was a "physical" change, or consisted in the "creation of a new physical faculty." On the contrary, we have scarcely ever read or heard a formal discussion of this great subject, either in the pulpit, or from the press, in which it was not maintained, that it consists, *not* in the creation of a new faculty; but in giving a new impulse and direction to our old faculties. Not in infusing into the soul any new power; but, by a divine moral influence, producing a new disposition or tendency in the soul, disposing the man to make a proper use of his old powers—to choose and love the most worthy objects. How it happens that a disclaimer so explicitly and constantly made, and so frequently repeated, should be either so entirely overlooked, or so strangely misapprehended, we cannot pretend to explain. No one entertains the opinion which Mr. C. professes to reject, at least in the form in which he states it.

Our *second* remark is, that we regret to observe the use which is made in this sermon of the doctrine of the venerable President Edwards, as exhibited in his Essay on the Will. There is no writer in the English language who has more clearly, strongly, and abundantly maintained the doctrine which Mr. C. here opposes, than President Edwards. If there be any theological writer who has placed beyond all doubt, by the most explicit declarations, and the most formal reasonings, that he believes in the existence of a *disposition, tendency, or propensity* of soul, anterior to moral acts—and leading to them—it is the illustrious Edwards. In his work on the Will, above referred to, and in that on Original Sin, if any opinion is taught, *this* is taught. Mr. C. indeed, has not directly asserted in this discourse, that President Edwards did not hold this opinion; but he has quoted from him, with approbation, a doctrine so closely and necessarily allied to that which he (Mr. C.) has rejected, that his readers will be apt to suppose that he considers himself as agreeing with the venerable man whom he so respectfully cites, in reference to the whole subject. We have felt the more willing to offer this remark from having observed, that in several recent pub

lications, and by men of no mean powers, President Edwards is confidently cited as maintaining that there is, and can be, no moral character in any thing but voluntary exercises! If that great man has not taught a doctrine *directly opposite to this*, as clearly and decisively as it can be expressed in words, then we despair of being able to prove that he ever taught any doctrine whatever.

Our *third* and *last* remark is, that there must, surely, have been some misapprehension in the mind of Mr. C. respecting the common meaning of terms, or he could not have expressed himself as he does in the sermon under consideration, in maintaining that man is *active* in the production of his own new nature. There must be either a strife about words, or a serious error here. While Mr. C. contends, as we have seen, that man is not passive, but active in his own regeneration, he grants, at the same time, that a new heart is *God's gift*. That man is naturally unwilling to serve God; but that the Spirit of God *makes him willing*; and that when he thus removes his obstinacy, and makes him willing to love, repent, and believe, he is said in Scripture, to *give* him love, repentance and faith. Now, the question is not, whether man is *active* when he really *exercises* repentance, faith and love. These are *acts* of the soul; and surely no one will maintain that the soul is *passive* in *acting*. But the question is *this*: Is it the power of the Holy Spirit which, in all cases, leads, prompts, disposes the impenitent sinner to repent and love God? Does this power or influence of the Spirit on the mind always *go before* the first holy act or choice? Do this power and the consequent act stand in the relation of cause and effect to each other? If so, then this operation of the Holy Spirit always *precedes*, and efficiently *causes*, the first holy act in man. Of course the sinner is not active, in any holy sense, anterior to this first act; and, consequently, he is the *subject* of a gracious operation; in other words, is *acted upon* by the Spirit of God, anterior to his first act of holy choice. Now, these acts of the Holy Spirit are not the acts of the man, but *cause his first acts*. In these previous acts of the Spirit, then, is the sinner active or passive? We doubt not that the moment spiritual life is imparted, he begins to put forth holy acts. But is he active in those divine acts of the Great Sanctifier, which, by the concession of our opponents, must necessarily, at least in the order of nature if not of time, precede his own first holy acts? Now this divine,

efficacious operation of the Holy Spirit on the soul, exciting and disposing to holy acts, is what we, and all of the old Orthodox divines, call regeneration. Conversion, consequent upon it, is man's own act. But to suppose that man is active in the first production of his own spiritual life, is, we must believe, *either* in the first rank of absurdities, or a virtual adoption of the Arminian doctrine of the self-determining power of the will—a doctrine which we do not believe Mr. C. adopted; but which we cannot, for a moment doubt, is really the basis of some old, but newly vamped and circulated opinions, which we are aware have a plausible appearance in view of many, but which, we trust, will have only a confined and transient popularity in our country.

---

#### ART. IX.—GIBBS'S MANUAL LEXICON.

*A Manual Hebrew and English Lexicon, including the biblical Chaldee. Designed particularly for beginners. By Josiah W. Gibbs, A. M. Professor of Sacred Literature in the Theological School in Yale College. Second edition, revised and enlarged. New Haven. Hezekiah Howe. 1832. 236 pp. 8vo.*

WE are heartily in favour both of manual lexicons and manual grammars, as preliminary and auxiliary to more copious works of reference. The extreme opinions upon this point will, we trust, be soon exploded, if they have not been already, by the publication of a few such books as this. Even adepts and proficient may congratulate themselves on seeing scholars like Professor Gibbs employed in this way. For ourselves, we must confess, that we are glad, now and then, to escape from the leviathans of lexicography. If there is a mental exercise which may be called laborious, it is that of threading the inextricable mazes of a first rate lexicon. After literally sweating through a few such articles as those of Wahl upon the Greek prepositions, or almost any in Barker's New Thesaurus, in quest of something which we never find, it is truly refreshing to escape into the columns of a work containing a mere statement of *results*. In the one case, we are treading the wine press of philology; in the

other, we are quaffing the pure juice of the grape. But this is a matter of mere taste and feeling. To beginners, works of this sort are not only useful, but, in our opinion, necessary. The use of books in one stage of study, which are properly adapted to another, is not merely inconvenient; it is positively hurtful. As to grammars, we shall here say nothing. With respect to lexicons, the case seems very clear. If the student dives at once into the depths of a detailed and laborious analysis, his first impressions will be false impressions. What is clear and what is not clear will be equally mysterious. The parade of authorities and arguments on points both small and great, will lead him to suspect a difficulty every where. If, on the contrary, he enters upon study with the aid of a vocabulary, in the proper sense, he will learn to distinguish between light and darkness. What is simple and easy he will look upon as such, and where difficulties do arise, necessity will drive him to the proper source of more explicit information. This we believe to be the natural and salutary process, which, if steadily pursued, would exterminate that misty and perplexed mode of study which is staying the chariot wheels of biblical philology.

But we must not, in discoursing upon manuals in general, forget Professor Gibbs in particular. The volume before us is a neat and accurate reprint of a work already too well known to need description. A circulation of three years among students of theology and others, has no doubt brought its merits to a decisive test. As we have not the original edition at hand, we are unable to determine, by comparison, the actual amount of the improvements promised in the title-page. We can say, however, and we do say freely, that Professor Gibbs, here, as elsewhere, shows himself to be possessed of high qualifications as a lexicographer. It is true, the work before us is intended for beginners; but so far is this from impairing the proof of the compiler's skill, that it really enhances it; not only because it is harder to write for beginners than proficient, but because defects and errors are more glaring and offensive where results alone are given, than when allowed to lurk amidst the multiplied details of a *Thesaurus*. This unassuming volume certainly shows traces of that peculiar tact, precision, and acuteness, without which the richest materials and most untiring industry could only generate a shapeless mass of unprofitable erudition. On Professor Gibbs's philological taste and judgment, we have much reli-

ance, and wherever he appears to have trusted them himself, there is little to desire. The only exceptions to our general commendations owe their existence to an undue deference for every high, yet fallible authority. "In this work," says the author in his preface, "I have adhered to the philological principles of Gesenius. Only in a few instances have I found it necessary to dissent from his opinion." The adhesion, however, is extended to particulars which can hardly be referred to philological principles, and upon one of these we make bold to animadvert. We mean what is called the alphabetical arrangement, as contradistinguished from the radical arrangement of the older lexicographers. In a case where the fresh-water current of authority sets so strong against us, we shall endeavour to avoid the imputation of presumption, by using the interrogatory form of speech. We ask, then, whether it has ever been proved, by experiment or logic, that this change is for the better? And is not the reason which is commonly assigned, to say the least, a very strange one—its *convenience* to the student? Is it not a convenience which aids him for a week or two, and thenceforth only serves to aggravate his difficulties? Would not the same reason justify the use of "skeleton grammars," verbal translations, and Hamiltonian quackeries? Are they not convenient? Do not they save time? If time is wasted in finding the root of a word, is it not wasted in finding the word itself? Does not the convenience here consist in precluding the necessity of independent effort? And if so, is not the evil supposed to be remedied, a real benefit? Will not the depth and precision of any man's acquaintance with any language be proportioned to his knowledge of its radical structure and modes of derivation? Is it not true, as a general fact, that Greek is more thoroughly studied in our schools than Latin, though a greater surface may be covered in the latter? And is it not because the genealogy of words is more clearly exhibited in Greek grammars and lexicons, and in the prevailing mode of instruction, as well as more obvious in the language itself? Will not any scholar who has made extensive use of works like that of Scapula, admit that the mental exercise attending that use, and the view which it affords of the multifarious relations of that most majestic language, abundantly compensate for any inconvenience in consulting it? Will not any teacher who has made the experiment, acknowledge that a great change may be wrought upon a pupil by increased attention

to this mode of study? And can this mode be used with full success, without the synoptical view afforded by the radical arrangement? And if this is true of Greek, where the endless variety of compound forms makes the use of such a lexicon unquestionably troublesome, is it not true of Hebrew, in which a compound is an anomaly, and of which one grand characteristic is its uniform and systematic modes of derivation? How is it with the cognate tongues? Would any but a very superficial orientalist hesitate to choose between Golius and Meninski? \* Moreover, does not the use of the old fashioned lexicon enable a student to use any other sort, while an exclusive use of the promiscuous arrangement almost unfits him for consulting any other? Now, if these things are so, can they all be set aside by Gesenius's authority? Is it perfectly clear that he adopted the promiscuous arrangement upon philological principle? May not another explanation be, at least, imagined? May it not possibly be part and parcel of his darling plan to devalue Hebrew learning of a scholastic aspect, and to place it on a footing of genteel equality with what we palaeologists are wont, in our simplicity, to call profane literature? Is there not evidence of his desire to do away the old monastic notion of a *Lingua Sacrosancta*, and to place the study of this ancient tongue precisely on a par with that of German or Italian? And if so, are we bound to follow him in violating the genius of the language, and discouraging sound scholarship, in order to aid him in demolishing a prejudice which may have been excessive, but was never vicious, and is only disagreeable to him because it favours feelings which he laughs at, and a creed which he abhors?

We drop the person of the catechist to say, that we hope to see the time when every Greek and Latin lexicon intended for our schools shall, at least, be furnished with a systematic index, exhibiting the words in a radical arrangement, and when every Hebrew lexicon, both small and great, shall be

\* As Meninski's famous *Thesaurus Linguarum Orientalium* was one chief means of giving currency to this unlucky change in Oriental lexicography, we copy here the very just remark of a late French writer. "On sait," says he, with reference to Meninski, "on sait, qu'il écrivait pour ceux qui se dévouent à la carrière qu'il avait parcourue avec tant de succès, ou pour ceux qui, pressés d'acquiescer une connaissance usuelle des langues de l'Orient, n'ont qu'un léger intérêt pour la connaissance de la haute littérature." (*Biographie Universelle*. Vol. xxviii. p. 308. Paris. 1821.) We have no doubt that this was the design of that most laborious work; but we have yet to learn that such is the design of our Greek and Hebrew lexicons.



constructed wholly on that principle. Not that we wish to see the old pedantic usage of reducing all derivations to a single and invariable rule, brought back. On that point, we have no doubt that Gesenius is right. He has clearly shown that no one part of speech can be regarded as the universal root-house of the language; and if he had been contented with reforming lexicography just so far as this principle would lead him, he would certainly have done philology a great and unmixed favour. We would discard all forced deductions and fictitious roots, and exhibit primitives as primitives, derivatives as derivatives, whether verbs, nouns, or participles, without adopting the exclusive theories of Buxtorf on the one hand, or of Lee upon the other. Because the older writer pushes the radical arrangement to extremes; Gesenius has dismissed it altogether. We are for reverting to the *juste milieu* which both have rashly passed. It may be asked, whether we wish to see all dictionaries of the modern languages constructed in this manner? We answer, that whoever wishes to acquire a critical acquaintance with a language, not merely as a means to some ulterior end, but in order to investigate its own peculiarities, must, from some point or other, view the language in this systematic light. It is plain, however, that, with scarcely an exception, the modern languages are learned for other purposes. For cursory reading or colloquial intercourse, analytical research into the forms of speech is needless. If this were the maximum of Hebrew learning which the state of things among us calls for, there can be no doubt that the promiscuous arrangement would be altogether preferable. But so long as it is thought expedient to fathom the darkest depths of etymology, and to weigh the very dust and straws of criticism, in order to discover the mind of the Spirit, just so long ought the slightest tendency towards superficial study to be checked and censured. And though the point to which these observations are directed, may be thought a very trivial one, *principiis obsta* will be found a useful maxim even here.

There is yet another matter, in regard to which we should have been glad to see Professor Gibbs more free from foreign influence. The writings of Gesenius which have furnished his materials, not only do not recognise the inspiration of the Scriptures, but contain statements which either explicitly impugn that doctrine, or are wholly inconsistent with it. These last are, of course, rejected in the work before us. But we

are sorry to see the negative errors, the defects, of the original, left in *statu quo*. We are sorry, not because the few omissions sensibly detract from the practical utility of this little volume, or render it pernicious; but because it sets the author's sentiments on some important points in a questionable light, or rather darkness. We shall not go into a discussion of the principles involved, nor inquire how far Professor Gibbs's views are variant from our own. We need scarcely state it as our doctrine, that if Christianity is the religion of both Testaments, there must be Hebrew words and phrases which imply their identity in this respect; that if the testimony of Jesus is indeed the spirit of prophecy, if Moses and the Psalmists did indeed write of him, it is inconceivable that every word in the Old Testament can be fully explained without a syllable of reference to him, or what he taught. This we maintain upon "philological principle." Lexicographers acknowledge themselves bound to resort to every method of eliciting the true sense and the full sense of the language. Hence the appeal to analogy, to contexts, to the *usus loquendi*, and to critical authority. Now in carrying out this principle, we think it not unreasonable to allow the Saviour and inspired apostles, at least as high a place, among interpreters of Scripture, as the Talmudists and Rabbins. Maintaining, as we do, upon divine authority, that Christ was not unknown to the believing "elders," but that all who of old were justified, were justified by faith, we cannot suppose that he is never mentioned in the very record upon which their faith was founded, or only mentioned *in divinis*. We do not say that Professor Gibbs maintains this, but we do say that he has not made the contrary apparent, and has let slip opportunities of stating his dissent upon this point from Gesenius. We have as yet seen nothing in his Manual to which that very learned infidel might not subscribe. The most conscientious Jew might use it without scruple. Now this is what we stumble at. It is not because Professor Gibbs thinks thus or thus, that we are startled, but because he thinks precisely as Gesenius does, so far as we can discover what he thinks at all. We do not mean, of course, that he goes as far, but that he goes no further. He has nothing to add, though he finds much to reject. Now it is so very rare for two accomplished critics to agree in all points of interpretation, even when in doctrine they are only not unanimous, that we cannot but marvel at this coincidence of judgment between a Trinitarian and a German

**Deist.** Be it remembered, that we now refer simply to what appears upon the face of the record. It may be, that Professor Gibbs has reached the same conclusions by legitimate deduction. It may be, that he believes on philological principle, that SPIRIT OF GOD was never meant to convey to the pious Jew the remotest intimation of any thing more than "the life-giving breath or power of God in men and animals, which moved over the chaos at the creation, and operates through the universe, and produces whatever is noble and good in man, by making him wise, and leading him to virtue, and by guiding him generally; but that it is especially applied to extraordinary powers and gifts." (Manual, p. 200.) It may be that his own researches have convinced him that SON OF GOD is only applied "to angels or inferior gods," or "to servants and worshippers of God," "to kings and magistrates," as such, (p. 12) for this is no new doctrine. It may be, that, aside from all example and authority, he thinks it proper to explain the word *Messiah* without even hinting at the coincidence between that term and *Christ*, and indeed to exclude from his volume all allusions to the existence of a later and a better dispensation. All this, we say, may be the fair result of personal inquiry, and as such it calls for refutation, not for censure or complaint. But what surprises us is the appearance of uniform agreement with Gesenius, and the fact that some of the definitions upon these important points are taken unaltered from articles, the object of which is to explain away the inspiration of the Scriptures and the truths of revelation. Can the detached parts of a rotten system be so uniformly sound? We have not forgotten, in the course of our remarks, that sentence of the preface, which informs the reader, that "the plan of this work excludes all supposititious meanings resting only on inference and analogy." This explanation might have satisfied us, had we not perceived that some meanings are excluded as "supposititious," which to us seem direct and as clear as noon-day, while others are inserted which are not even founded upon inference and analogy, but rest on mere conjecture. The only reason that we can assign for the distinction is, that Gesenius rejects the former and admits the latter. His inconsistency can be explained on other principles than those of mere philology. Of the omission, we have already given specimens. Of the unauthorized insertions (unauthorized, we mean, by the rule laid down in the preface) an instance may be found upon the last page of the

book. SHIPS OF TARSHISH, literally means ships either bound or belonging to Tarshish. We are told, however, that the phrase denotes "large merchant ships bound on long voyages (perhaps distinguished by their construction from the common Phœnician ships) even though they were sent to other countries than Tarshish." Is this self-evident? It is worth while just to trace the operation of the principle in this case, and the more as it has no bearing upon controverted doctrines. Professor Gibbs's definition we have given above, and are entitled to conclude, on the strength of his assertion in the preface, that it rests on other grounds than those of inference and analogy. On turning to Gesenius, we find this significant expression in a parenthesis, "wie Indiensfahrer oder Grönlandsfahrer in der heutigen Schifffersprache." What is this but analogy, remote analogy? We also read that this interpretation, so familiar to Gesenius, was wholly unknown to the author of the *Chronicles*! What is this but conjecture, sheer conjecture? Is the conjecture of Gesenius to outweigh the authority of Christ and his apostles? Is the analogy of modern sea-slang a safer guide than the ANALOGY OF FAITH? We do not dispute the ingenuity or truth of this interpretation, nor object to the means by which it has been reached. But if there may be deflexions from a philological principle, why not deflect upon the side of truth as well as that of falsehood? Why should Gesenius and Professor Gibbs, at variance as they are in theological opinion, break their own rules in perpetual unison?

These things are individually slight, but they have a tendency—remote it may be, yet direct—towards the fatal error of believing, not because a thing is true, but because it is asserted, and of suffering the acknowledged merits of a school or system to protect its vices. All that we ask is, that this hackneyed charge against the use of creeds and articles, may be applied, with even-handed justice, to philological principles and modes of exegesis. Let every Christian scholar ask and answer for himself, whether the Synod of Dort and the Westminster Assembly were not quite as trustworthy as the *Ordo Theologicus* of Goettingen or Halle; whether Augustine and Calvin ought not to have as fair play as Eichhorn and Gesenius; and whether, if after abjuring all idolatrous dependence upon fathers and reformers, we should fill their empty niches with the rationalists, and pyrrhonists, and pantheists,

of Germany, our last state might not *possibly* be worse than the first.

We need scarcely add, that our remarks derive whatever weight they may possess, from their applicability to future works, of which we look for more than one from the same authoritative quarter. There is one thing which we wish to see Professor Gibbs at work upon—an original and independent lexicon, upon the larger scale. Original, we mean, in reference to matters, upon which he is as competent to legislate as Gesenius himself; independent, as to form, plan, manner, and disputed points. The public would be glad to hear such scholars speaking in their own voice, and uniting firm consistency of doctrinal belief with a becoming deference for critical authority. We do neither say nor think that these are not united in Professor Gibbs; but we do say that the fact is not apparent in his writings. We are therefore the more impatient for a work which shall distinctly tell us what so competent a judge does, or does not, himself believe. We wish it for the sake of his testimony in behalf of truth, and for the sake of those whose first impressions, as to some important principles of biblical philology, may be derived from him.

The work before us we can honestly commend, both to students and to scholars. To the former it is almost indispensable; to the latter it must needs be very welcome. Aside from the faults which we have shown it to have in common with its celebrated model, the one merely formal, the other merely negative, and affecting scarcely half a dozen articles, the plan is a good one and admirably executed. This, we believe, is the first specimen of Hebrew printing from the New Haven press. May the streams of this fountain be perennial, copious, and, above all, pure!

## ART. X.—THE NEW DIVINITY TRIED.

*Review of "The New Divinity Tried;" or, An Examination of the Rev. Mr. Rand's Strictures on a Sermon delivered by the Rev. C. J. Finney, on making a new Heart.* Boston. Pierce & Butler, 1832. pp. 44.

WE learn from this pamphlet, that the Rev. Mr. Finney delivered, sometime last autumn, a sermon on making a new heart, founded on Ezek. xviii. 13. The Rev. Mr. Rand, being one of his auditors, took notes of the discourse, which he published, attended with a series of strictures, in a periodical work of which he is the editor. As these notes, in the judgment of Mr. Finney's friends, presented an imperfect view of his sermon, one of their number obtained the outline used by the preacher himself, and sent the requisite corrections to Mr. Rand, who availed himself of the aid thus afforded. The notes and strictures were afterwards published in a pamphlet form under the title, "The New Divinity Tried." It is the review of this pamphlet, by an anonymous writer, of which we propose to give a short notice.

We are not prepared to justify the course pursued by Mr. Rand, in thus bringing Mr. Finney before the public without his knowledge or consent. The considerations which evince the general impropriety of such a step are obvious, and are forcibly stated in the Review. That there may be cases in which the evil produced by a popular preacher constantly presenting erroneous views in his discourses, is so serious, that the usual etiquette of literary proceedings should be sacrificed in order to counteract its influence, we do not doubt. Nor do we question that Mr. Rand felt the present to be such a case. As the publication has not only been made, but noticed by the friends and advocates of Mr. Finney, there can be no impropriety in our calling the attention of our readers, for a few moments, to the contents of this Review. It is an elaborate production, distinguished both by acuteness and research, and pervaded by a tone of moderation. These are its favourable characteristics. On the other hand, it is lamentably deficient in open, manly discussion. Instead of a clear and bold statement of the distinguishing principles of the New Divinity, and a frank avowal of dissent from the Old Divinity of New Eng-

land, there is an anxious attorney-like mincing of matters; a claiming to agree with every body, and an endeavour to cast off his opponent into the position of the solitary dissentient, and overwhelm him with the authority of great names. The evidence on which this judgment is found will appear in what follows, of its correctness the reader must judge.

We gather from the review itself, (for we have in vain endeavour to obtain, in season, a copy of Mr. Rand's pamphlet) that the leading objections to the New Divinity are those which have been urged from various quarters against some of the doctrines of the Christian Spectator. Indeed, the reviewer, to show that Mr. Rand was not obliged to publish the notes of an extemporaneous discourse, in order to bring the opinions which it advocated, before the public, tells us the doctrines of the sermon are those which have been repeatedly presented in the Spectator, and elsewhere. We need therefore be at no loss for the distinguishing features of the New Divinity. It starts with the assumption that morality can only be predicated of voluntary exercises; that all holiness and sin consist in acts of choice or preference. When this principle is said to be one of the radical views of the New Divinity, neither Mr. Rand nor any one else can mean to represent the opinion itself as a novelty. It is, on all hands, acknowledged to be centuries old. The novelty consists in its being held by men professing to be Calvinists, and in its being traced out by them to very nearly the same results as those which the uniform opponents of Calvinism have derived from it. Thus Dr. John Taylor, of Norwich, presents it as the grand objection to the doctrines of original sin, and original righteousness; and in defending these doctrines President Edwards laboriously argues against this opinion. Yet it is in behalf of this radical view of the new system, that the authority of Edwards, Belamy, Witherspoon, Dwight, Griffin, Woods, as well as Augustine and Calvin, is quoted and arrayed against Mr. Rand. Almost every one of these writers not only disclaims the opinion thus ascribed to them, but endeavours to refute it. Thus President Edwards, after stating Dr. Taylor's great objection to the doctrine of original sin to be, "that moral virtue, in its very nature, implieth the choice and consent of the moral agent," and quoting from him the declaration, "To say that God not only endowed Adam with a capacity of being righteous, but, moreover, that righteousness and true holiness were created with him, or wrought into his nature, at the

same time he was made, is to affirm a contradiction, or what is inconsistent with the very nature of righteousness," goes on to remark, "with respect to this, I would observe, that it consists in a notion of virtue quite inconsistent with the nature of things and the common notions of mankind." That it is thus inconsistent with the nature of things, he proceeds to prove. In the course of this proof we find such assertions as the following: "The act of choosing what is good is no further virtuous, than it proceeds from a good principle, or virtuous disposition of mind. Which supposes that a virtuous disposition of mind may be before a virtuous act of choice, and that, therefore, it is not necessary there should first be thought, reflection, and choice, before there can be any virtuous disposition." "There is no necessity that all virtuous dispositions or affections should be the effect of choice. And so, no such supposed necessity can be a good objection against such a disposition being natural, or from a kind of instinct, implanted in the mind at its creation."\* Again, p. 409, in showing Dr. Taylor's inconsistency, he says, "If Adam must *choose* to be righteous before he was righteous," then Dr. Taylor's scheme involves a contradiction, &c. A mode of expression which clearly shows the position against which he argues. Again, "Human nature must be created with some dispositions; a disposition to relish some things as good and amiable, and to be averse to other things as odious and disagreeable \* \* \* \* \*. But if it had any concreated dispositions at all, they must have been right or wrong;" and he then says, if man had at first a disposition to find happiness in what was good, his disposition was morally right—but "if he had a disposition to love most those things that were inferior and less worthy, then his dispositions were vicious." "This notion of Adam's being created without a principle of holiness in his heart, taken with the rest of Dr. Taylor's scheme, is inconsistent with" the history in the beginning of Genesis, p. 413. It would, however, be an endless business to quote all that might be adduced to prove that Edwards did not hold the opinion which the reviewer imputes to him. There can, it would seem, be no mistake as to his meaning. These are not mere casual expressions, which he afterwards retracts or contradicts. Neither is there any room for doubt as to the sense in which he uses the words disposition, principle, tendency, &c.

\* Works, Vol. II. 407, 408.



Because he carefully explains them, and characterizes the idea he means to express by every one of the marks which the reviewer and others give, in describing what they spurn and reject under the name of "principle," "holy or sinful taste." They mean something distinct from, and prior to, volitions; so does President Edwards; it is that which, in the case of Adam, to use his own word, was "concreated;" it was a disposition to love—not love itself—a relish for spiritual objects, or adaptation of mind to take pleasure in what is excellent; it was a kind of instinct, which, *as to this point*, (i. e. priority as to the order of nature to acts,) he says is analogous to other instincts of our nature. He even argues long to show, that unless such a principle of holiness existed in man prior to all acts of choice, he never could become holy. Again, the "principle," or "disposition" which they object to, is one which is represented as not only prior to voluntary exercises, but determines their character, and is the cause of their being what they are. So, precisely President Edwards, "it is a foundation laid in the nature of the soul, for a new kind of exercises of the faculty of the will."\* This he assumes in the case of Adam to have existed prior to his choosing God, and determined his choice; what in the case of men since the fall he assumes as the cause of their universally sinning; and in those which are renewed, as the cause of their holy exercises. If President Edwards did not hold and teach the doctrine which the reviewer rejects and denounces, then no man ever did hold it, or ever can express it. The case is no less plain with regard to Dr. Dwight, who also gives the two characteristic marks of the kind of disposition now in question, viz. its priority to all voluntary exercises, and its being the cause of the character of those exercises. Both these ideas are expressed with a frequency, clearness, and confidence, which mark this as one of his most settled opinions. Take a single specimen: "There is a reason," he says, "why one being is holy and another sinful." This reason, or "cause of moral action is indicated by the words *principle*, affections, nature, habits, tendency, propensity." That he does not intend by "this cause of moral action," an act, exercise, volition, is plain; first, because he says, "these terms indicate a cause, which, to us, is wholly unknown;" secondly, because he expressly and repeatedly asserts the contrary. "We

\* Treatise on the Affections, p. 232.

speak of human nature as sinful, intending *not the actual commission of sin*, but a general characteristic of man, under the influence of which, he has committed sins heretofore, and is prepared, and is prone to commit others. With the same meaning in our minds, we use the phrases *sinful propensities, corrupt heart, depraved mind*; and the contrary ones, holy or virtuous dispositions, moral rectitude of character, and many others of like import. When we use these kinds of phraseology, we intend that a reason exists, although undefinable and unintelligible by ourselves, why one mind will either usually, or uniformly, be the subject of holy volitions, and another of sinful ones. We do not intend to assert, that any one, or any number of the volitions of the man whom we characterize, has been, or will be, holy or sinful, *nor do we mean to refer to actual volitions at all*. Instead of this, we mean to indicate a state of mind generally existing, out of which holy volitions may, in one case, be fairly expected to arise, and sinful ones in another.”\* Again, “When God created Adam, there was a period of his existence after he began to be, antecedent to that in which he exercised the first volition. Every man, who believes the mind to be something besides ideas and exercises, and who does not admit the doctrine of casualty, will acknowledge, that in this period *the mind of Adam was in such a state*; that it was propense to the exercise of virtuous volitions, rather than sinful ones. This state of mind has been commonly styled *disposition, temper, inclination, heart, &c.* In the Scriptures it usually bears the last of these names. I shall take the liberty to call it disposition. This disposition was the *cause* whence his virtuous volitions proceeded: the reason why they were virtuous, and not sinful. Of the metaphysical nature of this cause, I am ignorant.” “This cause, of necessity, preceded these volitions, and therefore certainly existed in that state of mind which was previous to his first volition.”† This idea enters essentially into his views of several important doctrines. Thus, he says, Adam was created holy; i. e. with holy or virtuous dispositions, propense to the exercises of holy volitions. See his Sermon on Man, and that on Regeneration. Again, he makes original sin, or depravity derived from Adam, to consist in this sinful disposition—a contaminated moral nature—and

\* Works, vol. i, 410 and 11,

† Works, vol. ii. p. 419.

argues that infants are depraved before they are "capable of moral action." And, again, he represents regeneration to consist in "a relish for spiritual objects, communicated to it by the power of the Holy Ghost," and explains his meaning by a reference to "the state of mind of Adam in the period antecedent to that in which he exercised his first volition." "The soul of Adam was created with a relish for spiritual objects. The soul of every man who becomes a Christian, is renewed by the communication of the same relish. In Adam, this disposition produced virtuous volitions. In every child of Adam, who becomes the subject of virtue, it produces the same effects."\* It is impossible, we should think, for any man to force himself to believe that Dr. Dwight held the doctrine, that "moral character is to be ascribed to voluntary exercises alone." To reconcile all the declarations which we have quoted, and a multitude of others with which his works abounds, is an impossibility. Unless, indeed, we admit that he did not really believe what he over and over declares to have been his faith, and really adopted an opinion against which he earnestly protests and ably argues, or that he was so little master of the English language as to be unable to communicate ideas at all. The reviewer may possibly say, that he does not deny that Dr. Dwight and others held to the existence of a metaphysical something, as the cause of moral actions; but they did not attribute to this something itself a moral character; that it was called holy or sinful not from its nature, but only from its effects. To this, however, the reply is obvious; Dr. Dwight not only speaks of this disposition as virtuous, or vicious, calls it a sinful or holy propensity, principle, nature, habit, heart; terms which, in themselves, one would suppose necessarily imply that the thing to which they apply had a moral character; but he in so many words, declares it to be "the seat of moral character in rational beings;" it is that which mainly constitutes the moral character; it is what we mean, he says, when we use the phrases, *corrupt heart, depraved minds*; or the contrary ones, holy disposition, moral rectitude, holiness of character. He tells us he intends by these phrases "a state of mind," which is not a voluntary exercise, but the cause of volitions. "This cause is what is so often mentioned in Scripture under the name of *the heart*; as when it is said, 'The heart is deceitful above

\* Vol. ii. p. 214.

all things, and desperately wicked.'” Will the reviewer have us believe Dr. Dwight taught there was no moral character in this cause of voluntary exercises, which he supposed the Bible meant, when it speaks of a desperately wicked heart? Besides, he tells us, the communication of a holy disposition, or relish for spiritual objects, constitutes regeneration—is not the moral character changed in regeneration? Has that no moral character, the reception of which constitutes a man a new creature in Christ Jesus? Yet this, Dr. Dwight says, is not a volition, (p. 418. vol. ii.) but “a relish for spiritual objects,” “a disposition which produces virtuous volitions.” Again, the very same objections which the reviewer and other advocates of the New Divinity, urge against the idea of moral principles prior to voluntary exercises, and determining their character, Dr. Dwight considers and refutes. And, finally, the reviewer tells that he and his friends agree on this point with the advocates of “the exercise scheme,” the very persons from whom Dr. Dwight most earnestly dissents as to this very point, which, he says, no one but a friend of that scheme, or of the liberty of indifference, would think of maintaining. Very much to the same purpose, President Edwards says, that this opinion concerning virtue, (as entirely depending on choice and agency,) “arises from the absurd notions in vogue concerning the freedom of the will, as if it consisted in the will’s self-determining power.”\*

If any thing could be more wonderful than the reviewer’s claiming the authority of Edwards and Dwight, in favour of the opinion under consideration, it would be his claiming Dr. Griffin in the same behalf; a theologian who is almost an ultra on the other side. Our limits and time utterly forbid our exhibiting the evidence in every case of the lamentable misrepresentations by the reviewer of the opinions of the authors to whom he refers. In the case of Dr. Griffin, it is the less necessary, as his Park Street Lectures are so extensively known, and as he has so recently proclaimed his dissent from the New Divinity in his sermon on Regeneration. We refer the readers to these works. In the former, they will find him speaking of sin as an “attribute of our nature,” derived from our original parents, “propagated like reason or speech, (neither of which are exercised at first,) propagated

\* Works, vol. ii. p. 410.

like many other propensities, mental as well as bodily—propagated like the noxious nature of other animals.” p. 12.

As to poor Augustine and Calvin being represented as holding the radical doctrine of Pelagius, we must think it a great oversight in the reviewer. It destroys the whole verisimilitude of his story. It forces the reader to suspect the writer of irony, or to set down his statements with regard to less notorious authors, for nothing. Calvin defines original sin “an hereditary depravity and corruption of our nature, diffused through every part of the soul, [strange definition of a voluntary exercise,] which first makes us obnoxious to the wrath of God, and then produces those works which the Scriptures denominate the works of the flesh.” Do not the “works of the flesh” include all sinful exercises? and is there not here asserted a cause of those exercises, which has itself a moral character? Infants, he says, at their birth, are liable to condemnation, “for though they have not at that time produced the fruits of their unrighteousness, yet they have the seed inclosed in them; nay, their whole nature is a mere seed of sin, so that it cannot but be odious and abominable to God.” *Institutiones*, Lib. ii. Cap. 1. 8. And in another place, he speaks of men being sinners, “*non pravæ duntaxat consuetudinis vitio sed naturæ quoque pravitate.*” Is this the language of Mr. Finney? Could any advocate of the New Divinity say with Calvin, that the “whole nature” of man, prior to the production of the works of the flesh, “is odious and abominable to God?” If not, why quote Calvin as agreeing with them as to this very point, that all sin consists in voluntary exercises? The reviewer himself represents Calvin as teaching, that original sin consists in “inherent corruption,” a mode of expression constantly employed by such writers, to indicate moral depravity as distinct from actual sins, and prior to them.

With regard to Augustine, the case is still more extraordinary. The reviewer quotes from De Moor the following passage from this father: “Sin is so far a voluntary evil, that it would not be sin if it were not voluntary,” in proof that he also held, “that a moral character was to be ascribed to voluntary exercises alone.” And yet De Moor immediately adds, in answer to the appeal, which, he says, Pelagians make to this passage, that Augustine did not wish the declaration to be understood of original sin, but restricts it to actual sin, and quotes in proof from his work against Julian, an explicit state-

ment that the principle was to be so restricted. "*Hoc enim*," says Augustine, "*recte dicitur propter proprium cujusque peccatum, non propter primi peccati originale contagium.*" "This is properly said in reference to the proper (or actual) sin of each one, but not of the original contagion of the first sin." With this declaration before his eyes, how could the reviewer make such a representation?

It is this reference to such men as Edwards, Bellamy, and Dwight, besides older writers, as holding opinions which they not only did not hold, but which, in every form, expressly and by implication, they rejected and condemn, that we consider unfair and uncandid. We are painfully anxious to have this course on the part of the reviewer and others explained. We wish to know on what principle such statements can be reconciled with honesty. We take it for granted, they must have some esoteric sense, some private meaning, some *arriere pensée*, by which to clear their consciences in this matter; but what it is, we cannot divine. This has become so common and so serious an evil, that we are not surprised to find some of the leading theologians of Connecticut saying, "It is surely time that the enemies of truth were relieved of the burden of making doctrines for us, or of informing us what we ourselves believe."\* It is just as easy to make Mr. Rand agree with Mr. Finney, as it is President Edwards or Dr. Dwight. All that is necessary is, to take some declaration which is intended to apply to one subject, and apply it to another; and adopt the principle, that language is to be interpreted, not according to the writer's views of the nature of the subject, but according to those of the reviewer. If he say with Dr. Griffin, "men are voluntary and free in all their wickedness;" or, ask with Dr. Witherspoon, "Does any man *commit* sin but from his own choice? or is he hindered from any duty to which he is sincerely and heartily inclined?" Then he holds, "that a moral character is to be ascribed to voluntary exercises alone." These identical passages, referring, as the very language implies, to actual sins, are quoted by the reviewer in his defence of that position, and as implying that a moral character can be ascribed to nothing anterior to such voluntary exercises. It matters

\* See the Prospectus of a new monthly Religious Periodical, to be entitled the Evangelical Magazine, and to be conducted by the Executive Committee of the Connecticut Doctrinal Tract Society.

not, it would seem, that these declarations are perfectly consistent with the belief in moral principles, dispositions, or tastes, as existing prior to all acts, or that their authors express such to be their belief. This is gross misrepresentation of a writer's real opinions, whatever be its motive, or on whatever principle its justification may be attempted.

We have already admitted that there was no novelty in this fundamental principle of the New Divinity, but that the novelty consisted in its being adopted by nominal Calvinists, and traced to much the same results as it ever has been by the open opposers of Calvinism. Thus, Mr. Finney says with great plainness, "a nature cannot be holy. The nature of Adam, at his creation, was not holy. Adam was made with a nature neither sinful nor holy. When he began to act, he made it his governing purpose to serve God." This declaration is, at least, in apparent opposition to the statements so constantly occurring in theological writers—that the nature of Adam was holy at his creation—that the *nature* of man since the fall is sinful, and others of similar import. The method which the reviewer adopts of reconciling this apparent discrepancy, is, as usual, entirely unsatisfactory. He tells us there are three senses in which the word nature is used, as applied to moral beings; first, it indicates something which is an original and essential part of their constitution, not resulting at all from their choice or agency, and necessarily found in them of whatever character and in whatever circumstances;" second, it is used to designate the period prior to conversion, as when Paul says, "we are by nature," i. e. in our unregenerate state, "the children of wrath;" and "a third sense is, an expression of the *fact* that there is something in the being a thing spoken of, which is the ground or occasion of a certainty, that it will, in all its appropriate circumstances, exhibit the result or quality predicated of it." What the preacher meant and only meant, according to the reviewer was, "that holiness was not an essential part of Adam's constitution, at his creation, so as not to result at all from his choice and agency." p. 9, 10. There is in all this statement, a great want of precision and accuracy. The reviewer uses the expressions, *essential* part of the constitution, and "not resulting from choice or agency," as synonymous; though he must be aware that Mr. Rand, and the great body of Christians, agree in saying, that holiness and sin are not and cannot be essential attributes, in the sense of the reviewer. An es-

sential attribute is an attribute which inheres in the essence of a thing, and is necessary to its being. Thus the attributes of thought and feeling are essential to mind; without them, it is not mind. Whoever maintained, that holiness was so an essential part of man's constitution, that he ceased to be man when he lost it? Who ever maintained, that either sin or holiness resided in the essence of the soul, or was a physical attribute? The reviewer knows as well as any body, that this Manichean and Flacian doctrine was spurned and rejected by the whole Christian Church. But does it follow from this, that holiness and sin must depend entirely on choice and agency; that there can be nothing of a moral character prior to acts of preference? Certainly not. For this simple reason, that while the Christian Church has rejected the idea of the substantial nature of sin and holiness, it has with equal unanimity held the doctrine of moral propensities, dispositions, or tendencies, prior to all acts of choice. It is in this sense that they have affirmed, and it is in this sense the New Divinity denies, that "a nature may be sinful or holy." And this denial, as Mr. Rand correctly states, is a denial of the doctrines of original righteousness and original sin. "The doctrine of *original righteousness*, or the creation of our first parents with holy principles and dispositions, has a close connexion," says President Edwards, "with the doctrine of original sin. Dr. Taylor was sensible of this; and, accordingly, he strenuously opposes this doctrine in his book on original sin." "Dr. T.'s grand objection against this doctrine, which he abundantly insists on, is this: that it is utterly inconsistent with the nature of virtue, that it should be created with any person: because, if so, it must be by an act of God's absolute power, without our knowledge or concurrence; and that moral virtue, in its very nature, implieth the choice and consent of the moral agent." This is the notion of virtue, which he pronounces quite inconsistent with the nature of things. Human nature, he afterwards says, must be created with some dispositions; these concentrated dispositions must be right or wrong; if man had a disposition to delight in what was good, then his dispositions were morally right. Vol. ii. p. 406 and 413. This is the view which has been well nigh universal in the Christian Church; this is the idea of original righteousness, which the New Divinity rejects, urging the same objection to it which Dr. Taylor, of Norwich, and Pelagians and Socinians long before him had done. We are not,



any more than the reviewer, discussing the truth of these doctrines, but merely endeavouring to correct his very uncandid representations, as they appear to us.

It is further objected to the New Divinity, that it rejects the doctrine of original sin. This the reviewer denies. What is this doctrine? If this point be ascertained, the question whether the objection is well founded or not, can be easily answered. Let us advert then to the definitions of the doctrine as given in the leading Protestant Confessions. In the Helvetic Confession, the *Confessio et Expositio brevis*, &c. cap. viii. after stating that man was at first created in the image of God, but by the fall became subject to sin, death, and various calamities, and that all who are descended from Adam are like him, and exposed to all these evils, it is said, "Sin we understand to be that native corruption of man, derived or propagated from our first parents to us, by which we are immersed in evil desires, averse from good, prone to all evil," &c. "We therefore acknowledge *original sin* to be in all men; we acknowledge all other sins which arise from this," &c. The Basil Confession of 1532. We confess that man was originally created in the image of God, &c. "but of his own accord fell into sin, by which fall the whole human race has become corrupt and liable to condemnation. Hence our nature is vitiated," &c. The Gallican Confession, 1561. "We believe that the whole race of Adam is infected with this contagion, which we call original sin, that is, a depravity which is propagated, and is not derived by imitation merely, as the Pelagians supposed, all whose errors we detest. Neither do we think it necessary to inquire, how this sin can be propagated from one to another," &c. The ninth article of the Church of England states, "Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk,) but it is the fault and corruption of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit." The Belgic Confession says, "We believe, that by the disobedience of Adam, original sin has been diffused through the whole human race, which is a corruption of the whole nature, and a hereditary depravity, by which even infants in their mother's womb are polluted, and which, as a root, produces every kind of sin in man, and is so foul and execrable before God, that it suffices to the condemnation of

the human race." The Polish Confession, Art. iii. "All men, Christ only excepted, are conceived and born in sin, even the most holy Virgin Mary. Original sin consists not only in the entire want of original righteousness, but also in depravity, or proneness to evil, propagated from Adam to all men." The Augsburg Confession, Art. ii. "This disease or original depravity is truly sin, condemning and bringing even now eternal death to those who are not renewed by baptism and the Holy Spirit." And the *Forma Concordantiæ*, "Not only actual transgressions should be acknowledged as sins, but especially this hereditary disease should be regarded as a horrible sin, and, indeed, as the principle and head of all sins, whence, as from a root, all other transgressions grow."

We have referred to the leading confessions of the period of the Reformation to show that they all represent as the constituent essential idea of original sin—a corrupted nature—or hereditary taint derived from Adam, propagated by ordinary generation, infecting the whole race, and the source or root of all actual sin. This is not the doctrine therefore of Calvinists merely, but of the Reformed churches generally, as it was of the Catholic church before the Reformation. It is the doctrine, too, of the great body of Arminians. It is unnecessary to refer to individual writers after this reference to symbols which express the united testimony of thousands as to what original sin is. That the more modern Calvinists, (with the exception of the advocates of the exercise scheme) unite in this view, is as plain, and as generally acknowledged, as that it was held by the Reformers. Thus President Edwards defines original sin to be, "an innate sinful depravity of heart." He makes this depravity to consist, "in a corrupt and evil disposition," prior to all sinful exercises. He infers from the universality and certainty of the sinful conduct of men, first, "that the natural state of the mind "of man is attended with a propensity of nature to such an issue," and secondly, that their "nature is corrupt and depraved with a moral depravity." He speaks of this propensity "as a very evil, pernicious and depraved propensity;" "an infinitely dreadful and pernicious tendency." He undertakes to prove "that wickedness belongs to the very nature of men." He devotes a chapter to the consideration of the objection, "that to suppose men born in sin without their choice, or any previous act of their own, is to suppose what is inconsistent with the nature of sin;" and another, to the objection, that "the doctrine of native

corruption" makes God the author of sin. Precisely the objections of the New Divinity, to the common views on this subject.

Dr. Dwight is not less explicit, he makes this depravity to consist in "the corruption of that energy of the mind whence volitions flow, and which is the seat of moral character in rational beings."—Vol. I. p. 488. He proves that "infants are contaminated in their moral nature," from the sinful conduct of "every infant who lives long enough to be capable of moral action." Here then is moral pollution prior to moral action.

Dr. Woods also maintains the doctrine of depravity as natural, innate, and hereditary, in his letters to Dr. Ware. "Sin," according to Dr. Griffin, "belongs to the nature of man, as much as reason or speech, [which we do not believe, but it serves to show to what lengths the reviewer has permitted himself to go, when he quotes this writer in support of the position, that all sin consists in voluntary exercises] though in a sense altogether compatible with blame, and must be derived, like other universal attributes, from the original parent; propagated like reason or speech, (neither of which is exercised at first,) propagated like many other propensities, mental as well as bodily, which certainly are inherited from parents, propagated like the noxious nature of animals." He afterwards argues, "if infants receive their whole nature from their parents pure," "if they are infected with no depravity," when born, "it is plain that they never derived a taint of moral pollution from Adam." "There can be no conveyance after they are born, and his sin was in no sense the occasion of the universal depravity of the world, otherwise than merely as the first example."\*

We think it must be apparent that Mr. Rand was perfectly justifiable in asserting that the New Divinity rejects the doctrine of original sin. What is the meaning of this assertion? Is it not, that the idea commonly expressed by that term is discarded? This idea, as we have shown, is that of natural hereditary depravity, or of a corrupt moral nature derived from our first parent. Sometimes indeed more is included in the term, as the idea of imputation. Sometimes the phrase is explained with more, and sometimes with less precision—some resolving the idea of corruption into its constituent parts—

\* Park Street Lectures, p. 12—18.

the want of original righteousness and tendency to evil—and others not; but with an uniformity almost unparalleled in theological language and opinion, has the idea of innate corruption been represented as the essential constituent idea of original sin. The very distinction between original, and actual sin, so common, shows that the former expression is intended to convey the idea of something which is regarded as sin, which is not an act or voluntary exercise. The obvious sense, therefore, of Mr. Rand's assertion, is correct.

The reviewer's answer is a little remarkable. He tells us there are various senses in which the phrase "original sin" has been used in orthodox confessions and standard writings, in some one of which senses Mr. Finney may, and doubtless does, hold to "original sin." p. 13. He then undertakes to enumerate eight different senses, mainly by representing as distinct, different modes of stating the same idea. 1. The first sin of the first man. 2. The first sin of the first man and woman. (Is it not clear the reviewer was anxious to swell his list?) 3. Natural or inherent corruption. 4. Want of original righteousness and inclination to evil. (Identical with the preceding.) 5. Imputation of Adam's sin, and the innate sinful depravity of the heart. 6. Something not described, but distinct from natural corruption, and that came to us by the fall of Adam. (This specification is founded on the answer given in the Form of examination before the communion in the Kirk of Scotland, 1591—to the question, "What things come to us by that fall? Ans. Original sin, and natural corruption. Where it is plain that by original sin is meant, the guilt of Adam's first sin.) 7. The guilt of Adam's first sin, the defect of original righteousness, and concupiscence. 8. The universal sinfulness of Adam's posterity as connected with his first sin by divine constitution.—*Dr. Hopkins.*

No one, we presume, could imagine that Mr. Rand intended to charge Mr. Finney with denying the fact that Adam sinned, when he said he denied the doctrine of original sin. The first and second, therefore, of the foregoing specification might safely have been omitted. As to all the others, excepting the last, they amount to the simple statement of President Edwards, that the phrase is commonly used to indicate either the guilt of Adam's first sin, or inherent corruption, sometimes the one and sometimes the other, but most frequently both conjoined. The cases in which original sin is said to include both the want of original righteousness and

corruption of nature, are, as we before remarked, but examples of greater precision in the description of the thing intended, and not statements of an opinion diverse from that expressed by the single phrase, innate depravity. The absence of light is darkness, the absence of heat is cold, the absence of order is confusion, and so the absence of original righteousness is depravity, and this is all that President Edwards intended to express in the passage quoted by the reviewer, in which he says, there is no necessity, in order to account for a sinful corruption of nature, yea, a total native depravity of the heart of man, to suppose any evil quality infused, but that the absence of positive good qualities is abundantly sufficient. The reviewer, we presume, knows very well that this is the common view adopted by those who hold the doctrine of *physical* depravity, as it is styled by the New Divinity. He knew that, according to their views, it is just as supposable that man might be created with an "instinctive" disposition to love God, as with the disposition to love himself, love society, his children, or any thing else; that Adam was actually thus created, that this disposition was not constitutional in the sense in which the instinct of self-love is constitutional, but supernatural, resulting from his being in communion with the Spirit of God; that the human soul, instinct with the dispositions of self-love, natural appetite, &c., and destitute of any disposition to take delight in God or holiness, is not in its normal state, but in a state of moral degradation and ruin; that they believe there is a great difference between the state of the soul when it comes into existence, since the fall, and the state of Adam's soul; between the soul of an ordinary man and the state of the soul of the blessed Jesus; that this difference is prior to all choice or agency, and not dependent upon them, and it is a moral difference, Adam being in a holy state, instinct with holy dispositions, and men being in a state of moral corruption, at the moment of their coming into existence. He doubtless knew also, as his own enumeration shows, that the phrase, original sin, has been, with great unanimity, employed to designate this state of the soul prior to moral action, and that the fact that all men actually sin, and that their sinfulness is *somehow* connected with the sin of Adam, is not the fact which the term has been employed (to any extent) to express; that on the contrary the one fact (the universally sinful conduct of men,) has been the standing argument to prove the other fact, viz: innate inherent depravity; and he should,

therefore, have seen that it is preposterous to assert, that the fact of all men actually sinning, and that this is *somehow* connected with Adam's sin, is the fact expressed by the term original sin. If this be so, then all Pelagians, and all Socinians, and all opposers of the doctrine of original sin, still hold it. For they all believe that men universally sin, and that this is *somehow*, (by example, &c,) connected with Adam's sin. The reviewer's saying "that men sin, and *only* sin until renewed by the Holy Ghost," although it may make a difference as to the extent of the wickedness of men, makes none in the world as to the doctrine of original sin. This doctrine, as it has been held by ninety-hundredths of the Christian church, he rejects just as much as the Pelagians do.\* We presume this will be called an *ad invidiam* argument. It little concerns us, what it is called, if it is but just and proper in itself. What is the state of the case. Here are a set of men, who hold certain opinions, which they assiduously and ably advocate. Not content with allowing them to stand on their own merits, they seek to cover them with the robes of authority, asserting that this, and that, and almost every man distinguished for piety and talents, has held or does hold them. When currency and favour are thus sought to be obtained for these opinions, by claiming in their behalf the authority of venerable names, is it not a duty to say and to show that this claim is unfounded, if such be really the case? What means this arraying against Mr. Rand, the authority of Augustine, Calvin, Edwards, Bellamy, Dwight, &c. &c.? What is the object of this array, if it is not to crush him, and sustain Mr. Finney? And yet we presume, there is no fact in the history of theological opinions more notorious, than that, as to the points in debate, they agree with Mr. Rand, and differ from Mr. Finney. The earliest advocate of some of the leading doctrines of the New Divinity, the author of *Views in Theology*, instead of pursuing this objectionable and unworthy course, came out with a distinct avowal of dissent from the generally received doctrines on these subjects. The same honourable course was taken by Dr. Cox; by the late Mr. Christmas, in

\* The appeal which the reviewer makes to writings of the disciples of Dr. Emmons, is, as he must know, entirely unsatisfactory. Though as to the verbal statement, that sin consists in voluntary acts, there is an agreement, the whole view and relations of the doctrine as held by him and them are different, and some of the most zealous opponents of the New Divinity, are these very Emmonites, to whom he is constantly appealing for protection.

his sermon on Ability; by Mr. Duffield, in his recent work on Regeneration, and we venture to commend it to the reviewer as the right course, and, if such a consideration need be suggested, as the most politic. We have little doubt some of the advocates of the New Divinity have suffered more in public confidence from taking the opposite course, than from their opinions themselves. And we suspect the reviewer's pamphlet, will be another mill-stone around their neck.

Another inference from the leading idea of this new system is, that regeneration is man's own act, consisting in the choice of God as the portion of the soul, or in a change in the governing purpose of the life. Mr. Finney's account of its nature is as follows: "I will show," says he, "what is intended in the command in the text (to make a new heart.) It is that a man should *change the governing purpose of his life*. A man resolves to be a lawyer; then he directs all his plans and efforts to that object, and that, for the time is his governing purpose. Afterwards, he may alter his determination, and resolve to be a merchant. Now he directs all his efforts to *that* object, and so has changed his heart, or governing purpose." Again, "It is apparent that the change now described, effected by the simple volition of the sinners mind through the influence of motives, is a sufficient change, all that the Bible requires. It is all that is necessary to make a sinner a christian."

This account of making a new heart, the reviewer undertakes to persuade the public is the orthodox doctrine of regeneration and conversion. This he attempts by plunging at once into the depths of metaphysics, and bringing out of these plain sentences, a meaning as remote from their apparent sense, as ever Cabbalist extracted from Hebrew letters. He begins by exhibiting the various senses in which the words, *will, heart, purpose, volition*, &c. are used. We question the accuracy of his statements with regard to the first of these terms. He is right enough in distinguishing between the restricted and extended meaning of the word, that is, between the will considered as the power of the mind to determine on its own actions, and as the power to choose or prefer. But when he infers from this latter definition, that not only the natural appetites, as hunger and thirst, but also the social affections, as love of parents, and children, &c., are excluded, by Edwards and others who adopt it, from the will, we demur. Edwards says, that "all liking and disliking, inclining or

being averse to, being pleased, or displeased with," are to be referred to the will, and consequently includes these affections. However, it is not to our purpose to pursue this subject. The reviewer claims, as usual, to agree with Edwards, and excludes all such affections as love of parents, love of children, &c., from the will until they involve a preference or choice. As though every exercise of these affections did not in their own nature involve such a preference, as much as love, when directed to any object. He then makes the will and heart synonymous, (thus excluding love of children, &c. from the heart) and proceeds to enumerate the various classification of volitions into *principal*, *ultimate*, *subordinate*, *immanent*, and *imperative*, and winds up his elucidation and defence of Mr. Finney's statement, by making his "governing purpose," to be equivalent with an "*immanent volition*," or "the controlling habitual preference of the soul." We cannot understand by what rule of interpretation this sense can be got out of the preacher's expressions in their connexion in the sermon. Certain it is, the common usage of language would never lead any reader to imagine that, in a plain popular discourse, not in a metaphysical essay from an avowed advocate of the exercise scheme, the phrase a "governing purpose," meant an immanent volition; or "to alter a determination," meant, to change the supreme controlling affection or choice of the soul. The reviewer himself betrays his conviction that this is not the proper acceptance of the terms. For he complains of Mr. Rand for making Mr. Finney's governing purpose mean no more than a mere determination of the mind; and yet the preacher substitutes one of these expressions for the other, as in his own view, synonymous. He tells us "a man alters his determination, and so has changed his heart or governing purpose." But supposing we should admit that, taken by themselves, the words "governing purpose" might bear the sense the reviewer endeavours to place under them, how is this to be reconciled with the preacher's illustrations? "A man resolves to be a lawyer, then he directs all his plans and efforts to that object, and that for the time as his governing purpose; afterwards he may alter his determination, and resolve to be a merchant, now he directs all his efforts to *that* object; and so has changed his heart or governing purpose." What is the nature of the change involved in the alteration of a man's purpose, with regard to his profession? Is it a radical change of the affections, or is



it a mere determination of the mind, founded on considerations of whose nature the determination itself can give us no certain information? As one man may make the change from one motive, and another from another, one from real love to the pursuit chosen, and another from extraneous reasons, it is evident the change of purpose does not imply, nor necessarily involve a change in the affections. When, therefore, Mr. Finney tells his hearers that the change required of them, is a change analogous to that which takes place when a man alters his determination as to his profession, and that this is all that is required, all that is necessary to make a sinner a Christian, he is justly represented as making religion to consist in a mere determination of the mind. Whatever may be his esoteric sense, this is the meaning his words convey, and his hearers, we have no doubt, in nine cases out of ten, receive. This impression would be further confirmed by their being told, that it is a very simple change, effected by a simple volition of their own minds; and that it is a very easy change, it being as easy to purpose right as wrong. The reviewer's defence of this mode of representing a change, which is said in Scripture to be effected by the mighty power of God, strikes us as singularly weak. He tells us, "there are two different senses in which a moral act may be said to be easy or difficult to a man; the one referring to the nature of the act, and the capacity of the agent, that is, his possession of the requisite powers for its performance; and the other referring to the disposition and habit of his mind in reference to the act." p. 11. Thus we may say, it is as easy to be generous, as covetous; and that it is very difficult for a covetous man to be generous. It is admitted, then, that it is very difficult for a man to do any thing contrary to the disposition or habit of his mind, and of course it must be exceedingly difficult to make an entire and radical change in the affections. But Mr. Finney says it is very easy to change the heart—to alter one's purpose. Would not this prove that he supposed the thing to be done was not the thing which the reviewer represents to be very difficult? Does it not go to confirm the impression that he makes the change in question to consist in a mere determination of the mind, to the exclusion of a change in the affections? When the ease of the work to be done, is urged as a motive for doing it, we have a right to suppose that an easy work is intended. But the transferring the affections from one object to another of an opposite character; to love

what we have been accustomed to hate, and to hate what we have been in the habit of loving, is a difficult work, and therefore, not included in a mere alteration of one's purpose, which is declared to be, and in fact is, so easy. Not only, therefore, the mode of expression employed, in describing a change of heart, but the illustrations of its nature, and the mode of enforcing the duty, are adapted to make precisely the impression which Mr. Rand received from the sermon, that conversion, in the judgment of the preacher, is a very trifling affair, effected as easily as a change in our plans of business; and we have reason to know that this is the impression actually produced on the minds of hearers by the preachers of this class; and on the minds of the friends and advocates of the new system themselves. Such, we think, is the natural and fair impression of the popular mode of representing the subject. And we very much question whether the metaphysical explanation of it amounts to any thing more. It is one of the most singular features of the review under consideration, that although the writer seems willing to take shelter under any great name, his principal reliance is on the advocates of Emmonism. Yet it so happens that his system and theirs are exactly the poles apart. In the one, divine agency is exalted to the real exclusion of that of man; in the other, very much the reverse is the case. According to the one, it is agreeable to the nature of sin and virtue to be created; according to the other, necessary holiness is no holiness, there cannot be even an "instinct" for holiness, to borrow President Edwards's expression. The same expression, therefore, in the mouth of the advocate of the one theory, may have a very different meaning from what it has in that of an advocate of the other; and even if the idea be the same, its whole relations and bearings are different. It is not, then, to the followers of Dr. Emmons we are to go, to learn what is meant by the immanent volitions, primary choices, or governing purposes of the New Divinity. We must go, where the reviewer himself, in another part of his pamphlet sends us, to the advocates of the new system itself. We find that when they come to give their philosophical explanation of the nature of regeneration, it amounts to little more than the popular representations of Mr. Finney. In the *Christian Spectator*, for example, we find regeneration described, as the choice of God as the chief good under the impulse of self-love, or desire of happiness. The sinner is, therefore, directed to consider which is adapted to make him most happy, God or the world; to place the case

fairly before his mind, and, by a great effort, choose right. This, as we understand it, is a description, not of an entire and radical change in the affections, but of a simple determination of the mind, founded on the single consideration of the adaptation of the object chosen to impart happiness. If I determine to seek one thing, because it will make me more happy than another, (and if any other consideration be admitted, as determining the choice, the whole theory is gone,) this is a mere decision of the mind, it neither implies nor expresses any radical change of the affections. On the contrary, the description seems utterly inappropriate to such a change. Does any man love by a violent effort? Does he ever, by summoning his powers for the emergency, by a volition, and in a moment, transfer his heart from one object to another? Was it ever known, that a man deeply in love with one person, by a desperate effort, and at a stroke, destroyed that affection and originated another? He may be fully convinced his passion is hopeless, that it will render him miserable; but he would stare at the metaphysician who should tell him, it was as easy to love one person as another; all he had to do was to energize a new volition and chose another object, loving it in a moment with all the ardour of his first attachment. As this description of an immanent volition, does not suit the process of a change in the affections in common life; as no man, by a simple act of the will, and by a strenuous effort, transfers his heart from one object to another; so neither does it suit the experience of the Christian. We have no idea that the account given in the *Spectator* of the process of regeneration, was drawn from the history of the writer's own exercises, nor do we believe there is a Christian in the world who can recognise in it a delineation of his experience. So far as we have ever known or heard, the reverse of this is the case. Instead of loving by a desperate effort, or by a simple volition effecting this radical change in the affections, the Christian is constrained to acknowledge, he knows not how the change occurred. "Whereas I was blind, now I see," is the amount of his knowledge. He perceives the character of God to be infinitely lovely, sin to be loathsome, the Saviour to be all he needs, but why he never saw all this before, or why it all appears so clear and cheering to him now, he cannot tell.

We cannot but think that the impression made by the mode of representation adopted by the New Divinity of this important subject, is eminently injurious and derogatory to true religion. That the depravity of the heart is practically repre-

sented as a very slight matter, that the change and the whole change necessary to constitute a man a Christian, is represented as a mere determination of his own mind, analogous to a change of purpose as to his profession; that a sense of his dependence on the Spirit of God is almost entirely destroyed, and of course the Spirit himself dishonoured. This latter evil results not merely from the manner in which the nature of the change of heart is described, and the ability of the sinner to effect it is represented; nor from the fact that this dependence is kept out of view, but also from the ideas of the nature of agency and freedom of the will, which, as we have before had occasion to remark, appear to lie at the foundation of the whole system, as it has been presented in the *Christian Spectator*, and from the manner in which the Spirit's influence is described by many of the most prominent advocates of the theory. These views of human agency are such that God is virtually represented as unable to control the moral exercises of his creatures; that notwithstanding all that he can do, they may yet act counter to his wishes, and sin on in despite of all the influence which he can exert over them consistently with their free agency. If this be not to emancipate the whole intelligent universe from the control of God, and destroy all the foundations of our hopes in his promises, we know not what is. When sinners are thus represented as depending on themselves, God having done all he can, exhausted all his power in vain for their conversion, how they can be made to feel that they are in his hands, depending on his sovereign grace, we cannot conceive. What the nature of the sinner's dependence on the Spirit of God, according to Mr. Finney, is, we may learn from the following illustration. "To illustrate the different senses in which making a new heart," says the reviewer, "may be ascribed to God, to the preacher, to the truth or word of God, and to the sinner himself, Mr. F. supposed the case of a man arrested, when about to step over a precipice, by a person crying to him, *stop*. And said, This illustrates the use of the four kinds of expression in the Bible, in reference to the conversion of a sinner, with one exception. In the case supposed, there was only the voice of the man who gave the alarm; but in conversion, there is both the voice of the preacher and the voice of the Spirit; the preacher cries *stop*, and the Spirit cries *stop* too." p. 28. On this subject, however, the advocates of the system profess not to be united. Mr. Finney and others maintain, that there is no mystery about the mode of the Spirit's operation; the review-

er is inclined to think there is; the one says "there is no direct and immediate act;" the other, if he must adopt a theory, is disposed to admit that there is an immediate influence on the mind. The reviewer lays little stress on the difference, as both views, he says, have not only been held by many Calvinistic divines, but in connexion with a firm belief of the absolute necessity, and universal fact of the special agency of the Holy Spirit, in producing conversion. We are aware of the diversity of representation as to this special point, among orthodox writers, but we are fully persuaded, that whatever may be the private opinions of those who preach as Mr. Finney is represented to have done in this sermon, the impression made on their audience of the necessity of divine influence, of the sinner's dependence, is immeasurably below the standard of the divines to whom the reviewer appeals in their justification. For an audience to be told, that all the Spirit does for them is to tell them to *stop*; that, antecedently even to this influence, they *may* and *can* do all that God requires; and, what is part of the system of the Spectator, that subsequently, or during the utmost exertion of this influence, they *may* and *can* resist and remain unconverted, is surely a representation from which those divines would have revolted, and which has a necessary tendency to subvert what the reviewer calls the fundamental doctrine of the absolute necessity of the special agency of the Holy Ghost in producing conversion.

We believe that the characteristic tendency of this mode of preaching, is to keep the Holy Spirit and his influences out of view; and we fear a still more serious objection is, that Christ and his cross are practically made of none effect. The constant exhortation is, to make choice of God as the portion of the soul; to change the governing purpose of the life; to submit to the moral Governor of the universe. The specific act to which the sinner is urged as immediately connected with salvation, is an act which has no reference to Christ. The soul is brought immediately in contact with God; the Mediator is left out of view. We maintain that this is another Gospel. It is practically another system, and a legal system of religion. We do not intend that the doctrine of the mediation of Christ is rejected, but that it is neglected; that the sinner is led to God directly; that he is not urged, under the pressure of the sense of guilt, to go to Christ for pardon, and through him to God; but the general idea of submission (not the specific idea of submission to the plan of salvation through

### *The New Divinity Tried.*

Jesus Christ,) is urged, or the making a right choice. Men are told they have hitherto chosen the world, all they have to do is to choose God; that they have had it as their purpose to gain the things of this life, they must now change their purpose, and serve God. Our objection is not now to the doctrines actually held by these brethren, but to their characteristic method of preaching, the effects of which we have had some opportunity of learning. Conviction of sin is made of little account; Christ and his atonement are kept out of view, so that the method of salvation is not distinctly presented to the minds of the people. The tendency of this defect, as far as it extends, is fatal to religion and the souls of men. The happiness is, that sinners are not under the influence of this kind of preaching alone; their religious character is not entirely formed by this mode of representing what God requires; but, when excited by the pungency and power with which these brethren frequently address the conscience, and when aroused to the necessity of doing something to secure the favour of God, they are influenced by the truth already lodged in their minds, or derived from the immediate perusal of the Scriptures, and hence, under the influence of the Spirit of God, instead of following the directions of their teachers, which would lead to God, in some other way than through Christ, they feel their need of the Saviour, and go to him as the Gospel directs. It is in this way, we have no doubt, much of the evil of this lamentable neglect of the grand doctrines of the Gospel is prevented. But just so far as this defective mode of representing the mode of salvation has any influence, it is to introduce a radically new system of religion. We again remark, we do not doubt, that if these preachers were asked if they meant to leave Christ thus out of view, and to direct sinners to God without his intervention, they would answer, No. But we are not speaking of what they may believe on the subject, but of the manner in which, both from the press and the pulpit, the great duty of the sinner under the Gospel is presented.

It was our intention to call the attention of our readers to the panacea which the reviewer has discovered, (or rather undertaken to recommend) for the cure of all doctrinal differences. But our notice of his pamphlet has already been protracted to three times the length we originally intended, and we therefore have time to say but little on the subject. His prescription is, to draw a distinction between the doctrines of religion and the philosophy of the doctrines, which

he justly remarks, is an important distinction, which it is of the highest moment should be understood and properly applied. "*The doctrines of religion are the simple facts of Christianity. The philosophy of the doctrines is the mode adopted of stating and illustrating those facts, in their relations to each other, to the human mind, to the whole character and government of God.* From this distinction, results the following most important practical principle of Christian fellowship and of theological discussion. *All who teach the leading facts or doctrines of Christianity are orthodox, though they differ greatly in their philosophy of those doctrines.*" p. 31. The reviewer gives these passages in *italics*, to note his sense of their importance. We are constrained, however, to think, that although they contain a very obvious and familiar truth, they are of little consequence for his purpose. The truth they contain is, that there is a distinction between the essentials and not essentials of a doctrine. We care little about his calling doctrines *facts*. But how is this to aid any one in deciding on what is heresy, and what is not? The reviewer chooses to say, that the fact which all the orthodox must receive respecting sin is, that it exists, and that it is a dreadful evil. But how its existence is accounted for, is philosophising about it. But if I assert, it exists by the immediate efficient agency of God, do not I assert a fact, as much as when I say it exists? Or, if I say it exists because God cannot control a moral agent, do not I assert a fact? Again, the orthodox fact about man's natural character is, that in consequence of the fall of Adam, men sin and only sin, until renewed by the Holy Spirit; the philosophy is in accounting for it. But is it not obvious, that when the Church declares, that the universality of actual sin is to be accounted for by a sinful corruption of nature, she means to declare, that the Scriptures account for one fact by another? When it is said, we are condemned for the sin of Adam, is it not a fact again asserted? We think, therefore, the reviewer's distinction between facts and the philosophy of them, perfectly futile. The use he would make of it, is still worse. "All who teach the leading facts of Christianity, are orthodox." But what are these facts? Let the reviewer state them, and then he is orthodox; let Edwards state them, and he is a heretic. The substance of the fact regarding man's character, is, that *somehow*, in consequence of the fall, he sins and only sins, &c. Is not this a bald *petitio principii*? That *somehow* may be the very thing which the Scriptures clearly

reveal, and reveal as a *fact*. Again, it is a fact that we are saved by the death of Christ—this we have seen stated as the *doctrine* of atonement. Yet, as so stated, there is not a Socinian in the world, who is not orthodox on this point. This fact is not all that the Scriptures teach, nor that it is necessary to believe. The death of Christ saves us, and saves us as a sacrifice. That it operates in this mode, and not in another, is as much a matter of fact, as that it operates at all. Again, it is a fact, that men are renewed and sanctified by the Holy Spirit. But here again, all Arminians, Pelagians, and even Socinians are orthodox; for they admit the fact as much as the reviewer does, (allowing them to make the Spirit of God mean “divine energy.”) They and he might philosophise rather differently about it; but the fact they all admit. How the Spirit does the work, is matter of explanation, some say, by an immediate influence on the mind; others by moral suasion, or presenting motives; others by having revealed the truth in the Scriptures—so that the result may be ascribed either to the truth as the immediate cause, or to its revealer, the Spirit. And so, finally, though illustrations might be multiplied without end, the Scriptures are a divine revelation; here is a fact, in which, it would seem, all might acquiesce, and be orthodox, without asking, how God reveals truth to man. Yet this fact, the neologists of Germany hold and proclaim. It is true, when they come to the *philosophy* of the fact, they tell us they mean that the Scriptures are a providential revelation from God, in the same sense as the Dialogues of Plato.

It is too obvious to need comment, that the reviewer's position is all that any man in the world, who professes any form of Christianity, needs, to prove his orthodoxy. Let him have the stating of scriptural facts, and he will do as the reviewer in many cases has done, state them so generally, that Arminians, Pelagians, and Socinians, as well as Calvinists can adopt them, and, according to this standard, be orthodox.

We have spoken of this anonymous pamphlet with sincerity: that is, as we really felt. We view it as highly objectionable in the respect to which we have principally referred. Whoever the writer may be, we think he has more reason to lament having given occasion to the Christian public to ask, how his statements can be reconciled with notorious facts, than to be offended at the strictures to which it may, and ought, to subject him.



## Select List of Recent Publications.

---

### THEOLOGICAL.

Waibel, *Dogmatik der Relig. Jesu Christi*. Augsburg.

Teplotz, *Ethica Christiana*. Prague.

Originis Opera, cum notis Lommatsch.

A text book of Popery, comprising a brief history of the Council of Trent, and copious extracts from the Catechisms published by its authority, with notes and illustrations; intended to furnish a correct and complete view of the theological system of Popery. By J. M. Cramp. Repub. New York. pp. 451.

Bates' Harmony of the Divine Attributes, with an introductory essay by Dr. Alexander, being the fourth number of the Library of Religious Knowledge. New York.

The New Divinity Tried; being an examination of a Sermon delivered by Rev. C. G. Finney on making a New Heart. By Asa Rand. Boston. pp. 16.  
Review of "The New Divinity Tried." Boston. pp. 44.

When does the Sabbath begin? A careful examination of the passages of Scripture which are thought to favour the beginning of the Sabbath on Saturday evening at sunset. By Melvin Copeland. Hartford. pp. 18.

Lectures on Universalism. By Rev. Joel Parker, Pastor of the Free Presbyterian Church, New York.

The Christian Doctrine of Regeneration. By J. H. F. Blanchard, of Harvard, (Mass.) Boston. pp. 81.

Coup-d'œil sur la controverse chretienne depuis les premieres siecles jusqu'a nos jours. By the Abbe Gerbet.

The Apostolicity of Trinitarianism; or the testimony of history to the positive antiquity and apostolical inculcation of the doctrine of the Holy Trinity By George Stanley Faber. London. 2 vols.

The Select Works of Archbishop Leighton. Prepared for the practical use of Christians, with an introductory view of the life, character, and writings of the author. By Geo. B. Cheever. Boston. pp. 569.

Spiritual Life, or Regeneration illustrated in a series of disquisitions relative to its author, subject, nature, means, &c. By George Duffield, Pastor of the Presbyterian Church, Carlisle, Penn. pp. 613.

The Writings of the late John M. Mason, D. D. consisting of Sermons, Es-

says, and Miscellanies; including Essays already published in the *Christian Magazine*. Selected and arranged by Rev. Ebenezer Mason. New York. 4 vols.

Lectures on Christian Theology. By George Christian Knapp. Translated by Leonard Woods, jr. Abbot Resident, Andover Seminary. 2 vols.

Dr. Gregory's edition of the works of Robert Hall. New York. 3 vols.

## BIBLICAL AND PHILOLOGICAL.

Questions and Notes, critical and practical, on the book of Genesis. By George Bush. New York. pp. 467.

Mausser, *Commentar. üb. das Buch Josua*. Stuttgard.

Paulus, *exegetisches Handbuch über die drei ersten Evangelien*. Heidelberg.

The Prophetic blessings of Jacob and Moses respecting the twelve tribes of Israel, explained and vindicated. London.

Second edition of Gibbs's *Manual Hebrew and English Lexicon*. New Haven.

A series of Sermons on the xxxiii. chapter of Deuteronomy. By Wm. Parkinson, Pastor of the First Baptist Church, New York. 1st vol. pp. 554.

It is proposed to publish in London, a condensation of all the English Commentaries on the Old and New Testament.

## HISTORICAL AND BIOGRAPHICAL.

*Journal of the Life and Religious Labours of Elias Hicks*. Written by himself. 2d edition. pp. 451. New York.

A general view of the progress of Ethical Philosophy, chiefly during the 17th and 18th centuries. By Sir James Mackintosh. Philadelphia. pp. 304.

A short view of the whole Scripture History, with a continuation of the Jewish affairs from the Old Testament to the time of Christ, and an account of the chief prophecies relating to him. By Dr. Watts. Revised and enlarged by Rev. R. S. Shimeall. New York. pp. 506. With a chart.

*The Life of Wieliff*. By Charles Webb Le Bas. London.

*Reminiscences of the Rev. Robert Hall*. By J. Greene. London.

*Origines Hebrææ, or the Antiquities of the Hebrew Republic*. By Thomas Lewis. London.

*Memoirs and Confessions of Francis Volkmar Reinhard, S. T. D. Court Preacher at Dresden*. Translated from the German, by Oliver A. Taylor, Resident Licentiate at Andover Seminary.

SERMONS AND ADDRESSES.

**The Pleasures of Luxury unfavourable to the exercise of Christian Benevolence.** Preached in the South Church, Boston. By Rev. John J. C. Hopkins.

**Religion the only safe-guard of National Prosperity.** Preached in Trinity Church, Boston. By Rev. John H. Hopkins.

**Spruce Street Lectures.** No. 3. **The Use of the Means of Grace.** By Rev. Dr. S. B. How, of Carlisle. No. 4. **On Church Discipline.** By Rev. Alexander M'Farlane, of Carlisle. Philadelphia.

**Baccalaureate Address,** pronounced on the Sixth Anniversary Commencement of the University of Nashville, October 5th, 1831. By Philip Lindsay, pp. 38.

---

MISCELLANEOUS.

**Essay on the application of Abstract Reasoning to the Christian Doctrine.** By the author of the *Natural History of Enthusiasm*. Boston. pp. 163.

**Saturday Evening.** By the same author. Boston. pp. 340.

**Works of Paley,** in 1 vol. Philadelphia.

**Family Library, No. 27. Palestine, or the Holy Land.** By Rev. Michael Russell, LL. D.

**The Book of Private Devotion.** A series of Prayers and Meditations chiefly taken from the Works of Hannah More. New York.

**Moral and Religious Gleanings; or Interesting Stories.** Compiled from various authors. By Thomas Latimer. Philadelphia.

**On Political Economy, in connexion with the moral state and moral prospects of Society.** By Dr. Chalmers. pp. 566. Glasgow.

**The Seven Apocalyptic Churches.** By Charles Macfarlane. With etchings. London.

**A Treatise on the Happiness arising from the exercise of the Christian Faith.** By O. Blewett, Esq. London.

**The Christian Philosopher.** By Wm. Martin. London.

**The Records of a Good Man's Life.** By Rev. Charles B. Tayler, author of '*May you like it.*' London.

**Christian Library. The Travels of True Godliness.** By the Rev. Benjamin Heatch. Revised and improved, with Notes and a Memoir, by Howard Malcom. Boston.

**Remarks on the Moral and Religious Character of the United States of America,** supported by numerous extracts from the best authorities. London.

Hints, designed to aid Christians in their efforts to convert men to God.  
[By Rev. Dr. Skinner and Rev. E. Beecher.] 2d ed. Philadelphia. pp. 36.

Burder's Village Sermons, in 1 vol. New York.

A Guide for Young Disciples of the Holy Saviour, in their way to immortality, forming a sequel to Persuasives to Early Piety. By J. G. Pike. New York.

The Listener. By Caroline Fry. Philadelphia. 2 vols.

Sturm's Reflections, in 1 vol. Philadelphia.

Considerations for Young Men. By the author of "Advice to a Young Christian."

The Pilgrim's Progress, with a Life of Bunyan, by Robert Southey. Illustrated with Engravings. Boston.

THE  
BIBLICAL REPERTORY  
AND  
THEOLOGICAL REVIEW.

---

JULY, 1832.

---

ART. I.—CHRISTIAN OBLIGATION WITH RESPECT TO  
THE CONVERSION OF THE WORLD.

No creature of God was made for itself alone. The flower of the field, the oak of the forest, the sun in the firmament, and "the cattle upon a thousand hills," were all formed that they might be instrumental in promoting the welfare and comfort of each other. To suppose, then, that MAN, who occupies so conspicuous a place in this great system; *man*, who is endowed with a rational as well as an active nature; who is made capable of acting upon a *plan*, and living to an *end*, was made, or is at liberty to act for himself alone; to make, each one, his own enjoyment and glory the ultimate purpose of his being;—would be to adopt a sentiment as unreasonable as it is degrading. The powers which God has given us; the relations which we bear to him; the benevolent activity of which we are obviously capable; and the rich and unremitting goodness of which we are the subjects, and of which we have ever been the subjects since we had a being;—all demonstrate that intellectual and moral action is our appropriate sphere; and that either indolence, or a course of action which does not embrace the good of

VOL. IV. No. III.—2 Q

our species, and accord with the will of Him who sent us into the world, is alike unworthy of our character, and injurious to our happiness.

But when we contemplate man as bound, not merely by the obligations which result from the relations which he bears to God as Creator and Benefactor, but also by the still more tender and powerful ties of redeeming mercy and love;—his obligations rise to the highest degree of endearing force. Accordingly, the Apostle *Paul*, speaking by the Holy Ghost, declares—“None of us,” that is, “none of us *Christians* liveth to himself, and no man dieth to himself. For whether we live we live unto the Lord, or whether we die we die unto the Lord; whether we live, therefore, or die, we are the Lord’s.” And again; “know ye not,” says the same inspired Apostle, “that ye are not your own? for ye are bought with a price, therefore glorify God in your body and in your spirit which are God’s.”

Those, therefore, who profess and call themselves Christians, make a most solemn and responsible profession. Such, indeed, as content themselves with a mere nominal relation to the Saviour, and who, provided they can maintain a fair religious character in the eyes of the world, desire nothing more, make their profession an easy thing. But to those who honestly make the Bible their test of character; who live with a reference to the all-seeing eye of God; who expect soon to stand before the judgment seat of Christ; and who remember that, “if any man have not the spirit of Christ he is none of his;” to these, a profession of discipleship is as solemn and momentous in its import, as in the consequences which it draws in its train.

Christianity finds every descendant of *Adam* an “alien from the commonwealth of *Israel*, and a stranger from the covenants of promise.” But every one who is now a Christian has undergone a great revolution in his views, tastes, affections and enjoyments. He has been “washed, and justified, and sanctified, in the name of the Lord Jesus, and by the spirit of our God.” He has cordially repented of sin; renounced the world as a portion; turned his back on his former idols, master, and hopes; embraced the Lord Jesus Christ as “the Lord his righteousness, and the Lord his strength;” and “yielded himself to God,” on his own gracious and humbling terms, “as one alive from the dead.” And, as every real Christian, in embracing the salvation offered in the Gospel, has made

this cordial and entire dedication of himself to the Saviour; as he has practically, as well as intelligently, submitted to the Messiah as his Prophet, Priest and King—as his supreme Instructor, his atoning Mediator, and his sovereign Ruler;—so he is obviously bound to follow up this act of dedication, and to manifest its sincerity, by a life of unreserved obedience. “If ye love me,” said the blessed Master himself, “keep my commandments; for he that saith he loveth me, and keepeth not my commandments, is a liar, and the truth is not in him. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit; wherefore, by their fruits ye shall know them.”

If any ask, how far this dedication to the Saviour goes? The answer is, where it is genuine, it is *entire* and *unreserved*. He who has submitted to Christ, upon Bible terms, has consecrated himself, his soul and body, his time, talents, possessions, influence, all he has and is, to his new and heavenly Master. The language of his heart, in his happiest hours, is: “Other lords have had dominion over me, but now I have said unto the Lord, Thou art my God. O Lord, truly I am thy servant, I am thy servant; thou hast loosed my bonds. My beloved is mine, and I am his. Lord, what wilt thou have me to do? The love of Christ constraineth me, because I thus judge, that if one died for all, then were all dead; and that he died for all that they who live should, henceforth, live not unto themselves, but unto him who died for them and rose again.” Say, professing Christian! was not this the language of thine heart in the day of thine espousals to Christ? And is it not, at least at some times, the language of thine heart now? If *not*, thou hast both the spirit and the language of the heavenly Canaan yet to learn. But if it *be*, then art thou, or art thou not, bound to be *honest* with thy God and Saviour? Art thou, or art thou not, bound to be and to do as thou hast vowed? Surely, if we are to take the spirit of our religion from the Bible; if we are to judge of it as it is delineated in the hearts and the lives of the saints whose experience is there recorded, nothing less than this is included in the surrender of the soul to Christ; and nothing less is imported in making a profession of his name before men.

But besides the obligation which every individual believer, as such, is under to that Redeemer to whom he has dedicated himself; in whose cross he glories; and to whose atoning

sacrifice and perfect righteousness he is indebted for all his precious hopes in time and eternity; he is to consider himself as bound by ties resulting from the relation which he bears to that great visible society, denominated the Church. It is to be feared that many who speak of this covenanted body of those who profess the true religion, called out of the world, and established by the authority of Christ, its Divine Head, and who even profess to make much of it, do so without duly considering either its real nature, or the obligation which membership in it infers. For what purpose, then, was the Church founded? If we look into the Scriptures we shall find it was that it might be a *light* in the midst of a dark world; that it might preserve the purity of the Gospel and its ordinances, and spread abroad the knowledge of them to the rest of mankind. The consequence is self-evident. If "holding forth the word of life;" if "sounding out" the message of mercy to every creature be the principal purpose for which the Church was originally constituted, and for which its great King and Head has sustained it, and has declared that He will sustain it, until the consummation of all things; then it inevitably follows, that every member of this Body, that is every professing Christian, is bound to exert himself to the utmost to understand the truth and order of Christ's house; to maintain them in their purity with exemplary zeal; and to impart the knowledge of them as far as possible, to all who have them not. When the Church fails to do this, she fails to fulfil one main purpose for which she was founded; and when each member of the Church fails to do all in his power to accomplish this, he fails to fulfil one of the most important duties which devolves upon him as a professor of religion. And let every member of the Church of Christ know, that when he first united himself with the body of the Lord's professing people, he became a pledged "life member" of a Body which, in its essential character, is a *Missionary Society*. He made an unreserved consecration of himself to the great cause of the world. Let him remember, too, that this is not an *extraordinary* duty, devolving only on a few Christians in distinguished stations, or on all Christians on special occasions; but an *ordinary* duty, incumbent upon all who "name the name of Christ," at all times, in all circumstances, and just as invariably and perpetually incumbent, in proportion to the opportunities of each, as any obligation connected with the Christian character.



It is really distressing to perceive that so many professors of religion of the present day, and so many whose Christian sincerity it would be thought strange to question, seem to imagine that to be orthodox in their creed, fervent in spirit, and blameless in their lives, comprehends the whole of their duty! The great duty of being unceasingly *active* for the honour of Christ, and for the temporal, and above all, for the eternal welfare of the human family, appears only by an individual here and there, out of the great mass of devout worshippers, to be seriously appreciated, or considered as at all required at their hands. And yet, there is no duty more plainly enjoined by Divine precept, or more strikingly exemplified in the lives of those who, in the inspired volume, are held up to view for our imitation.

Is the religion of Jesus Christ the greatest, the noblest, the most glorious gift that was ever bestowed by a merciful God upon our fallen world? Is it the only effectual remedy for the blindness, the corruption and the miseries of man? Does it reveal those "glad tidings of great joy" which furnish the only hope of pardon, sanctification, peace, and eternal blessedness to the children of men? Nay, is it certain that "there is none other name under heaven given among men whereby we must be saved," but the name of Jesus Christ? Is the prevalence of this religion the richest benefit that can be conferred on civil society; the only effectual means of securing social purity, order, and happiness; the only solid basis on which civil and religious liberty can be either established or maintained; that, in a word, without which there is no hope for fallen man, either in this world, or the world to come? Are there hundreds of millions of our fellow men, not worse by nature than ourselves, and equally capable with ourselves of profiting by it, who are altogether destitute of this invaluable Treasure, and who are daily perishing for lack of it? Are they living in misery, and dying in despair or stupidity, for want of that which we possess; which it is in our power to send them; and with which we have every reason to believe that millions would be blessed forever? And can it require formal reasoning to convince the mind of one who has a particle of the spirit of Christ, that Christians are bound to send this noble, life-giving Gospel to those who are in circumstances so deplorable for want of it? If they refuse or neglect to send it, are they acting in conformity with that noble rule of duty: "Whatsoever ye would that

men should do unto you, do ye even so to them?" You would account him who should deny a morsel of bread to a starving beggar, when it was in his power to bestow it, a monster of inhumanity. Much more is he a monster in the estimate of all who "judge righteous judgment," who refuses to co-operate, to the extent of his power, in sending the bread and the water of life to those who are perishing with moral famine, and whom he might be instrumental in relieving. In the former case it is the body only that feels the pang of privation, and that only for a moment. In the latter, it is the spirit that dies, and is dying forever. "Everlasting destruction from the presence of the Lord, and the glory of his power;—weeping and wailing and gnashing of teeth, where the worm dieth not, and the fire is not quenched"—form the dreadful perdition from which it is our duty to furnish the means of deliverance.

But however conclusive this inferential reasoning, we have an authority on this subject still more decisive;—the solemn command of our Lord himself, delivered in circumstances and in a manner adapted to secure the most reverential regard of all who love him. When he was about to take leave of his disciples, previously to his ascent to glory, he commanded them, "Go ye into all the world, and preach the Gospel to every creature." That this command is imperative on the whole Church, to the end of time, is undeniably evident. Indeed, if this were not apparent from the nature of the command itself, it would be rendered conclusively so, by the promise with which it was accompanied. "Lo I am with you always, even unto the end of the world." To the end of the world, then, or as long as there shall be any portion of the world's population to whom the pure Gospel has not been fully preached, this command remains in full force, binding the Church of God. And even after every human being on our globe shall have been fully evangelized, still the duty of continuing to preach the Gospel "to every kindred, and people, and nation and tongue," will be obligatory on the Church, and if on the Church, certainly on every individual member of it. For if it rest on the body, surely every individual is bound to see, as far as he can exert an influence, or in any wise contribute an effort, that the command be carried into faithful execution.

It was, evidently, on the spirit of this great standing command that the apostles and primitive preachers acted; not

only those to whom it was originally given, but also those who came after them in the work of evangelizing the world. "They went every where preaching the Gospel." They laboured and toiled, with diligence, and with "many cries and tears, night and day," as long as they lived, to carry the "glad tidings of great joy" to every creature. They suffered the loss of all temporal things that they might "win Christ" themselves, and impart the knowledge of his grace to others. They cheerfully encountered hunger and thirst, cold and nakedness, stripes and imprisonments, and even the martyr's death, that they might bear the message of divine mercy, to the guilty and the perishing. Why was this? why this ardent, unquenchable desire, stronger than death, "to preach among the Gentiles the unspeakable riches of Christ?" Surely they not only considered the command of their ascended Master as binding upon them, but they acted under something more than a mere sense of *duty*. The love of Christ and of souls "constrained them." They did not "count even their lives dear to them that they might finish their course with joy," and become instrumental in extending the Gospel of the grace of God. Far from their minds was the mercenary thought, that duty was to be measured by *convenience*; or that what they could accomplish *without too great a sacrifice* was alone incumbent upon them. This may accord very well with the selfish and cowardly maxims on which many modern professors of religion allow themselves to act; but is altogether unworthy of a Christian. The spirit of primitive Christianity nobly rose above it, and trampled it under their feet. O ye who have allowed yourselves to act upon such a principle, consider whither it will lead you! Suppose Christ had done no more for sinners than he *conveniently could*; where had the foundation of your hopes now been? Suppose the Apostles and other primitive preachers had done no more for spreading the knowledge of the Saviour than they *conveniently could*, what now had been the condition of our world? But, as we said, they knew no such principle, unless to abhor it. Religion was with them a supreme concern. The love of Christ, and a desire to advance his kingdom their "ruling passion;" and a willingness to "spend and be spent" for the conversion of the world, their highest honour as servants of the Lord Jesus.

I. The first question which arises, then, is, What **CAN** Christians do, and what **ought** they to do, for promoting the extension of the Redeemer's kingdom?

If any reader of these pages, after going thus far, is sincerely desirous of knowing his *duty*; if he is disposed to ask, what he is *bound* to do, and in what way he *may* contribute his just share toward the conversion of the world,—the answer is ready. It is in the power of *every one*, humanly speaking, to do much in this great cause. Some have been ready, perhaps, to lament that, owing to the want of *wealth*, of *high station*, or of *great talents*, they are able to do little if any thing, for the extension of the Redeemer's kingdom. Let all such be assured that they labour under an entire mistake. This is a field in which all may contribute their full proportion of aid. All who *have a heart* to cast in honestly, such as they have, and as much as they ought, into this consecrated treasury, may find ample opportunity. He who has sent us into the world, with our respective talents, and who will soon come to reckon with us, makes demands of each one "according to his several ability;" not "according to what he hath not, but according to what he hath."

All Christians are not preachers. And if they were, it would not be incumbent upon all to go, personally, to carry the Gospel to those who are destitute of it. Still those who remain at home, as well as those who go forth to missionary labour, have a task to perform in the great system, which is just as necessary and important in its place as any other. The instrumentality of the latter is immediate and prominent; that of the former less obvious, but no less essential, and no less acceptable in the sight of "him who seeth in secret."

Many seem to suppose that the conversion of the world is to be effected chiefly, if not entirely, by the work of the authorized preacher. And, indeed, the value of this instrument in accomplishing the great object can scarcely be over-rated. The "ministry of reconciliation" is an ordinance of God, and, we may say, a radical ordinance in the economy of his grace. It is the all-wise appointment of heaven, "by the foolishness of preaching to save them that believe." Still let it be remembered, that great and important as this instrumentality is, it does by no means stand alone in attaining the object in question. The influence and ultimate reign of the Gospel are to be promoted by a great variety of means. Not merely by sending abroad the Bible, and the living Teacher,

but also by every thing which has a tendency to make an impression favourable to that holy system of grace and truth, which is "the power of God unto salvation to every one that believeth."

A few of the many ways in which the conversion of the world to God may be promoted, will be specified in brief detail; and,

1. A blessed influence in behalf of this cause may be exerted by **HOLY EXAMPLE**. There is a power in embodied and exemplified religion, which no profession of the lips can equal. If you wish to recommend the Gospel of Jesus Christ, for guiding the lives, and animating the hopes of others, let it be seen with clear and undoubted manifestation that the appropriate effects of that Gospel have been produced on your own hearts and lives. Let all that have an opportunity to contemplate your character "take knowledge of you that you have been with Jesus." Let them see that religion is, with you, not a heartless speculation; not a mere thing to be talked of; but that it makes you honest, amiable, benevolent, punctual to your engagements, charitable to the poor and friendless, ready to forgive injuries, "full of mercy and of good fruits, without partiality, and without hypocrisy." Let all who converse with you see, at once, that religion with you, is not a secondary matter, but the grand object of life; that it governs your own heart and conduct; and that you are in good earnest in desiring that it may pervade the world. Every thing of this kind that you manifest, is so much thrown into the scale for the spread of the Gospel. Just in proportion as you really "adorn the doctrine of God your Saviour," you impress those around you with a persuasion of the reality and excellence of your religion; you contribute to its prevalence and power among your fellow men. "Let your light," said the Saviour, "shine before men, that others, seeing your good works may glorify your Father in heaven." In this way, the most indigent, illiterate, and obscure Christian may exert an influence of the most happy kind; may do more to silence gainsayers, and to edify and extend the body of Christ, than the most learned and eloquent advocate of the Gospel whose example is less consistent and ornamental. O, if even a majority of professing Christians were habitually careful to set such an example before the world, they would, no doubt, be instrumental in leading many a soul to Jesus, whom they are now so unhappy as rather to turn away from him. They

**VOL. IV. No. III.—2 R**

would strike the scorner dumb, and "extort a trembling homage" from the most abandoned slave of sin.

2. Every Christian may promote the conversion of the world by *humble, importunate prayer*. "The effectual fervent prayer of a righteous man availeth much." The great Hearer of prayer declares, that "He will be inquired of by his people" to do for them that which they desire and need. "Ye that make mention of the Lord," says the inspired prophet, "keep not silence, give him no rest, till he establish, till he make *Jerusalem* a praise in the earth." And again, the same prophet declares, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." And in the same spirit the Psalmist importunately prays, "Let thy work appear unto thy servants, and thy glory unto their children, and let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us, yea the work of our hands establish thou it." In this way also, every one, however obscure, who has a heart to feel for the salvation of men, and a tongue to utter his desires before the mercy seat, may be a contributor, in a very important degree, to the conversion of the world. Yes, he whose heart habitually "burns within him" with a holy desire for the salvation of perishing sinners, will pray much and fervently in secret for the accomplishment of the object; and, especially, how precious to his soul will be that Monthly Concert in prayer, in which the friends of Zion unite to pray for the spread of the Gospel, and which so many who bear the Christian name habitually neglect! Ah! that professor of religion has little real concern for the success of the Gospel, and the conversion of the world, who, though found punctually in his place in the house of God, every Lord's day, is seldom seen there when the friends of Christ assemble at the commencement of every month to pray that his kingdom may come.

3. Another important means by which professing Christians may promote the conversion of the world, is by *stirring up their fellow professors* to feel, pray, and make suitable efforts for the advancement of this great object. We are too apt to forget that we are answerable for that hallowed influence which we may produce, and are bound to produce on the minds of those with whom we associate. The language of the first murderer, "Am I my brother's keeper?" has been

the language of selfish man in all ages. But it is the language of error and of sin. We *are* our brother's keepers, even in civil, and much more in religious society. The tendency of our fallen nature is, indeed, that of reckless selfishness. To counteract this narrow, degrading tendency, was one principal object for which the visible Church was founded, that the members might mutually inspect, stimulate, instruct, and assist each other; that they might correct each other's mistakes, bear each other's burdens, comfort each other in sorrow, and "exhort one another daily, lest any should be hardened or grow remiss, through the deceitfulness of sin." It is intended, in short, that the members of this body should "speak often one to another" respecting the interests of their Master's kingdom, and endeavour to stir up one another to deeds of heroic benevolence. Here, then, is a wide and most interesting field of duty, in which every Christian is called to labour, and in which he may exert himself with incalculable benefit. Does the friend of Christ, and of man find himself surrounded by brethren and sisters in the Church who appear to feel but little, and are disposed to do but little for spreading the knowledge of salvation through the world? And is he ready to sit down in despair, imagining that he can do nothing in the midst of such a dormant population? Let not such a one hold himself guiltless, if nothing be accomplished or attempted. Let him be asked such questions as these: Have you ever conversed with your fellow-professors on this great subject? Have you ever affectionately and feelingly poured into their ears the expression of your desires for the spread of the Gospel, and of your grief that more has not been done for the conversion of men to Christ? Have you ever kindly, but faithfully, appealed to their consciences and their hearts as to your and their duty in this matter? Have you let them see, from day to day, not only by your words, but also by your prayers, and your actions, that you were in good earnest in all that you said? And have you *continued* your affectionate efforts to inform their minds, and to awaken their sleeping consciences in reference to this subject, up to the present hour, without weariness—leaving the event with God? Such a course was not pursued without gaining substantial advantage to the Gospel cause; nor can any Christian estimate how much good to the souls of men he may accomplish by wisely and perseveringly adopting it: good to the brethren in Christ whom he thus addresses,

and good, perhaps, to some of the remotest heathen population on the globe.

4. Every Christian has it in his power to promote the conversion of the world, by *maintaining and imparting evangelical truth*. Many think it sufficient, and altogether the best course, to keep up a spirit of intense and active exertion, without being very much concerned about forms of doctrinal belief, either for themselves or others. This is unwisely and mischievously separating what God has joined together. Christian action, constant and unwearied, is, indeed, indispensable; but principle, in other words, doctrine, is no less indispensable to right evangelical action. While, therefore, the former is diligently maintained, the latter ought, with quite as much diligence, to be regarded. Every soul that is really converted to Christ, in every part of the world, is converted, not by error, but by the *truth*, applied to his soul by the power of the Holy Spirit. The whole world, then, is to be converted by the diffusion of the truth. Of course, every one who contributes any thing, either by writing, by speech, or by influence, toward the diffusion of truth among men; who contributes, in any way to the "holding forth of the word of life" among those who are wandering out of the way "for lack of knowledge," is promoting, in a corresponding degree, the conversion of the world to Jesus Christ.

5. Every disciple of Christ may contribute in a large measure to the great cause of the conversion of the world, by sustaining those *Associations* which have for their object the promotion of knowledge, virtue, and piety among men. The *Bible Society*; the *Tract Society*; the *Missionary Society*; the *Sabbath School Union*; the *Infant School system*; the *Education Society*; the *Temperance Society*; the Society for promoting the observance of the *Christian Sabbath*, are all important parts of the great plan formed for bringing the whole population of the globe to the knowledge and love of "the truth as it is in Jesus." All these associations, therefore, and every other formed for similar purposes, and established and conducted upon proper principles, ought to be cordially sustained by every friend to the Redeemer's kingdom. And it may be said, in general, that the more liberally and successfully we aid them, the more we contribute to the grand object of "turning men from darkness to light, and from the power of satan unto God."

The most of these Societies need but to be named to commend themselves to the consciences, and the willing patron-



age of every enlightened Christian. But there are *two* of the number which it is judged proper to select for special notice, as bearing a peculiarly close, and, indeed, vital relation to the great cause under consideration. The reference here is, *first*, to Societies, the object of which is the *education* of indigent and pious youth for the Gospel ministry. Scarcely any thing can be more wonderful than the apathy of a large portion of the Christian community to this great interest. When it is recollected how many preachers are needed at this hour, which the whole Christian world cannot at present supply, to bear the glad tidings of salvation to the benighted millions of our globe; and when it is remembered, too, that the disproportion between the demand and the supply, is every year becoming more fearful and discouraging; how shall it be accounted for, that so many intelligent Christians appear so little to appreciate the appalling fact, and manifest so little concern respecting the result? How shall the world be converted, even in hundreds of years, unless either by direct miracle; dispensing with the ordinary means; or, by preparing and sending forth into the immense harvest, a number of labourers fifty fold greater than any of our present plans contemplate, or are likely to accomplish? And that professing Christian is little to be envied, either for his discernment, or his fidelity to Christ, who does not see the most urgent need of universal and redoubled effort in this great cause; and who is not roused in its behalf to a corresponding degree of active exertion and importunate prayer. Such a one may profess, and may believe, that he is sincerely desirous of promoting the conversion of the world to Christ; but he is either very ignorant or very prejudiced, or else he is one of those of whom the Saviour speaks, whose "love is in word only, and not in deed and in truth."

The *second* class of associations to which a special reference is intended, are those which are formed for the promotion of *temperance*. This noble institution of modern times is worthy of the peculiar regard of all who are desirous of being "workers together with God" in the conversion of the world. It contemplates the removal of an evil which *forms one of the greatest of all obstacles to the spread of the Gospel*. If this be so, he who publicly pledges himself to total abstinence from ardent spirits; who joins himself to that band of Christian patriots who wish to take away this curse, not only from the present generation, but also from their chil-

dren's children, to the end of time; and who yields his entire influence to the banishment, as far as possible, of all stimulating drinks from society; is, perhaps, doing far more to "prepare the way of the Lord" in the earth, than many a preacher, who, while he *speaks* eloquently for the cause of Christ, withholds a portion of that practical influence, which is more impressive than words, and which is remembered and felt when words are forgotten.

6. Another method, and the last that will be mentioned, by which all may promote, in some degree, the conversion of the world, is by *pecuniary contributions*. And as this is a point concerning which great misapprehension is believed to exist, it seems necessary to consider it somewhat particularly.

As neither the bodies nor the minds of men can be clad and nourished without expense; so the great work of enlightening and converting the world cannot be carried on without funds; and, especially, on a scale commensurate with its transcendent importance, without very large funds. The preparation and distribution of Bibles cannot be accomplished by kind words. The feeding and clothing of missionaries; the transportation of them and their families to distant fields of labour; and there sustaining them from year to year, cannot be attained by mere good wishes. Large funds must be provided; and these funds must be contributed by *Christians*. This is, no doubt, considered as a burden by many who bear the Christian name. Alas! how far does a "deceived heart" lead such astray! It were perfectly easy for the Almighty King of Zion to bring about the conversion of the whole world, without demanding a cent from the pocket of a single Christian. But in kindness to *us*, he has so ordered the plan of his kingdom that this great result shall be accomplished by human instrumentality; that it may give employment, and interest, and holy discipline, and impart an influence altogether beneficial to those who engage in it; so that, while they labour to do good to others, they may, by the very effort, receive good in their own souls. To be allowed to contribute to such a cause, then, is so far from being a *burden*, that it ought to be considered and prized as a *precious privilege*. Here, with peculiar emphasis, are the words of our blessed Saviour applicable when he said, "It is more blessed to give than to receive."

The professing people of God under the Old Testament economy, were called upon by their religion to give a large

portion of the annual avails of their property to sacred purposes. Probably from a *fourth* to a *third* part, and, as some have thought, even more than a third of their whole income, was to be devoted to the service of the Church. And he who reads attentively the history of that dispensation, will find, that nothing was ever gained by "robbing God." The same general principle, with augmented zeal and spirituality, actuated the primitive Christians. Their liberality was pre-eminently habitual and abundant. In the days of the Apostles, we are told, they "had all things common," and "no one said that aught of the things which he possessed was his own." And although this community of goods was, manifestly, not enjoined by authority, but perfectly voluntary while it lasted; and continued, to this extent, but a little while; still it may be asserted, that, as long as the spirit of genuine Christianity remained in any good degree, in the Church, the habit of liberal contribution to the cause of Christ was a striking characteristic of his professing people. That form of Christian charity which exerts itself in providing for the relief of poverty and distress; aiding feeble Churches at a distance, as well as near at hand; and sustaining the ministers of religion in performing their labours of love, appeared among the Christians of the apostolic age, and for two or three centuries afterward in a degree truly wonderful! "They devoted themselves to it," says a pious writer, "with a labour, and perseverance, and an expensiveness which had no parallel in the world. The number of widows, children, and impotent persons supported by the liberality of the Christians at *Rome*, was almost incredibly great. They not only relieved their brethren and sisters who were near at hand; but they sent liberal relief to suffering individuals and churches at a distance. They redeemed captives; provided for the comforts of convicts in the mines; and even endeavoured, like their Master, at great sacrifices, to promote the welfare and comfort of those who exhibited nothing toward them but hatred and persecution." And we have ample evidence that this example, made a deep impression in their favour on the surrounding heathen, and was instrumental in producing many conversions to the Christian faith. Even the infidel historian, Mr. Gibbon, acknowledges that this feature in the character of primitive Christianity was very strongly marked, and that it had a very powerful operation in recommending the new religion in the eyes of the pagans.

And, as this was the spirit of primitive believers, as manifested by example; so, if we look into the New Testament, we shall find that in all this, they are to be not considered as having run into unwarranted or visionary extremes. The spirit of their Master called for no less. The language of the Holy Oracle, is "Honour the Lord with thy substance. The liberal soul shall be made fat, and he that watereth shall be watered himself. Charge them that are rich in this world, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold of eternal life. To do good and to communicate forget not, for with such sacrifices God is well pleased. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him. He that hath a bountiful eye shall be blessed. He that soweth bountifully, shall reap also bountifully; but he that soweth sparingly, shall reap also sparingly. And Jesus sat over against the treasury, and behold how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury: for all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living."

That professing Christians, then, are solemnly bound, in all ages, not only to feed the hungry and clothe the naked around them, but also to countenance and sustain those institutions which are intended to promote the spread of the Gospel, and the conversion of the world to its power—is too plain to require proof. No one, it may be confidently said, who is willing to know his duty, can fail of seeing that this is distinctly taught, by precept as well as example, in the Word of God. There are *three* points, however, in which the greater part of pecuniary contributions, at the present day, for evangelizing the world, appear to be lamentably defective.

The *first* defect is as to *SYSTEM*. Those who contribute to the great objects of Christian benevolence, do not sufficiently conduct their contributions ON A PLAN. It is a law of heaven that all things be done "in order," as well as "decently." That which is done without *order* is commonly done without *proportion*, and without *wisdom*. Accordingly, he whose pecuniary contributions for the advancement of the Redeemer's

kingdom are not conducted on a *regular system*, commonly subjects both himself, and the cause which he would promote, to disadvantages of the most serious kind. He will seldom be able to *know how much* he gives, and will be apt to imagine that he gives much more than he really does. He will be often *unprepared* to give; that is, he will be unable to do it without embarrassment, having made no adjustment of his affairs to meet the event. Hence he will be often reluctant to give, where he ought to be willing; both because he has, by improvidence, made it inconvenient, and because his contributions, strewed before his imagination without order, appear far more numerous than they really have been. Whereas, he who sets apart a stated portion of his income to benevolent and sacred uses, and, of this portion, devotes a particular part to each worthy object which may in succession claim his regard, will be always *ready* to give, because he will adjust his expenses and other affairs to his system of contribution. He will give with *cheerfulness*, because he will take, from time to time, from a fund which he has devoted to the Lord, and, of course, considers as no longer his own. What he might be at first reluctant to give, calculation and habit will render, in the end, pleasant and even delightful. He will systematically deny himself, and save, upon a plan, that he may have the more to give. And he will, by and by, perhaps, take from his little consecrated treasury, with as much impartiality and disinterestedness as he would from a purse placed at his disposal for charitable purposes by another. Hence the wisdom and benignity of that apostolical direction before quoted—"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." Upon every Lord's day, when the believer's heart might be expected to be peculiarly softened and humbled by a sense of his sins, and his faith and hope strengthened by meditation on the Saviour's love and glory;—he was to consecrate a portion of his substance to the Lord, and to do this conscientiously, "as God hath prospered him."

If this principle were duly regarded, we should not so often witness the humiliating spectacle of professing Christians being excited to a mere temporary paroxysm of charitable feeling, by an eloquent discourse, or an affecting private appeal; which, however, passed away almost as speedily as it was produced. This ought not to be so. The discharge of the duty in question ought to be just as constant, regular, and habitual

VOL. IV. No. III.—2 S

as the discharge of any other obligation of the Christian life. Neither should we so often witness the languor, decline, and extinction of societies, formed for prompting and collecting charitable contributions. When will the disciples of Christ learn the duty and importance of seeking the kingdom of God, not only *first*, but with as much *system, perseverance* and *energy*, as they daily manifest in their secular pursuits?

The *second* point with regard to which there seems to be a lamentable deficiency in Christian contributions for the conversion of the world, is that of *spontaneity*—giving with *cordial cheerfulness*. A gift to God is of no value, if it be given grudgingly. "The Lord loveth a cheerful giver." If professing Christians really believed the Master's word, when he said, "It is more blessed to give than to receive;" if their contributions were truly prompted, as they ought ever to be, by faith and love, and a deep sense of obligation; if they habitually considered such contributions as required at their hands, just as much as any Christian duty whatever; if they regarded it as a precious privilege regularly to set aside, every week, a portion of what God had given them, as devoted to his service; and if, in the true spirit of this consecration, they never thought of waiting for an *Agent* to come and *solicit* their bounty with as much importunity as if he were begging for alms for himself;—how much trouble would be avoided! How much needless expenditure on agencies might be spared! How much Christian principle exemplified! In truth, when professors of religion come to feel on this subject as they *ought* to feel, and as they certainly *will* feel, before the arrival of the "latter day glory;" there will be no need of that *importunate begging* of the disciples of Christ, to do their duty, which may be said to form a striking feature and disgrace of the present day. The people will, unsolicited, bring forward their offerings with a willing mind; and the world will once more see what occurred when the Lord's tabernacle was erected in the camp of his covenanted people in days of old; when, though the offerings were voluntary, they were so general and so abundant, that it became necessary to make proclamation through the camp that the people should *stay* their hands, because no more was needed. Formerly it was not always easy to dispose of a gift to the cause of God, according to the mind of the donor. But now there is no difficulty in the way of him who has a heart to give. In every part of our land channels are now wide open, through which the wealthy Christian may readily transmit his hundreds, or his

thousands to the treasury of the Lord:—through which the poorer disciple may, without trouble, annually convey his dollar with an humble and thankful heart:—and by which even the poorest widow, who has but a few cents to give, may, with perfect convenience, send her humble offering to the destination which she desires, without leaving her own dwelling.

A *third*, and the last point to be mentioned, in which there is a grievous deficiency in the contributions of almost all Christians, is the want of *adequate liberality*. It is not denied that many at the present day give with greater liberality than their fathers; and that there has been a decisive, and steadily progressive improvement in this respect, within the last fifteen or twenty years. But what is denied is, that the ratio of giving has yet reached, or even approached, its proper point. Scarcely one professing Christian in a thousand gives as much as he *ought*, or any thing like it. No general or absolute rule, indeed, as to this point, can be laid down. A few make conscience of giving a *tenth* part of their income to charitable purposes. Perhaps all who are not strictly paupers, ought to do this; and even some paupers have exercised a decision of Christian character which enabled them habitually to reach the object. But many ought to do much more. The Bible speaks, very pointedly, of the duty of *denying ourselves* for the sake of Christ and his cause; of making *sacrifices* of personal comfort when necessary for promoting the extension of his kingdom; of giving up some of those indulgences for which our selfish nature pleads, that we may have the more to contribute to the cause of Christian benevolence. Thus the Apostle *Paul* habitually acted. Thus the primitive believers generally considered it as their privilege and their duty to act. But which of *us* has ever really exemplified the spirit of this requisition? Which of us has ever denied himself any personal comfort for the sake of being able to give the more for promoting the spread of the Gospel? Which of us has ever really denied himself a *meal*, or a *new garment*, when needed—or any personal or domestic article of *convenience*, that he might be able to make a larger donation for the advancement of the Redeemer's kingdom? It may be asserted without fear of contradiction, that scarcely one Christian in a thousand, in modern times, ever thinks of doing this. The real principle on which the great mass of professors of religion appear to act is, that if they have at command a small sum, which they can bestow without incurring the *least inconveni-*

ence, either to themselves or their families; without interfering with any of their secular plans, either of profit or pleasure; they will bestow it, and imagine that nothing more can be reasonably demanded or desired. Was this the spirit of the Apostles and primitive believers? Nay, is this acting upon a principle which any intelligent Christian, with the Bible in his hand, and when bowing before the throne of mercy, can reconcile with his conscience to the Redeemer? Think, O believer, of what the Saviour has done and suffered for you? Remember that "though He was rich, yet for our sakes He became poor, that we through His poverty might be rich;" and then say, whether the plan of contributing nothing to his cause but that which we can spare with entire convenience, will stand the test of sober judgment now; and above all, of that tribunal before which all our vain pleas must pass in solemn review?

See a professing Christian living in splendour! Dwelling not only in a "ceiled house," but, it may be, in a little palace; riding habitually in his coach; having his mansion furnished with the richest elegance; his cellar filled with costly wines; the precincts of his dwelling tastefully and expensively adorned; and his whole establishment formed upon a plan of luxurious, if not wasteful liberality. And for every new purpose of bodily adorning, and sensual indulgence, he has always enough. And yet, perhaps, this very professing Christian, in adjusting his contributions to the great cause of benevolence, in calculating *his* portion of the expense for spreading the glorious Gospel, thinks himself sufficiently liberal if he throw into the Lord's treasury one *twentieth*, or, perhaps, one *fiftieth* part as much as he freely expends on "the lust of the flesh, the lust of the eye, and the pride of life." Nay, perhaps, while he is laying up many thousands every year, for he knows not whom, he has only a few paltry dollars to give, and even these with reluctance, to that *great cause*, in which the glory of the incarnate Redeemer (to whom he professes to own every thing) and the salvation of a lost world, are equally concerned! Now, I ask, does this man claim to be a *Christian*;—a redeemed man; to be "not his own, but bought with a price;"—to be the Lord's "steward;" to love Christ and his kingdom *supremely*; and to be disposing of his property as one who expects speedily "to give an account of his stewardship!" Is this man "denying himself, and taking up the cross, and following Christ?" Is this man setting



his affections on things above, not on things on the earth?" Is this man "crucifying the flesh with the affections and lusts?" Is he striving to "keep under the body," and making it his supreme object to be a "worker together with God," in restoring lost man to holiness and heaven? In a word, can such a man say, that he "lives not to himself," but to Christ; and that he "remembers Zion above his chief joy?" It cannot be! Alas! the deceitfulness of sin must, indeed, exert a most blinding and perverting influence, when it can persuade him to cherish the Christian's hope, who has the broad stamp of supreme worldliness so deeply impressed upon every line of his course!

Say not, that if Christians were to act on the principle here attempted to be established, they would deprive themselves of comfort. Far from it! They would be in the way of enjoying the highest comfort. But this plea will be more particularly examined hereafter. In the meantime let it be considered, how much might be saved for the cause of Christ, by *retrenching* in what are, strictly speaking, *superfluities*; that is, expenditures which, though they may minister to parade and ostentation, might all be spared without infringing on real, rational enjoyment. How many, in *building houses*, might dispense with some useless, but showy decoration, which is merely calculated for ornament, not to add any thing to the comfort of the inhabitants! How many might do the same in *furnishing* their houses, in *adorning their bodies*, in adjusting their *equipage*, and in arranging their whole system of *domestic expenditure*! Nay, how many, by a long list of such savings, each of them small, but in the aggregate amounting to much; for example, by banishing from their tables and their houses, many a useless, and perhaps mischievous luxury; might do *themselves* good rather than harm; might promote the health and real happiness of their *children*, by withdrawing from them those luxurious indulgences, which universally tend to render young people effeminate, sensual, and ultimately miserable; and, while conferring these benefits, at the same time save enough, in a few years, to support one or two foreign missionaries in the field of evangelical labour; and thus, perhaps, savingly benefit hundreds of immortal beings for time and eternity! If any are disposed to smile at such a representation, as rather savouring of fanatical rigour, than of sober Christian principle, they only manifest that they have derived their ideas of

Christianity rather from the maxims and habits of worldly professors, than from the Word of God, and the example of primitive believers.

If the foregoing views are correct, it is evident, not only that every human being is *bound* to contribute toward the conversion of the world; and that every one who has a heart for the purpose, *may* contribute daily and hourly toward this great object; but that the mass of professing Christians are lamentably deficient both in the *manner* and the *degree* in which they discharge this duty; that we all most deplorably come short of what is demanded from us by our Master, and by the great interests of the heathen, and the Church of God. It is evident, that if we would acquit ourselves as faithful servants, we must assume a standard of *zeal* for the spread of the Gospel far more elevated; of *prayer*, far more intense; of *effort*, far more laborious and unwearied; of *contributions*, far more systematic, cheerful, and liberal; of *sacrifices*, far more real, deep, and constant, than we have ever yet attained, or seemed to consider as incumbent upon us. In short, the aim, in all that has been said, is to inculcate upon every professing Christian as an indubitable and solemn duty, "not merely that partial and inefficient zeal which draws forth a paltry, and perhaps, reluctant annual contribution to a Missionary Society; but such a zeal as lays the whole man, with all he has and is, as a consecrated offering on the altar of God;" a zeal which shall impel the Church, and every individual member of it, to consider the spread of the Gospel, and the salvation of men, as the grand object to which their talents, their desires, their prayers, their labours, and their substance should be supremely directed, to the end of their earthly course.

Having seen what all professing Christians are *bound* to do, and *can* do, for promoting the conversion of the world, let us next,

II. Attend to some of those considerations which show *the wisdom and unspeakable advantages of such a course*.

And here it may be remarked, there is little hope that what is about to be offered will make an impression upon any other mind than that of the real Christian. To the man of the world, or the mere formal professor, whose aims, enjoyments, and hopes are terminated by the present life; by whom the Gospel has never been cordially embraced; and to whom its heavenly proclamation, as wonderful as it is glorious, brings no pleasure; all that is about to be said will appear, proba-

bly, as idle words. But to him who has an enlightened and sanctified conscience, and who has heartily adopted, as a practical principle, the scriptural declaration, that "he is not his own," the following thoughts, it is hoped, will come with some degree of weight. And,

1. Such a course of active desire, sacrifice, and effort as we have described, is manifestly *required of all by our Master in heaven.*

Let me beseech every one who desires earnestly to know his Master's will, to review the representations which have been made, and ask, whether there is one of the whole number which is not fully borne out both by reason and Scripture? Let none say that this is carrying matters to extremes; that it is being "righteous over much." Think again, professed disciples of Christ! think of the *nature of that cause* which is commended to your earnest, your supreme attention. Can it be, that the great, the chief work of God himself, for which "the worlds were made;" for which the Son of God left the throne of glory; to the promotion and accomplishment of which all the predictions of the prophets, all the stupendous miracles exhibited to the ancient Church, and all the revolutions of empires were made subservient by Him who does nothing in vain; can it be that such a cause is a *small matter*, which professing Christians are at liberty to neglect? Consider, further, the relation we bear to the Saviour; how much we owe Him; the great purpose for which we were sent into the world; and the nature of that dedication which we have voluntarily and deliberately made of ourselves to the service of "Him who loved us, and gave himself for us, the just for the unjust that He might bring us to God." Consider, moreover, who is the best judge of our duty—*we*, or *He* who made us, who gave us all the faculties, possessions, privileges, and advantages which we enjoy, and who "sees the end from the beginning?" And, finally, as we are commanded to pray without ceasing, "Thy kingdom come;" and as the essential spirit of true religion is every where represented in Scripture as disposing those who possess it to adopt and urge this prayer; is it, can it be any thing less than solemn mockery thus to pray, while we are not willing to do all in our power to promote the cause for which, in words, we supplicate? Consider these things, and then say, whether the amount of our obligation to the "Lord that bought us" has been overrated; and whether *less* could reasonably be re-

quired of us than that which has been represented? and having pondered these considerations, then turn once more to those passages of the Word of God which have been quoted in the preceding pages, and add to their number such as these—"Seek *first* the kingdom of God, and his righteousness." "Present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." "He gave himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

2. Such a course is indispensable *as a suitable evidence of Christian character.*

A distinguished Unitarian of our own country, is reported not long since, to have said: "If I really believed as the Orthodox profess to believe, concerning the state of human nature, and the indispensable necessity of salvation by the justifying righteousness and sanctifying Spirit of Christ, I should give myself no rest, spare no expense or sacrifice within my reach to secure the salvation of men." There cannot be a more correct sentiment. Christendom does not afford a more inconsistent or humiliating spectacle than the language of thousands, who profess, in words, to believe that "there is no other name given under heaven among men whereby we must be saved," taken in connexion with their habitual defect in feeling, in prayer, and in effort for the salvation of a benighted and perishing world!

Whatever others may do, then, the professing Christian cannot neglect the honest and cordial performance of this duty, in some good degree, without violating his vows of allegiance to Christ; "denying the Lord that bought us;" and most seriously drawing into question the sincerity of his Christian character. In fact, however confidently some may estimate the evidences of their "good estate" toward God, no evidence can stand the test of Scripture but that which exhibits the spirit which we are now recommending. Ye who claim the hopes and consolations of Christians! know that the Church has been too long encumbered with professors of religion, who, with an orthodox creed, and a blameless life, have never extended either their affections or their cares, beyond the narrow circle of their estate and household; who, with pious

language on their lips, have never mourned in sincerity over the corruption and the miseries of their fellow-men; never felt for the wretchedness of the poor heathen; were never willing to give more than a mere stinted pitance for the rescue of a lost world from perdition. Yes, the Church has been too long encumbered with such professors as these. May God give them repentance, and save his professing family from any addition to their number! They may be as forward, as sanguine, and as loud in their profession as they please; but they *must* be considered as insincere. Nay, if they were to spend their lives on their knees, supplicating for the spread of the Gospel, they must still be pronounced hypocrites, who "say, and do not;" who perpetually cry, "Lord, Lord," but keep not his commandments. There is such a thing as the *cant* of piety without the substance. Here it is, in all its criminal and revolting deformity!

Whenever, then, the things of this world occupy a higher place in the heart of any professor of religion than "the things which are Jesus Christ's:"—whenever, in the midst of orthodox and pious *talk*, it is evident that the desire of accumulating large possessions, of inhabiting a splendid mansion, of living magnificently, and of holding a conspicuous station among men, so absorb and govern his mind, that he can spare but little of time, of heart, or of money, for sending the glad tidings of salvation to perishing millions of immortal beings;—he may call himself a Christian; he may have the title freely accorded to him by a flattering world, who know as little of the matter as himself; but he has no real love for the souls of men; and, of course, no real love for Him who came down from heaven, and gave himself up to death, "for the life of the world."

3. The more habitually and zealously Christians pursue the course which has been recommended, *the more they promote their own sanctification.*

It is the law of our moral, as well as our intellectual and physical nature, that the exercise of any faculty or principle increases its strength. Faith becomes stronger, the more it is employed on its appropriate objects. Love grows more ardent the more constantly and purely it is cherished. Benevolence, in its whole extent, gains new intensity, and new elevation by habitual exercise. Nay, even when the exercise in question is attended with privation and pain, still it

VOL. IV. No. III.—2 T

reflects a benefit, and oftentimes one of a very rich and lasting kind. We tell the husbandman that his being consigned to eat his bread in the sweat of his brow, is a real blessing in disguise. We tell him that daily labour promotes his bodily health, strengthens his animal system, gives salutary occupation to his mind, and preserves him from the multiplied evils to which indolence and inaction give rise. By all the toils and cares which the successful cultivation of the ground demand, he is a great gainer, not only by the direct products of his labour, but also by its immediate personal influence. So it is with regard to moral and spiritual efforts. Every effort we make for the benefit of others, re-acts, most benignly, upon ourselves. The more deep our sympathy for perishing men; the more cordial and tender our concern for their everlasting welfare; the more fervent our prayers for their salvation; the more unwearied our efforts to promote their temporal and eternal happiness; and the more liberal our contributions, from right motives, on their behalf—the more our own souls will be softened, warmed, lifted up, purified, and made to resemble Christ: the more our own faith, and love, and zeal, and benevolence will be increased. Now, what is this increase, but sanctification?—What is it but growing in grace? So true are the words of our Lord, in every sense in which they can be applied—“Give and it shall be given unto you; good measure, pressed down, and running over shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again.”

Hence, it is an animating consideration, that the more faithfully and extensively we send the Gospel abroad, even to the remotest ends of the earth, the more certainly will the Gospel prevail among ourselves. We can devise no plan more happily and powerfully adapted to promote the cause of God in our land, than greatly augmenting our desires, prayers, labours, and expenditures for the salvation of the heathen. This engagement in missionary work, as one of the means of grace, adapted to produce rich fruits to those who *do* the work, as well as to those who *receive* it, has never been appreciated by Christians as it ought to have been. And who can tell but that the arid and languishing condition of many of our churches at home, is to be ascribed to their neglect of this duty? Were the writer of these pages called upon to give counsel to a small and feeble church,

struggling with a low state of religion, and which many would think might be excused for neglecting all care about the heathen;—and were he requested to point out those means which might be best adapted to promote its enlargement and spiritual prosperity;—among the leading counsels, he would say to such a church,—“If you wish to rise, and grow, and prosper, engage in good earnest in sending the Gospel to the destitute and the heathen. Go to work immediately. Exert yourselves by prayer, by mutual conversation, and all other Scriptural means, as well as by pecuniary contributions. Endeavour to engage, not only every member of the Church, but also every hearer, from childhood to hoary age, in this hallowed work. Try the experiment fully and faithfully; and amidst your poverty, it will enrich you. Amidst your feebleness, it will strengthen you. Amidst the smallness of your numbers, it will enlarge your borders. Amidst your languor and coldness, it will be the means of rousing you to feeling, and zeal, and vigour, and sacred enterprise in the service of your Master. And when you hear from the foreign field the blessed intelligence, that your prayers and labours have been the means of saving good to the heathen;—that hundreds, perhaps thousands of the benighted Pagans have been graciously enlightened by your instrumentality;—how will it serve to awaken every Christian feeling; to impart a sacred thrill of gratitude and joy to every bosom not totally dead to moral influence; and to shed down upon you, by a hallowed re-action, those very blessings which you benevolently devised for others!”—“There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.”

4. The course here recommended to the Christian, is the direct way to the enjoyment of the *richest and purest happiness that man can taste on this side of heaven*. Nay, it is the same species of enjoyment that reigns in the heavenly world. The man who is most exclusively selfish, is the most miserable, as well as the most criminal of men. The ways of true wisdom are, in all cases, the ways of pleasantness, and all her paths are peace. But of all the ways of wisdom, those in which we travel in *doing good to others*, may be said to be the most pre-eminently pleasant. In this kind of activity we most nearly resemble the infinite Source of all holiness and enjoyment. How exquisite the pleasure which is attendant on a course of benevolent exertion, and on witnessing its precious fruits in the production of human happiness, tem-

poral and eternal, many Christians have already known; and a much greater number will, in future know. Here is a present reward more rich, and more truly glorious than a conqueror's crown. "What is there in all the accumulation of wealth, in all the pageantry of state, in all the gratifications of sense, in all the delirious joys of giddy dissipation, once to be compared with this? Oh, pleasures cheaply purchased, placidly enjoyed, ever rising, ever new, never languid, never remorseful, why are ye pursued so seldom, and attained by so few? Alas! those who seek their highest enjoyment in any other way, as miserably cheat themselves, as they impiously "rob God," and meanly defraud their fellow men!

5. The expenditure of property in promoting the subjection of the world to Christ, is not only the most noble, but also *infinitely the most profitable object to which it can be devoted. The most profitable to ourselves.*

Every wise man will endeavour to turn that which is committed to his charge to the best account. He will endeavour to vest his capital in that species of stock, and to order its management on such principles, as will certainly produce the *best interest*. Now, what is the grand object which every one has in view in acquiring and laying up temporal possessions? Undoubtedly *happiness*; the happiness of himself, or his children; or both united. The question, then, is, what method of disposing of our property;—of a part or the whole of it, as the case may be;—will be likely to produce the greatest amount of enjoyment to the possessor, and to those for whom he is most anxious to provide? As to the possessor himself, there can be no doubt that the most productive method will be to *do good with it*;—to promote happiness, and, of course, the highest and noblest kind of happiness. This will be to gratify the best feelings of our nature, and produce the greatest amount of that which we profess to seek. The same principle will, most manifestly, apply with regard to our *children*. In laying up property for them, what is it we profess to desire? All will reply,—"Their happiness certainly." Be it so. Which course will be most likely to promote the real enjoyment, the true elevation of your children, in this world, as well as in the world to come;—to lay up for them, by great labour, and rigid saving, half a million of property, that they may be enabled to live in splendour, without effort on their part, and thus furnishing them with



the means of nourishing pride, pampering appetite, and preparing them to be selfish, effeminate, haughty, and of course, unhappy, voluptuaries; or, by devoting a large part of your superfluous wealth to the great purposes of Christian benevolence; training them up with moderate pecuniary expectations; making them feel the importance of an early exertion of their own faculties; habituating them, from the earliest dawn of reason, to think of the wants and miseries of their fellow creatures, to sympathize with them, and to deny themselves for the sake of promoting the welfare of others: in a word, nurturing them, not in the lap of luxury, but in the school of Christian principle, in constant familiarity with the scenes and efforts of Christian charity; and taught by the example of those whom they most revere, to think wealth chiefly desirable as a means of doing good; in other words, promoting the glory of God, and the happiness of man:—in which of these schools would you wish your children to be trained up? In which of these courses would they be most likely to find rational and permanent enjoyment? Which, think you, will be most likely to give you pleasure when you come to die—that you are about to leave them large estates, to enable them to wallow in wealth and sensuality, and, perhaps, to ruin their souls; or, that with a very moderate share of this world's goods—by no means large enough to supersede the necessity of their own vigorous efforts—you will bequeath to them a large legacy of *prayers*, of *holy example*, of the *benediction* and *love* of all good men for their father's sake, and of that *intellectual and moral training*, which those who are nurtured in the atmosphere of Christian purity and benevolence, are alone likely to realize? Nay, which of these would every man, wise for this world, to say nothing of Christian wisdom, prefer to leave his children? It is not possible to hesitate a moment. A very wealthy and respectable professor of religion, when he was about to die, said to his surrounding family—"My children, I have laboured hard, and procured you all that the world calls good fortunes; but I fear I have lost my own soul, and gained for you that which will endanger yours." Oh, when will those whom God has largely favoured with this world's goods learn that the real value of property is to do good with it, and to adopt, and act upon the principle, that fifty or a hundred thousand dollars are unspeakably better laid out, both for themselves and their children, and that even for this

world, when devoted to the great purpose of promoting the temporal and eternal welfare of their fellow-men, than when hoarded up for the most splendid plan of personal expenditure? Yes, rely upon it, Christians, a hundred thousand dollars are put out at incomparably better interest when vested in the stock of Christian benevolence than in any other investment that worldly wisdom can devise. Nay, it may be asserted without fear of contradiction, amidst all the boasted success of the children of this world in laying up wealth, that all we expend on selfish, worldly, and sensual objects is gone, gone forever—worse than gone; and that it is only what we *lay out for God*, that we can be said, in any sense, to *lay up for ourselves*.

6. Let the *sin, the misery, and the gloomy prospects of the heathen*, melt and move your hearts. Without staying to discuss the question, whether it is *possible* for any of the heathen to be saved without having the Gospel preached unto them, no one can doubt that their moral corruption, their blindness, and their temporal degradation are deplorably great. Behold the hundreds of millions who sit in darkness and the shadow of death, strangers to happiness and hope, and concerning whom no one who looks upon them can doubt that their hearts are unsanctified, and that they are altogether unfit for heaven? Shall they be left to travel on in all this darkness and desolation? Shall they be left, generation after generation, to perish in their sins, while we enjoy the Gospel, and are able to send it to them? What say you, professing Christian? Has the God of all grace favoured you with gospel privileges? Has he “loosed your bonds?” Has he “translated you from the kingdom of darkness into the kingdom of his dear Son?” And have you no pity for those who know nothing of the grace and hope of the Gospel? Who have never heard that “the blood of Jesus Christ cleanseth from all sin?” We eulogize the benevolence of that man who risks his own life to save the life of his fellow creature. We celebrate the generosity of him who divides his *last loaf*, or parts with a *garment* really needed for his own person—to relieve a sick and starving beggar. But O, how much more worthy of commendation is that benevolence which feels for the welfare of the never-dying soul; and is willing to make almost any sacrifice for the sake of promoting its eternal blessedness!

7. Remember that if you aim at the conversion of the

world, and labour to promote it, you aim and labour, in the same proportion, *for spreading happiness through the world.* Neither the enemies nor the friends of the cause of Missions appreciate as they ought the mighty influence resulting from the success of this cause. So far as it makes progress among men, it is throughout identified with the progress of all the best interests of our race, for this world as well the world to come. It is the best pledge of the advancement of human elevation and human glory. It is essentially connected with the education of youth; the diffusion of literature, science and the arts; the establishment of civil and religious liberty; and the promotion of justice, purity, order and peace throughout the world. In short, it is that blessed cause in the progress of which every friend of man ought to rejoice, and to be desirous of co-operating to the extent of his capacity. It is that cause which, so far as it prevails, eradicates evil, removes, to the extent of its reign, the worst sources of human suffering; promotes useful knowledge; asserts and establishes the rights of men; is the best pledge of internal improvement of every valuable kind; and is alone capable of transforming a wilderness into a fertile and beautiful garden, and elevating man to the real glory of his rational and moral nature. Those who contribute any thing, then, to the promulgation of the Gospel throughout the world, contribute just so much to the melioration of the human race; not merely in respect to the interests of piety; but also in regard to every other interest, which either the wise statesman, the genuine patriot, or the enlightened scholar could wish to promote.

8. Consider, once more, now much *the honour of our Master in heaven* is involved in our compliance with the duty here recommended. The spread of the Gospel is the spread of that "Name which is above every name," and of that glory which not only *we* profess to make out chief end, but which is the chief end of all holy beings in the universe, and ought to be the supreme end of all created existence. It is extending the honour, and making known the unparalleled love of Him "in whom we have redemption through his blood, even the forgiveness of sins, according to the riches of his grace." Disciple of Christ! can you resist this last appeal? Do you owe all you have and hope for to this Saviour? Do you expect in a little while to join that blessed Assembly whose enraptured song, through eternity, will be—"Unto Him that loved us and washed us from our sins in his own blood, unto

Him be glory for ever and ever?" And will you not now take some interest, and make some efforts, for extending that glory? Nay, will you not now *devote* yourself, in some good degree, to adding as far as possible to that "multitude which no man can number, gathered out of every kindred and people, and nation and tongue," who shall spend an unwasting eternity in enjoying the love and the glory of Him who was slain, and who redeemed them to God by his blood!"

And now, Christian brethren, standing upon this interesting and hallowed ground, let me entreat you calmly and prayerfully to review what has been said, and to ponder it well. Ye who profess to have "tasted that the Lord is gracious," and to know by experience something of the value of the Gospel;—is what you have read according to the will of Christ, or is it not? If it *be*, can you venture, in full view of eternity, and of the judgment seat, to turn away and so say—"We pray thee have us excused?" Well, be it so! But remember! that if you are excused from loving the Saviour supremely, and seeking his glory, and the advancement of his kingdom "above your chief joy"—you will also, of course, be excused from sharing with him in the kingdom of his everlasting blessedness! This is not the mere judgment of a fallible mortal. The mouth of the Lord hath spoken it! And every one who loves the world more than the Saviour will find it awfully accomplished! O that I could cause you now to see the reality and importance of these things as I know you will one day view them! Yes, my friends, when you and the heathen shall meet before the bar of God, and when in the light of eternity, you shall see the insignificance of all earthly grandeur and glory, compared with the unfading treasures which the Gospel proclaims;—then, if not before, you will see that the half had never been told you of the importance of this subject.

The great scope of what has been said, is to convince professing Christians, not only that they ought to *continue*, systematically and perseveringly, to do all that they have ever yet done, for this most important of all causes; but that they are called to *do much more* than they have ever yet done. We ought to *calculate on a great increase of missionary effort, with as little delay as possible*. Those who take narrow views of this subject may, perhaps, think it enough to sustain, and a little to invigorate the missions already estab-

lished. But let not such an unworthy thought be entertained. The poor benighted heathen are passing into the eternal world by many thousands every day. While we deliberate and delay, they are rapidly falling beyond our reach. On the present plan of missionary labour, *two centuries*, nay, *ten centuries* would not suffice to evangelize the whole population of the globe: and, in the mean time, many thousands of millions would have sunk to irrecoverable ruin. The work must be made, under the divine blessing, to proceed upon a greatly augmented scale, or, at the end of fifty generations, it will be still but half done.

Let none say, that God will, in his own time, convert the world; and that all we have to do is to "pray without ceasing," and wait for the accomplishment of his promise. It is an utterly false and mischievous sentiment! It is the miserable refuge of indolence and parsimony. The Gospel has always been propagated by human exertion; and never, we may say with confidence, never has it been propagated signally and extensively, but by the instrumentality of efforts marked in a corresponding degree with zeal and heroic labour.

*Ministers of the Gospel!* This subject addresses itself most solemnly to *you*. You are appointed to be the leaders and guides of the people. To you it belongs to possess in the highest degree, and to exhibit with the purest lustre, and the most active efficiency, the high and holy spirit of Christian benevolence of which we have spoken. It is your's to enlighten those who are uninformed on this great subject; to exhort the indifferent; to stimulate the tardy; to shame the parsimonious; and to go before all in the faith, the love, the public spirit, the courage, and the heroic enterprise which are indispensable in this immense and most noble field of Christian effort. Great is your responsibility. Great will be your guilt, if found unfaithful; and, if otherwise, "great will be your reward in heaven."

Professing Christians! once more I say, consider what has been said. Your lot has been cast in a solemn and eventful period; a period in which all we have and are, are put in requisition for Christ. Will you dare to *protest any of his drafts* on your hearts, your time, or your substance? The time is short. The fashion of this world is passing away. But the record of what we do, or what we do not, will be eternal. This world is Christ's. It is infallibly to be subdued to the love and power of Christ. And the work is to be accomplished, not by miracle, but by human instrumentality. This work

is now proceeding; and no man can be an idle spectator of its progress without sin. The requirements of the Saviour are too plain to be mistaken, and too solemn to be trifled with. His eye is upon us; and his judgment is at the door. God grant that you may be found faithful unto death; and that when that great crisis shall arrive, you may be able to look back with holy satisfaction, with heavenly joy, on much done for Christ and your generation; not as the ground of your confidence; not as your title to eternal life: No, the righteousness of Him who through the eternal Spirit offered himself without spot to God, being the only foundation of a sinner's hope; but as means by which a Divine Saviour has enabled us to glorify the riches of his grace; as the fruits of his blessed Spirit; as evidences of vital union to his body; and as pledges of admission to the joys and glories of his presence!

MINIMUS.

---

#### ART. II.—REMARKS ON THE USES OF CHASTISEMENT.

THE intermingling of a few advices, particularly directed to the case of ordinary Christians under affliction, with our usual treatises and reviews, cannot, we are persuaded, be unwelcome. We therefore take our pen for the purpose of direct address to sufferers, of whatever kind.

It is only in the Word of God that we learn to consider affliction as a blessing. The utmost which the most refined philosophy can effect is to remove from our sorrows that which is imaginary, to divert the attention from the cause of distress, or to produce a sullen and stoical resignation, more like despair than hope. The religion of the Gospel grapples with the evil itself, overcomes it, and transforms it into a blessing. It is by no means included in the promises made to true Christians that they shall be exempt from suffering. On the contrary, chastisement forms a necessary part of that paternal discipline, by which our heavenly Father fits his children for their eternal rest in glory. The Psalmist asserts the blessedness of the man who is chastened by the Lord, with this qualification as necessary to constitute it a blessing,

that he is also instructed in divine truth. *Psalm xciv. 12.* By this we understand that the influence of chastisement is not physical; that mere suffering has no inherent efficacy; but that the afflictions of this life are, in the hand of God, instrumental in impressing divine truth upon the heart, awakening the attention of the believer to the consideration of his own character and situation, the promises of the Gospel, and the rewards of heaven. The child of God is assured that all things work together for his good; in this is plainly included the pledge, that chastisements and afflictions shall eventually prove a blessing; and this is verified by the experience of the whole Church.

The subject can scarcely ever be inappropriate. We are all familiar with suffering, in our own persons or the persons of those whom we love: we are either now enduring, or shall at some future time endure severe afflictions. Among our readers, it is natural to suppose that some are at this very moment labouring under burdens of grief. Some, it may be, are experiencing the infirmities and pains of a diseased body, others are mourning over the loss of friends and relatives, and others still are living in the dread of trials yet to come. There are few of us therefore to whom the inquiry may not be interesting, How is affliction a blessing?

The question may be thus answered. The chastisements which God inflicts upon his children are profitable to them, as they tend under the Divine blessing to promote piety in the heart. Or more particularly, chastisement is useful, because it convinces the believer of his helplessness and misery when left to himself, and of his entire dependence on God; because it leads him to renew his repentance, puts his faith to the test, and strengthens his Christian graces; because it contributes to the exercise of filial submission, and fixes the mind upon the heavenly inheritance. Let us, with prayer for divine assistance, meditate upon these truths.

1. Chastisement is useful, because it tends to convince the believer of his misery, and shows him that without Christ he cannot be happy. And in order to bring this subject more directly before the mind, let us for a moment consider our readers as suffering under the pangs of some great affliction. You will at once agree with us in the position, that if you had more faith, you would have less trouble of mind; or rather that if you had faith sufficient, you would be altogether clear from the deep impressions which lie upon you. Because we very well

know from our own experience, that there are cases in which the most severe bodily pains, or mental distresses, have, so to speak, been neutralized by considerations of a spiritual kind. This is exemplified in the history of the whole Christian Church, and of every individual believer, and most remarkably in the sufferings and deaths of the Martyrs. There is then a certain point of elevation in divine trust, confidence in God, reliance on the providence, grace, and promise of God; that is, a certain degree of faith, which would entirely free you from these trials of mind. We take it for granted that you heartily concur in this, and that you feel, at this very moment of suffering, that no gift of God would so effectually bless you, as this gift of Faith. Your trials and afflictions, therefore, produce in your soul a deep feeling of want. You are now sensible that you need more of the presence of Christ; that your piety is not in sufficient exercise to make you happy under your chastisements. In the moments when forebodings and fears become most oppressive, you are most strongly impressed with the truth, that you still lack a great deal; and your desires are quickened for that measure of faith which shall enable you, with filial confidence, to leave all in the hands of God.

If these are your feelings, you are now ready to acknowledge, that chastisement has already produced in you one part of its intended effect. You are brought to feel that you are totally dependent on God for your comfort; that nothing but high measures of piety can render you independent of these clouds of trial, and that the attainments which you have made are insufficient to this end. You are brought to desire of God that grace which shall be sufficient for you, and to say with the disciples: "Lord increase our faith!" This is one great end of chastisement, to humble man from his self-sufficiency, and make him feel, in the most profound manner, that in God he lives, and moves, and has his being. Afflicted brethren, you never felt in your hours of ease (we venture to affirm) so fully dependent upon God's will, as you do at this present time. Perhaps, if entire prosperity had continued, you would never have felt this persuasion; thus a most important point is gained in your spiritual progress. It is so in this respect, it prepares you for receiving the blessing. It is not God's method, in the ordinary economy of His grace, to give favours of a spiritual kind, until the soul feels its need of them. He "will be inquired of for these things," even



when he purposes to vouchsafe them. It is in answer to earnest longings, pantings, hungering, and thirstings of the spirit, that the Lord manifests himself in the most remarkable manner. You have been brought by chastisement to the very point, where you ought to desire to be brought; and where perhaps nothing but this affliction would have brought you, the total renunciation of your own strength, and the casting of yourself upon the strength of God. Now you begin more deeply to feel your need of Christ. Now you are convinced that something more is necessary than that vague and intermitted trust which you commonly indulge; that Christ must be embraced by your faith, and not visited merely by occasional devotions; in a word, that you must constantly be "looking to Jesus."

If these things are so; if you are persuaded that nothing except strong faith can heal your wounded spirit; if you are conscious that you still lack such faith; if you earnestly and constantly desire it; the question becomes exceeding interesting to you: "Can I attain it?" And if this could be at once answered in the affirmative, to your full satisfaction, it would go far towards an entire banishment from your soul of these poignant distresses. Now in proportion as your soul is engaged in seeking this inestimable blessing, in just that proportion will your acts of faith be increased. As Christ becomes more and more present to your mind, you will, with more and more confidence, lean upon him with son-like assurance. And, therefore, without endeavouring to resolve the question, when, how, or in what precise manner, God will give you the grace which you need, it is sufficient for our present purpose to know, that one great end of your affliction is answered, when you are led to commence and persevere in a faithful and earnest application to Christ, as the great Physician.

Long have you wandered, it may be, long slighted this benevolent Redeemer. Like Israel in prosperity, you have forgotten your Deliverer, and have grown restive and rebellious in the rich pastures of his goodness. While the skies were clear, and all around you was smiling, you were remiss in duty, irregular in devotion, lukewarm in affection. Your mountain seemed to stand strong, and in the delights of present enjoyment you could say, "To-morrow shall be as to-day, and much more abundant." Jesus Christ, the Master to whom you had so solemnly, so unreservedly given yourself, has been

cast into the shade by the worldly things on which you have doted. Ah! how little do Christians ponder on the truth, that by their lives of carelessness they are rendering afflictions necessary! While they are at ease in Zion, forsaking their first love, and declining from the path of strict piety, the cloud is gathering darker and darker over their heads; that cloud of judgment and of mercy which is to drive them up from their unlawful resting-places, and alarm them into a renewal of their pilgrimage. Afflicted Brethren! Ye thought not, while ye were at ease, that these trials were in reserve for you, though often forewarned by the preachers of the Gospel, and the experience of your brethren. The trial has now come; you have now to retrace your steps; you now feel that none but Christ can bring you back to happiness; and you are humbly asking for the blessings of his hand. Thus it is that chastisement convinces the believer of his misery, and shows him that afar from the Saviour he can never be at peace.

2. Chastisement is useful, as it leads the believer to see and feel his exceeding sinfulness. It is one of the strongest proofs that our sanctification is imperfect, and our self-love inordinate, that we are wrought upon so much more readily by stripes than by favours. Though the Lord's goodness ought to lead us to repentance, yet we generally observe that the heart grows hard under the smiles of Providence, and thus loudly calls for the necessary strokes of God's correcting hand. It is a favourable indication of reigning grace, when any soul, in the sunshine of great worldly prosperity, is considerate, humble, and constant in walking with God. In too many cases, it is far otherwise. And when sudden affliction breaks in a storm upon the head of one who has been relapsing into carnal security, the surprise and consternation are great and almost insupportable. After the first tumult of the soul, it is natural to look around for some solace or support; and in the case of a true Christian, the resort will at once be to the consolation of religion. Like the little child which strays from its watchful and tender parent, during the hours of play, but hastens back at the approach of alarm, so the believer, overtaken by calamity, awakes from his dream, and endeavours to retrace his steps to the neglected mercy-seat. But ah! in how many cases does he here learn his lamentable distance from God; and how mournfully is he made to cry, "O that I knew where I might find Him!" He who is habitually

walking with God does not suffer this, for the whole armour of God protects him from the most unexpected assaults: "he is not afraid of evil tidings, his heart is fixed, trusting in the Lord:" but the slumbering and lukewarm professor sinks disheartened. In vain does he apply himself to earthly solaces for alleviation of his grief. With shame, and pain of conscience, does he endeavour to ask deliverance of his offended Father. Every petition that he utters, is accompanied with a sense of weakness. The blessedness which once he spake of is gone; the habit of devout waiting upon God is suspended; the way to the throne of grace is obstructed. How confidently would he offer his petitions, if he were persuaded of his own acceptance: how gladly would he plead the promises, if he felt his title to them secured in Christ. But alas! it is not with him as in days that are past, when the candle of the Lord shone on him. His mind has become attached to the earth; his views of the blessed Redeemer are indistinct; he is convinced that his strength has departed, that his faith languishes, and that he is defiled with sin.

Now his repentings are kindled; now he knows how evil and bitter a thing it is to forsake the Lord, and to depart from his fear; and when he considers how long God has borne with him, how many favours he has received, and how brutish has been his ingratitude, his heart is broken, his tears flow, he seeks the lowest place in the dust of abasement, wonders that affliction has not long since overtaken him for his carelessness and neglect, and bows before the Lord without a murmur. At such a time, the language of the afflicted soul will be: "Wherefore doth a living man complain, a man for the punishment of his sins? Let us search and try our ways, and turn again unto the Lord: let us lift up our heart with our hands unto God in the heavens: we have transgressed and have rebelled, thou hast not pardoned, thou hast covered thyself with a cloud that our prayer should not pass through: mine eye trickleth down and ceaseth not, without any interruption, till the Lord look down and behold from heaven."

Christian brethren, who have known affliction, and have been chastened of the Lord, that you should not be condemned with the world; who have suffered the loss of friends, of health, of property, of reputation, how often has one hour of such trials done more to show you your sins, and humble you

in penitence, than months of ordinary self-examination, or stated means of grace!

When chastisement has its proper operation, the Christian will seek not to be comforted merely, but to be taught of God. "Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law." He seeks to know why God contends with him, and lies very low in contrition, when the still small voice of the Lord says to him, "The Lord hath a controversy with his people, and he will plead with Israel: O my people, what have I done unto thee, and wherein have I wearied thee, testify against me." (*Micah vi.*) And this exercise leads to godly sorrow which is not to be repented of. It is under deep affliction that we feel most deeply the connexion between sin and misery, and acknowledge that the connexion is just and holy. Smarting under the rod, we know that the Lord hath not dealt with us after our sins, nor rewarded us according to our iniquities; and that it is of his mercies that we are not consumed.

It was not immediately upon the commission of his atrocious crime, that David was humbled, but when he was chastised and smitten to the earth, hear how he mourns, not so much over his sufferings as his sin: "Have mercy upon me, O God, according to thy loving-kindness; according unto the multitude of thy tender mercies, blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin. For I acknowledge my transgressions, and my sin is ever before me. Make me to hear joy and gladness, that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all my iniquities. Create in me a clean heart and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me." *Psalms li.*

Times of affliction afford some natural facilities for cultivating repentance. Occasions of sin are then removed; the world is excluded. The man confined to the silence of the sick room, or the house of mourning, cannot, by idle pursuits divert his mind. He is forced to think; and to think of his sins. He considers his ways, bewails his transgression, and renews his covenant. He learns to confess, "Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more; that which I see not teach thou me: and if I have done iniquity, I will do so no more." *Job xxxiv. 31.*

Now, in these experiences of the afflicted, there is a real consolation. Such tears are sweet, and it will probably be the unanimous testimony of all true penitents, that they have enjoyed a tender and refined delight in those moments of grief, in which they came to God as a forgiving God, and heard him say to their souls, in accents at once of gentle rebuke and comfort: "Behold I have refined thee, but not with silver; I have chosen thee in the furnace of affliction," "for mine own sake will I defer mine anger." "For a small moment have I forsaken thee, but with great mercies will I gather thee: In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." *Isa.* liv.

3. Chastisement is useful as a trial of faith.

To use the expression of Bishop Hall, "untried faith is uncertain faith." There often is in professors of religion enough of the semblance of piety to lull their consciences while they are prosperous, but not enough of the reality to support them in time of trial. Adversity makes the exercise of faith needful, and puts the strength of that faith to the test. It is compared to the fire, the furnace, the fining-pot or crucible, because it not only purifies, but tries; it not only consumes the dross, but ascertains the gold.

There is no true believer who does not desire this trial. The very supposition of being found wanting, at the day of judgment fills him with horror. His daily supplication is: "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." Christian reader, give a moment's thought to this question, "Is your faith sufficient to support you in the hour of death, if that hour (as is very possible) should soon and suddenly arrive?" Are you not ready to sink under ordinary afflictions? How then will you bear this greatest of trials? To adopt the language of Jeremiah, (xii. 5) "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? And if, in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swellings of Jordan?"

This trial of your faith is plainly important, and it is the office of chastisement to constrain you to such a trial. If your standing in the covenant is so firm, through humble trust in God, that you can say, "But he knoweth the way that I take, when he hath tried me I shall come forth as

VOL. IV. No. III.—2 X

gold," you are happy indeed. But this conviction is not likely to be strong in those who have not passed through the furnace. The apostle Peter, in comforting the dispersed saints, explains to them this end of their chastisement, "If need be, ye are in heaviness through manifold temptations, that the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ."

We have already seen, in the course of our meditations, some of the ways in which faith is tried by affliction. If any be afflicted he will pray. But there can be no comfort in prayer, where there is not a belief that prayer is heard, and will be answered. The supplication of one who pours out strong crying and tears, in a great fight of afflictions, is a very different thing from the formal addresses of one at ease. The sufferer cannot be consoled until he finds that God is his friend; he cannot find this without faith; and in this manner, most directly, chastisement convinces the soul, that it is still unprovided with the shield of faith, or awakens the exercise of this grace, with great and unspeakable satisfaction. And thus the tribulations which have succeeded one another through life, give us stronger and stronger reliance on God, for the approaching hour of death. At some future day it will be sweet to remember how the Lord sealed us with his Spirit of adoption, in these times of trial. Therefore, "beloved brethren, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you, but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy."

4. Chastisement is useful, as it strengthens faith, by leading the believer to the promises, and especially to the Lord Jesus Christ.

There is no expression in the word of God better suited to reconcile the Christian to trials, than that of the Apostle Paul: "He [that is God,] chastens us for our profit, that we may be partakers of His holiness"—partakers of His holiness! What words are these! This is the very summit of your desires. This you have been toiling for, and longing after. This you have earnestly implored, and are you now ready to shrink from the very means by which your Father in heaven is about to promote your sanctification? By no

means will you be led to relinquish this appointment of God for your good. Now it is by these very trials that your graces are to be invigorated.

We have seen that these trials disclose the reality and degree of our faith. We may go further and observe that faith is greatly increased and strengthened by the same process. Faith is strengthened by exercise. As\* the touch, or any natural faculty, becomes obtuse and often useless by want of exercise, or the removal of its proper objects, so faith languishes and seems ready to perish, when those truths which are to be believed are long kept out of the mind. The most valuable truths of the Christian are "the exceeding great and precious promises." He does not feel his need of these promises while he is indulging in that self-pleasing which usually accompanies prosperity. In penning these lines we say advisedly, no man can fully value health who has not been sick, nor appreciate the services of the kind and skilful physician, until he has been healed by him. And thus also, no man can fully prize, or fully understand the promises of the Scriptures, until they are made necessary to his support in adversity. Many of the most precious portions of revelation are altogether a dead letter to such as have never been exercised by the trials to which they relate.

The believer who is in sufferings or straits of any kind, comes to God by prayer; and in attempting to pray, seeks some promise suitable to his precise wants. Blessed be God! he needs not to search long—so rich are the treasures of the word. These promises he takes as the very truth of God. He pleads them at the throne of grace; he believes them, relies on them, rejoices in them. This is faith; these exercises are vital exercises of the renewed soul. So long as the Christian is oppressed with affliction, these exercises must be continual; and in proportion as the trial is great, must the faith be great also, so that he often finds every earthly support cut away, and is taught, with implicit trust, to hang on the simple word of Divine faithfulness. This is emphatically the life of piety; and it is encouraged, developed, and maintained in time of trial.

Affliction is sanctified when we are made to feel that nothing can satisfy us but God, and when we actually wait upon God, and rely on Him as our only hope. It is then that the Christian finds the promises confirmed to him: "Whom the Lord loveth he chasteneth, and scourgeth every

son whom he recieveth." "No chastening for the present is joyous, but grievous," &c. Then he rolls his burden on the Lord, commits his way to Him, leans upon Him, trusts in Him with all his heart, so that with a meaning altogether new, he can sing with the Church: "God is our refuge and strength, a very present help in trouble: therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

Some appear to entertain the mistaken opinion that the only relief which is afforded to the Christian in suffering, must arise from some hope of speedy deliverance or escape. This is so far from being true, that perhaps the greatest solace under afflictions is derived from direct acts of faith upon the Lord Jesus Christ, and communion with Him; in which the soul is so much absorbed that the present suffering is forgotten, and the mind wholly occupied in its exercises of piety. And herein the chastisement is profitable. In pain, and despondency, and grief, we go to Jesus as to a friend that sticketh closer than a brother: we pour our sorrows into his friendly ear, and ask his aid, and then, when he reveals to us his love, and speaks his promises, and unveils his face, even though he give no assurance that we shall be set free, he does more,—he gives us *Himself*, and faith is refreshed and nourished by receiving him. And shall we not regard as a mercy, that sickness, or that bereavement, or that alarm, which so embitters the world's cup, as to lead us to Christ, that we may see his beauty, and be filled with his love?

Prosperity leaves us to wander, and offers temptations to wandering. Afflictions alarm us and drive us back to the right path. Prosperity casts a glittering but delusive veil over divine realities, and encourages unbelief. Afflictions rend and destroy this covering, and show us the truths of another world. Prosperity seldom leads to increase of faith. Affliction, by God's blessing, is in many cases, made the instrument of sanctification to such as are truly pious.

Dear Brethren, that God who "doth not afflict willingly, nor grieve the children of men," offers you in your trials these "peaceable fruits of righteousness." Taste of the sweetness of his promises, and each of you shall say with David: "It is good for me that I have been afflicted."

5. Chastisement is useful, because it leads the believer to exercise entire submission to the Divine will.

It is an undeniable truth, and one of which the child of



God is very deeply convinced, that "the Lord reigneth," that it is infinitely right and fit that he should reign; and that the first duty of every intelligent being, is to submit promptly, cheerfully, and unreservedly to every ordinance and dispensation of God. It is not very difficult to keep the soul in correspondence with this truth, so long as our self-love is not interfered with, nor our present happiness invaded; but when the sovereignty of God is manifested in despoiling us of our most precious possessions and delights, our souls are often ready to falter, and our weakness betrays itself when, with hesitating lips we endeavour to say, "Shall not the Judge of all the earth do right?" It is common to hear those who are ignorant of the Scriptures cavilling at the representation of Job as a man of eminent patience; but where, except in his biography, shall we look for the instance of a man, suffering in one day the total loss of immense wealth, and of ten beloved children, and still saying, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

Without exercise, Christian graces do not grow, and severe afflictions are probably intended to cultivate this important grace of entire submission. Nothing is more common than for persons, under chastisement, to indulge in such thoughts as these, 'I could endure almost any affliction better than this; it is that which I have most dreaded, for which I was least prepared, and now it has overtaken me! It is so strange, new, and unexampled, that I am unmanned, and my soul sinks within me.' These are the symptoms of a rebellious and unsubdued will; the murmurings of a proud and stubborn heart, which must be humbled in the dust. This is just the trial by which, perhaps, God graciously intends to bring down the imaginations and high thoughts of your soul into captivity to the obedience of Christ. And patience will not have had its perfect work in any case, until the afflicted soul is prepared to make no reservation, to claim no direction, but to give up all into the hands of the most wise, most righteous, and most merciful Creator. If the suffering were less, it would not have this humbling efficacy, and he mistakes the nature of the covenant, who supposes that such peculiar trials are excluded. It was, no doubt, a visitation sudden and alarming as a stroke of lightning, when Aaron beheld his sons consumed by fire from the Lord. It was an awful sanction to that rule, "I will be sanctified in them that come nigh me, and before all the people I will be glorified." Yet, on seeing and

hearing these things, the bereaved father "held his peace." (*Lev. x. 3.*) It is a bitter medicine, but the soul which is convinced of God's justice and goodness, lays down every thought of rebellion and discontent.

When, in the time of the Judges, the children of Israel gave themselves up in a shameless manner to the worship of idols, they fell under the wrath of God, and were eighteen years oppressed by the Ammonites and Philistines. Still, when they came to themselves, and cried to the Lord, they joined to their repentance lowly submission, and said, "We have sinned; do thou unto us whatsoever seemeth good unto thee." *Judges x.*

This is the temper which sanctified affliction always begets, so that the prostrate soul dares no longer to impose terms on Jehovah, but yields itself to his sovereign discretion. There is peace in such a surrender, a peace which is altogether independent of any expected mitigation of the stroke.

Wave after wave often goes over the child of God, before he is brought to this state of self-renunciation. Murmuring may for a time prevail, yet the Great Physician, who applies the painful remedy, cannot be baffled, and triumphs to his own glory and the unspeakable benefit of the believer's soul. The Scriptures afford us striking examples of this yielding up of every thing into the hands of God; particularly in the case of David, whose history and experience are given in detail. One of the sharpest inflictions which fell upon this pious man, was the rebellion of his unnatural son, Absalom; and one of the most affecting scenes in the course of this transaction, is the flight of the aged king with the ark: "All the country wept with a loud voice, and all the people passed over." Now, what was the language of David under these circumstances? "The King said unto Zadok: 'Carry back the ark of God into the city; if I shall find favour in the eyes of the Lord, he will bring me again, and show me both it and his habitation; and if he thus say, 'I have no delight in thee,' behold here am I, let him do unto me as seemeth good unto Him.'" 2 *Samuel xv. 26.* Now, we have here exemplified the very frame of soul which each of us should endeavour to maintain under chastisement. For we are not to speak thus, "I can bear this because it cannot be avoided, or, because I hope it is the last of my sufferings." No, my brethren, we are not thus to limit the Holy One of Israel; but let each of us with filial homage say, "Lord, I am in thy hands, in the

best hands, I deserve thy stripes, I yield myself to thy dispensations, thy will be done!" Happy is he who, like David, can look back upon chastisements and say, "I was dumb, I opened not my mouth, because thou didst it." *Psal. xxxix.*

"Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time," yet, if his rod should long abide upon you, if you are ready, like Job, to cry, from repeated and continued strokes, "He hath set me up for his mark. He breaketh me with breach upon breach. He hath fenced up my way so that I cannot pass, and he hath set darkness in my paths," yet even then, "remember the patience of Job, and the end of the Lord," and say, "Though he slay me, yet will I trust in him."

Some may be disposed to think, in the time when all God's waves and billows go over them, that they could acquiesce and be comforted, if they perceived any way of escape, if they could reasonably expect deliverance: and this is the whole of what is sometimes called Christian resignation. Yet, the comfort in this case is merely worldly. The grace of God can do more than this; it can make you willing still to endure, and in enduring still to praise.

Say not, "I could be content if I were sure of deliverance." God has not promised absolutely to remove the chastisement. Perhaps it is his holy will not to deliver. Perhaps it is this very thing in your afflictions which is to ensure you the blessing from the Lord. The apostle Paul earnestly desired, and thrice besought the Lord to deliver him from that trial which he calls the thorn in his flesh, the messenger of Satan to buffet him. Yet, as far as we are informed, it was continued to the end of his life. But mark the glorious indemnification: "My grace is sufficient for thee, for my strength is made perfect in weakness." Upon this declaration, the apostle calmly, nay, joyfully goes forward under his burden, singing as he pursues his pilgrimage: "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me, therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake, for when I am weak, then am I strong." The sweet support under every possible calamity is, that God can turn it into a blessing, and, that if we have faith he will do so. With respect, therefore, to the use of afflictions, "all things are possible to him that believeth."

6. Finally. Chastisement is useful, because it leads the believer to look for complete happiness in Heaven only.

And at this stage of our reflections, let us rejoice, dear brethren, that the consolation offered is liable to no exception or abatement; it is adapted to every case; perfect and entire. If the comfort which you need depended upon the hope of deliverance in this world, there would be many cases which we should be forced to leave as hopeless: for there are many in which no expectation of exemption in this life can be indulged. But let the worst, most lingering, and most aggravated instance of suffering be presented, and the hope of heaven is still sufficient to mitigate its ills. You may have been reduced to hopeless poverty; you may have suffered from the treachery and ingratitude of supposed friends, from cruel mockings and persevering calumny; you may labour under incurable disease, or follow to the grave beloved objects of your affections, who can never be replaced in this world. Still, there is a country, and you are rapidly approaching it, "where the wicked cease from troubling, and the weary are at rest." It is well if you have learned to look beyond all secondary, earthly, imperfect comforts, to God, the source of good, and to that world where all tears are wiped away. It is well if the trial of your faith has enabled you to say "I know in whom I have believed, and that he is able to keep that which I have committed to him against that day."

This is a benefit of affliction, which is striking and great in proportion to the failure of earthly consolation. For it may be doubted, whether any man fully yields himself up to the view and prelibation of heaven, until he is disentangled and rent away from all hope of blessedness on this side the grave. It is natural to seek resting-places by the way; and trials, losses, sufferings, bereavements, are thrice blessed when they engrave upon our hearts that we have here no continuing city, but must seek one above. So long as we can flatter ourselves with any refuge in this world, we are prone to lean on an arm of flesh, and to look upwards only for the supply of what is deficient here. But let all expectation of worldly peace and satisfaction be cut off, and the released soul, which is truly sanctified, and full of faith, rises, like a bird from the snare, and rejoices to say "My soul, wait thou only upon God, for my expectation is from him. Then shall I be satisfied when I awake in thy likeness!" Think not, however, to enjoy this fruit of chastisement, while you cast

longing and lingering looks on that country whence you came out. Nothing but the hope of a glorious resurrection upheld the apostle Paul, when troubled on every side, perplexed, persecuted, cast down, and (as to the outward man) perishing. Hear the method of his escape out of sorrow, "Our light affliction, which is but for a moment, worketh for us a far more exceeding, and eternal weight of glory."

He is the happy man who dwells most on the thoughts of heaven. Like Enoch he walks with God. Like Job he can say, "I know that my Redeemer liveth," &c. Like David he glories, "Thou wilt show me thy salvation." Like Paul he triumphs, "for I am now ready to be offered," &c.

This happiness we sometimes witness; but where have we found it? In the house of prosperity, where death has never invaded the family circle; where all have more than heart could wish; where health, and opulence, and honour unite to expel all care? No! but in the hovel of the poor, where one affliction hath followed another, till earthly hope is almost extinct. In the darkened chamber of mourning, whence all that was most loved and cherished has taken its last flight. In the bed of lingering, incurable disease, and in the very gasp of death! Here religion hath set up her trophies; here, is happiness, here, where things hoped for are substantiated to the believing soul, where things unseen are evidenced to faith by divine influence.

In every case of suffering it is the prime wisdom of the Christian to fix his eyes upon the heavenly crown. In every other hope you may be disappointed, in this you cannot. Try, as you may, all other fountains for your solace, there is a time coming when you must be driven to this. Become familiar with the meditation of heavenly glory! Daily contemplate that joyful deliverance from evil, that indissoluble and ecstatic union with the Lord Jesus Christ! Then, when death lays upon you his cold hand, you can say "I am prepared for this hour. I have longed for this deliverance to meet my Lord in his temple. I have lived in communion with the blessed Lord of heaven." "Lo, this is my God, I have waited for him, and he will save me, this is the Lord, I have waited for him; I will rejoice and be glad in his salvation."

ART. III.—REVUE ENCYCLOPEDIQUE. *Paris.* HISTOIRE  
DE LA PHILOSOPHIE. PAR M. V. COUSIN. *Paris.*

"THE world by wisdom knew not God." The history of Philosophy, whether ancient or modern, not only confirms this testimony, but demonstrates that *wisdom* is emphatic in the sentence that makes the declaration. It is not simply, that man, without direct revelation from God, is ignorant of his glories; this ignorance is most conspicuous in philosophy, the boasted wisdom of the human race. From the oldest philosophers of Egypt or India, to the wildest disciple of Kant, or Fichte, the reputed sage has, with few exceptions, entertained more incorrect notions of God, than the peasant whose superstition he has scorned. The latter may not have held the divine unity, he may have cherished many ridiculous aberrations of fancy, but he has seldom stripped superior beings of the first essential attributes of intelligent existence. If he has formed gods in his own image, he has not reduced them lower than himself, by denying their individual consciousness and free volition. Philosophy is the sole parent of such folly.

With these thoughts we rise from the perusal of the publications the titles of which we have placed at the head of this article. We have coupled them together, as containing many sentiments in common with each other, not on account of any connexion in authorship or professed object in writing.

The *Revue Encyclopédique* is a monthly publication at Paris. Each number contains from one hundred and fifty to two hundred pages, sometimes more. It is professedly a general review of all that deserves notice in the passing history of the human mind. Notices of American, English, German, Italian, and French publications, together with those of other countries, find a place in its columns. Many of the articles are very brief; others of the ordinary length for Quarterly Reviews. The number of contributors is very considerable, as appears from the signatures appended to almost every article. Some few of them appear to entertain a degree of respect for the Christian religion, but the general spirit of the publication is what we should term decidedly *infidel*. The following extracts from the number for last December, will convey a clear idea of the spirit that pervades many of the most elaborate and extended articles. It is from a review of

a work entitled, *An Essay towards a system of speculative Philosophy*, by G. Fr. Daumer, Nuremberg. "If the German mind has engaged with ardour in the philosophic career, it is because it expects from philosophy solutions that will lead to the regeneration and salvation of the human race. Our hope, our perseverance, our painful researches will not be disappointed. The German philosophy, far as it seems from the earth, has not only its commission to produce a new theory for practical life—for the organization of society; it has also the sublime destiny to produce, what for man is most sacred and important, that which embraces every thing—a *new religion*. The philosophical system of M. Krauze laid its foundation in 1807; but this great attempt could not be appreciated at once; and, although the author has laboured incessantly to induce his fellow countrymen to establish a [new] religion and society, he has been encouraged by only a few, who have followed him with zeal, devoting their lives to the establishment and propagation of his doctrine. At a later period, the political and religious views of the St. Simonians reached Germany, and then it was recollected that M. Krauze had already promulgated a doctrine (system) that had numerous points of resemblance with that of the St. Simonians. This approximation (of each other's views) promises much fruit; the example given by France will draw the attention of the Germans to a system of religious philosophy born among themselves, and which seems the final result of all the philosophic and scientific labours, which have been the mission and glory of Germany. Thus we see the germs of the future show themselves at the same time in the two most advanced nations of the world; we can unite the philosophic labours of France and Germany; we anticipate the day when these nations will be united in regard to a similar social organization and common religion, which will have given the most complete solution of all the vital questions of humanity.

"It is the duty of all generous men, of all who feel the new wants, so clearly expressed in so many political commotions, to carefully examine all that comes from men who announce a new religion, whether they only prophecy or announce a system of doctrine more or less complete. Let the Germans do this for France, the French for Germany; this reciprocal examination made in sincerity, and with a single desire to conduct humanity towards its destination, will hasten the day of knowledge and general association among men. On this

account, we shall now give particular attention to the work of M. Daumer; for he also seriously thinks, that *a new religion is the result to which all the modern philosophy of Germany tends, and must finally come.* From the title of his book we did not suspect this religious tendency, but it is clearly stated. The author commences thus:

“‘This system recognises God as a spirit, which determines itself in itself and by itself as personality, and has freely conceived in itself the idea of the world and plan of its realization.’ Knowing that M. Daumer is a partizan of the modern philosophy, which is called *Pantheism* by its adversaries, I supposed he would attempt to fill a great blank in this philosophy, one that the system of Krauze seemed only to enlarge to its greatest extent. It is known that Schelling, the renovator of the philosophy called *Pantheism*, placed, as did Spinoza, for the foundation of the science, the *absolute existence* (*l'être absolu*), from which every thing must be derived. He attributed to this being several properties, but his expressions were neither simple axioms nor legitimate deductions of reason. Besides, his object, in seeking for these highest attributes of God, or the absolute existence, seemed only that he might reach nature, and a new construction of nature, made according to the highest attributes of God, who was, in his estimation, the constituent principle of all existence. The highest part of philosophy, that in which the complex attributes of God ought to be explained, such as the divine personality, the absolute self-intelligence (*la conscience absolue*), the sentiment of infinite (*le sentiment infini*), as well as love, wisdom, justice, &c. this part of philosophy in the work of Schelling was a blank, a *desideratum*. We might even demand if his system could reach these questions, if it possessed the necessary scientific instrument, the principal ideas, (the categories, as Aristotle calls them). This part, together with the spiritual world, was neglected for the natural world. Nature, so long viewed with the eyes of materialism and atomism, as abandoned of God, of soul, of life, was to be re-established. It was, in a glorious manner. The grand movement, necessary to produce so many men distinguished by their knowledge of nature, as *Oken*, *Steffens*, &c. &c. took place. By a necessary re-action, it happened that this philosophy, thus incomplete, and giving no satisfaction to the sentiments of the heart, especially to the religious feelings, called forth men to protest against it, accusing it of atheism and ir-



religion. *Jacobi* became the rallying point of all those, who, not having strength enough to follow the new movement, despaired of gaining absolute truth and sound philosophy, or who pretended to found philosophy not upon science, but upon the feeling (*le sentiment*) which manifests itself in another way, in all men; a feeling often vague and sombre, and easily leading to fanaticism, if not enlightened by science. But the principal reproach which *Jacobi* and his partizans brought upon the new philosophy, was its inability to present God as a personal being, having consciousness, feeling, love of self; that it confounded God with nature and thus destroyed all religion. They went farther, and contended that no philosophy could arrive at such a demonstration, because the system of *Spinoza*, which they, without reason, regarded as the principal effort of the philosophic spirit, did not reach it. This leaning (*penchement*) of *Jacobi* and many distinguished men, who rallied round him, had a real, though indirect influence. They added nothing to the stock of human knowledge, but contributed, in spite of themselves, to the developement of philosophy, by pointing out and constantly referring to it, all the great questions, which, for the interest of truth, for the satisfaction of the heart, demanded from it a solution.

“Some philosophers who followed the direction given by *Schelling*, and who had undertaken to fill up the blank in this system, viz: the soul and the spiritual world—attempted the questions, but failed of their solution. *Hegel*, who rebuilt the entire system of *Schelling*, and who, in logic and phenomenology of the soul, undertook principally the analysis and construction of the spiritual world, concealed his inability to give solutions on many points under the language of Christians, to which nevertheless he gave an altogether different meaning. Upon the whole, the labours of *Hegel* and his school advanced the state of many questions. But their true solution, as we think, is found in the philosophical system of *Krauze*, who, while admitting that God is in nature (*le monde*) and nature in him, proves in him a superiority, a domination over the world, consciousness, feelings, a distinct will, all these distinct from the same faculties amongst men, as well as connected with them: consciousness, feeling, will, which constitute the infinite personality of God, and in virtue of which a mutual connexion between man and God can take place, in the relation commonly called religion. It is thus that having reach-

ed its last developement the German philosophy appears to us to have celebrated its union with religion.

"All these thoughts passed our mind, when we read the first words of the work of M. Daumer, seeming to indicate that the author having perceived the blank in this part of modern philosophy, had taken for his principal task a new solution of the great question of the personality of God. We continued the perusal of the work with great attention, but soon found ourselves disappointed. The idea of M. Daumer in regard to the personality of God, is that of Hegel, combined with some secondary ideas of Schelling, especially that which Schelling put at the foundation in God, upon which he displays his absolute existence, his activity, and also manifests himself in the forms of individual creatures. We shall not here attempt an exact account of the views of M. Daumer. We need only remark, that he has presented the idea of Hegel in a more precise form, and deduced the natural consequences without fear of offending Christians. Thus he says distinctly, that God has no consciousness of himself, except in the individual consciousness of men; that men at death enter into the bosom of the absolute existence, without individuality, without personal consciousness, &c. We commend this freedom, although we entertain opposite opinions in regard to these points. Especially do we give our entire approbation to the noble courage with which the author scouts the absurdity of the vulgar faith in rewards and punishments after death, an opinion which defiles human morality by giving it impure motives, and those incompatible with the first principle of morality, viz. to do good, above all, because it is good, because it is, if I may so express myself, the *divinity* of the life of humanity.

"We come now to the views of M. Daumer upon the philosophy of history. Here he is sufficiently new, and expresses his faith in a new religion. See the scheme of the development of humanity according to his conception. We quote his own words:

- I. The man of the primitive world; pantheism of nature.
- II. Transition to the second era of humanity, and passage to historical times: separation of the people.
- III. Paganism and Judaism.
  1. Paganism.
    - a. Religions of Nature.
    - b. Religions of art; Hellenism.

c. Universality: Romanism.

2. Judaism.

#### IV. Christianity.

a. Primitive Christianity; before Catholicism.

b. Catholicism and reign of the middle ages.

c. Protestantism and the modern Spirit.

V. Absolute religion, and the universal kingdom; or the last era of the world.

VI. Transition to the absolute world (*le monde absolu*:)  
grand cosmic, catastrophe; transformation of the world.

*The absolute world, (le monde absolu.)*

“We share the opinion of M. Daumer in regard to a state of humanity anterior to the state of opposition, of separation antagonism, a state in which man and humanity were absorbed in the external world, in nature. We approve of his making the second era of the world commence with the separation of the people, and its result in opposition, antagonism. That which he calls the world absolute, the world of unity and harmony, appears to us, as to him, in advance of humanity and the end of its progress.

\* \* \* \* \*

“We shall now select some passages from the work, such as appear remarkable and suitable to represent the sentiments of M. Daumer with many other German writers. See what he says of the Christian religion in general: ‘Christianity, long since, so great, so powerful, so mingled with all human affairs, is no longer any thing but *subjectivity*. A little consolation, a little support, a little factitious exaltation, this is all it offers to the individual in the crosses and miseries of life. It is a plaster for the wounds of the heart, it mitigates also the bad temper of the soul, and operates as a curb and spur for the vulgar. But although it has been a universal principle of history, it is so no longer; it no longer produces events of general interest; it no longer determines the march of the human race.....Protestantism is the negative form under which is conceived the new principle. As long as the *positive* new principle, which we need, and which protestantism unconsciously prepares, is not developed, protestantism will afford a relative good, a relative truth, a superiority relative to catholicism. This latter, good, and necessary as it was for the middle ages, is now only the wreck of a great life finished ages ago, without soul, and without value.....Protestantism is the spirit of Christianity, weakened indeed, but still the spirit; catholicism is only a shade of the past. A thing has only

value, general interest, while it can produce something else. Catholicism has long since brought forth negation, Protestantism; Protestantism is in travail to bring forth the new religion.....The new religion will be complete, for it will develop the end of that which is perfected; itself will be perfectible to the last object of the history of the world. It cannot be combatted and undermined by thought, by progress, for it is the religion of thought, of the science of *perfectionment*, since its principal dogma will embrace all in this sublime truth, that God is in the world, and the world in God, and that the life of the world is the life of God.....The new religion will establish itself as the absolute religion, because it tends to realize in all its purity, in all its totality, and in all its absolute harmony, the *Truth*, which is developed the preceding religions, in a manner concealed, fragmentary and even antagonist.

“ We have given this work particular attention on account of the importance it has in our estimation.”

Such is French and German philosophy in the nineteenth century, as blind as she ever was in Egypt, India or China; as far from practical forms of truth as any barbarian tribe to which we send our missionaries. Such are the sentiments frequently expressed in the *Revue Encyclopédique*, and of course prevalent among the most learned men in France. We have given this long extract as calculated to make a definite, and as we believe, just impression in regard to the present condition of the French and German mind in many of its most cultivated specimens. With them the Bible is the record of a religion, which, in its time and place, was good, at least relatively so, but now to be classed with other relics of the past; a child's book to be thrown aside by a generation that has become men. With them all the light of the past ages is eclipsed by the superior light of modern philosophy, and that, although this same philosophy is yet unable to solve the fundamental questions either of religion or human government. Light is coming; these men are confident it will come out of modern philosophy; until its appearance we must walk in darkness. They tell us the human mind never goes back, but somewhere in its onward march will find a perfect religion and perfect state of society. Sensible that they have under their feet no solid ground, they make trial of every floating island, and imagine it a *terra firma*, till the next wind of philosophical doctrine reaches them and sweeps away their

refuge. Again they are afloat, crying for help, but refusing all *tried* assistance, mainly because it has been tried. They often boast of their own superiority to past generations, but their own record of their own perplexities, in regard to the most vital questions of humanity, will produce no feeling of envy in regard to their avowed condition. Never have we clasped the Bible with more eagerness to our bosoms, than after the perusal of such works as are now the boasted glory of the nineteenth century, emanating from the more than Athens of the modern world, and eagerly hailed by thousands in the two most enlightened countries of modern Europe.

We have before us three octavo volumes from the pen of Victor Cousin, a professor of philosophy in Paris. The first is a course of lectures delivered in 1828, and is entitled, *Introduction to the History of Philosophy*. A translation of this volume has appeared in Boston. The other volumes are lectures delivered in 1829. One of them is devoted to a rapid sketch of ancient systems of philosophy, together with some notice of the modern schools up to the time of Locke. The remaining volume is devoted to a minute examination of Locke and his school, termed by Cousin the *sensualist school*, (*l'école sensualiste*.) This appellation is given on account of the important place assigned by Locke to the *senses*, as the origin of all our knowledge.

It is not our intention to take an extended review of these volumes. In the way of literary criticism suffice it to say, Cousin is a writer of no common character. His style is vigorous, often splendid, and perfectly clear wherever the thought admits clearness of conception. His works might be safely recommended for the improvement of style, if they could be studied without injury to the mind. There is a degree of vivacity pervading them, that is very uncommon in writings of the same description. We present some extracts, not so much to exhibit his style of language, this being impossible in an English dress, but to exhibit his style of thought, together with some of his most remarkable sentiments. The following will partially answer both these purposes:

“What is the nature of ideas? Are they simple signs, mere words, existing only in the dictionary; and must we then become nominalists? By no means; for names, words, signs by whose assistance we exercise thought, can only be admitted

VOL. IV. No. III.—2 Z

to use, on condition that we understand them, and we can only understand them upon the general condition of intelligence, that is that we understand ourselves. Signs are, doubtless, powerful aids of thought, but they are not its internal principle. Thought must precede its expression; we do not think because we speak, but speak because we think, and because we have something to say. But if we reject nominalism, must we turn realists? Must we admit that ideas are things existing as does every thing else, and as Malebranche says, 'little beings that are by no means despicable.' Not at all, gentlemen. No, ideas are not things like others. Who has seen ideas? Who has touched them? Who has placed himself in relation to ideas? If, what I very much doubt, the realists have wished to speak of the external existence of ideas, they have fallen into the most evident absurdity. I am inclined not thus to charge men, although, right or wrong, it is commonly done. To escape from this difficulty, shall we turn to the conceptualists, thus completing the known circle of the three great French Schools in the middle ages, upon the question of ideas. This is the usual resting place. But let us understand ourselves; I am ready to admit that ideas are merely conceptions of reason, of understanding, of thought; if my views are admitted in regard to the nature of reason, of understanding, of thought. Think of it closely: is reason, to speak rigorously, *human*, or is it only called human because it *appears in man*? Does reason belong to yourself? Is it your own property? What is it, that you call your own? It is the will, and its acts. I will to move my arm, and I move it. I make this or that resolution, it is exclusively my own, I can impute it to no one else, it is my own property so truly, that if I choose I can at the same instant adopt a contrary resolution, will something else, and produce a different movement; for it is the essence of my will to be free, to do or not to do, to commence, to suspend or change an action whenever I choose. But is the case similar with the perceptions of reason? Reason conceives a mathematical truth: can it change that conception as my will continually changes my resolution? Can it conceive that two and two are not four? Make the attempt, you will not succeed. This phenomenon appears not only in mathematics, but in all other spheres of reason. In morals, try to conceive that justice is not obligatory; in the arts, that such and such forms are not beautiful; you will labour in vain, reason will always impose upon you

the same perception (*la meme aperception.*) Reason does not modify itself at pleasure: you do not think because you will, your understanding is not free. What do I say, gentlemen? It is this: you do not make your own reason, it does not belong to yourselves. All that is free is your own, what is not free is not your own, liberty alone is personality. We can hardly refrain from laughing, when, at the present day, we hear reason spoken against, as a thing belonging to the individual. In truth this a great liberty of declamation, for there is nothing less individual than reason; if it were individual it would be personal, it would be free; we should have power over it, as we have power over our resolutions and acts of the will; we should continually change its acts, that is to say, its conceptions. If the conceptions of reason were only individual, we should not think of imposing them upon others; for to impose individual, personal conceptions upon another individual, would be despotism the most outrageous and extravagant. What is purely individual in me, has no value beyond myself. But the case is otherwise (in regard to reason.). We at once declare those persons insane who do not admit the mathematical relations of numbers, who do not admit the difference between the beautiful and the ugly, between justice and injustice. Why? Because we know it is not the individual who constitutes these conceptions, or, in other words, that reason in itself is not individual, but universal and absolute, and by this title it binds individuals; each individual feeling, not only that he is bound, but that others are bound by the same authority. Reason, then, is not individual, it is not our own; it is not human: for, I repeat, that which constitutes man in his intrinsic personality, is his activity and free will; all that is not voluntary and free is added to man, but not an integral part of man. If these things are admitted, I admit that ideas are the conceptions of this eternal and absolute reason, which we do not constitute for ourselves, but which manifests itself in us and is the law of all individuals: this reason, that Fenelon always found at the end of his researches, from which he endeavoured in vain to separate himself, and which, constantly returning in spite of all his efforts, in all his thoughts, the lowest or most sublime, drew from him this grand conjecture, 'O reason, reason, is it not thou whom I seek?' If such an admission be made, I feel no difficulty to admit that ideas are conceptions of human reason, but yet of reason in itself. But

keep in mind, gentlemen, this reason, which in itself is universal and absolute, consequently infallible, fallen into man as it is, and in connexion with the senses, the imagination and the passions, from infallible has become fallible. It does not deceive itself, but is led astray by that in which it resides; hence all its aberrations: they are numerous, and being derived from the connexion, which, in the actual state of things, is our inevitable condition, they are themselves inevitable. Truth can be perceived by reason in its human state, if I may use this expression, but it cannot always be perceived in the most faithful manner; yet, even then it is not altered or destroyed, it subsists independently of reason, that perceives it not, or perceives it in an imperfect manner. Truth itself is as independent of reason, in its actual state, as reason in itself is independent of man in whom it appears. Thus separated (*i. e.* truth) from the fallible reason of man, it can only be referred to reason not yet fallen into humanity, to reason universal, absolute, infallible, eternal, unconnected with space or time, free from all contact with the relative contingent and error—to that intelligence of which our own, or rather that which makes its appearance in us, is a fragment—to the pure and incorruptible thought which our own merely reflects. This is the theory of Plato, and of Leibnitz, the theory which I have adopted myself, and at another time have so often and fully developed in this chair.

“Ideas, then, are not mere words; nor are they beings; they are conceptions of human reason, and the very rigor of analysis forces us to refer them to the eternal principle of human reason, to absolute reason itself; it is to this reason alone that they belong; they are merely lent, as it were, to other reasons (*i. e.* rational beings). It is there (in the eternal reason) that they exist, but in what manner? We need not search far; they exist spiritually; they are only the mode of the existence of the eternal reason. Now, the mode of the existence of the eternal reason, the absolute spirit, is altogether intellectual, altogether ideal (*tout idéale*). Here all disquisition ends; spirit can only be explained by itself; it alone attests and legitimates its own mode of existence. And remark, that in making ideas, with Plato and Leibnitz, the mode of the existence of the eternal intelligence, you assign to this intelligence what is essential to constitute it a real intelligence, *viz.* self-comprehension; for the attribute of intelligence is not the ability to know itself, but actual self-knowledge.”



The next passage, which we had designed to give, can only be made tolerably intelligible, by a brief notice of some things previously asserted, in relation to the fundamental constituents of human reason. We give the author's own words, at least, those employed to express the *result* of an extended train of reasoning:

"Reason, however it may developpe itself, to whatever it may be applied, can conceive nothing, except by means of two ideas, which always preside over its exercises, viz. the idea of unity and multiplicity, of the finite and infinite, of existence and its manifestation, of substance and phenomenon, of the absolute cause and second cause, of the absolute and relative, of the necessary and contingent, of boundless and finite space, of eternity and time, &c. When we rank together the first terms of these propositions a profound analysis identifies them; the same is true in relation to all the second terms, so that from all these propositions compared and combined, there results a single proposition, a single formula, which is the formula of thought itself, and which may be expressed according to the case, by the one and the multiple, time and eternity, finite and infinite space, &c. Finally, the two terms of this so comprehensive formula, do not constitute merely a dualism, in which the first term is upon one side, and the second upon the other, without any other relation, except to be perceived at the same time by reason; they have another essential relation, unity, existence, substance, immensity, eternity, &c. the first term of the formula is cause, absolute cause necessarily developing itself in the second term, viz. multiplicity, the finite, phenomenon, the relative, &c. The result of all this, is, that the two terms and their relation of generation, which derives the second from the first, are the three integral elements of human reason."

We now give a passage that may have to some of our readers the appearance of novelty, if not of truth; a bold attempt to subject infinite depth to the easy measurement of the very finite line employed by human thought:

"There are in human reason two elements and their relation; three elements, then—three ideas. These three ideas are by no means the arbitrary product of human reason; so far from that, in their triplicity and their unity, they consti-

tute the very foundation of this reason; they appear there to govern it, as reason itself appears in man to govern him. What is true of reason humanly considered, is true of reason considered in itself; that which constitutes the foundation of our reason is the foundation of the eternal reason, viz. a triplicity which resolves itself in unity, and a unity that develops itself in triplicity. The unity of this triplicity is alone real; at the same time, this unity would entirely perish if confined to any one of the three elements which are necessary to its existence; they all have, therefore, the same logical value, and constitute an indecomposable unity. What is this unity? The divine intelligence itself. There, gentlemen, even to that height, upon the wings of ideas, to speak with Plato, our intelligence soars; there, see the thrice holy God, whom the human race recognises and adores, and at whose name the author of *the system of the world*,\* at eighty years of age, always bowed with uncovered head.

"Gentlemen, we are far above the world, far above humanity, above human reason. For us, nature and humanity are no more, we are only in the world of ideas. Can we now hope, since it is no longer a question concerning either nature or humanity, that the preceding theory will not be regarded as Pantheism? Pantheism is, at present, the bugbear of feeble minds; we shall see, on some other occasion, to what it comes. In the meantime, I hope I shall not be accused of confounding with the world, that eternal intelligence, which, prior to the world, prior to humanity, existed in the triplicity that is inherent in its nature. But, if at this height, philosophy escapes the charge of Pantheism, she will hardly avoid an accusation of a directly opposite kind, and which she willingly accepts, that of wishing to penetrate the profundity of the divine essence, incomprehensible as it is thought to be. We are told it must be regarded as incomprehensible. There are men, reasonable beings, whose business it is to understand, who believe in the existence of God, who, nevertheless, are unwilling to believe, except under this express reserve, that this existence be regarded as incomprehensible. But what do they intend by this? That this existence is absolutely incomprehensible? But that which is absolutely incomprehensible can have no relation with our understandings, cannot be admitted by them. A God who is absolutely in-

\* La Place. *Trans.*

comprehensible by us, is a God who, for us, does not exist. In truth, what could a God be for us, who had not thought fit to give his lowly creature sufficient intelligence to reach himself, to comprehend and exercise faith in him. What is it to believe? It is to understand, at least, in some measure. Faith, whatever may be its form, vulgar or sublime, faith can be nothing but the consent of reason to that which reason comprehends as true. Such is the foundation of all faith. Take away the possibility of knowledge, and there remains nothing to believe, the very root of faith is taken away. It is said that if God is not entirely incomprehensible, he is so, in part, at least. Be it so; but let the measure be determined, and I will maintain that this measure of the comprehensibility of God is precisely the measure of human faith. God is so little incomprehensible, that that which constitutes his nature is, precisely, ideas, ideas whose very essence it is to be intelligible. It has been much debated whether ideas represent or not, whether they are conformed or not, to their objects. In truth, the question is not whether ideas represent, for ideas are above all things; the true, philosophical question is, rather, if things represent, for ideas are not the reflection of things; things are the reflection of ideas. God, the substance of ideas, is essentially intelligent and essentially intelligible. I will go farther, and to this reproach of pusillanimous mysticism, will reply from the very height of Christian orthodoxy. Do you know, gentlemen, what the theory is that I have now exhibited? Nothing but the foundation of Christianity itself. The God of Christianity is three and one at the same time, so that any accusations against the doctrine which I teach, strike at the root of the Christian doctrine of the Trinity. The dogma of the Trinity is the revelation of the divine essence made clear in all its profundity, brought entirely under the cognizance of human thought. It does not appear that Christianity believes the divine essence inaccessible, since it teaches this doctrine to the most humble mind, making it one of the first truths inculcated. But, cry they, do you forget, this truth is a mystery? No, I do not, but do not you forget, this mystery is a truth."

If our readers are not already fatigued with abstractions, we now present a passage, where the Gordian in the question of creation is fairly cut through, if not really unravelled. The author's conclusion is all that we can insert:

"To create, is a thing easily conceived, for we constantly do it ourselves. We create every time we do a free act. I will, I make a resolution, I make another, then another, I modify, suspend, or pursue it. But what do I do? I produce an effect, which I refer to no one of you, but to myself as cause, the only cause, so that, in relation to the existence of this effect, I seek nothing above or beyond myself. See, then, what it is to create. We create a free act; we create it, I say, for we refer it to no principle (cause) superior to ourselves, we impute it to ourselves exclusively. It was not, it began to exist in virtue of the principle of proper causality which we possess. So, to cause is to create. But with (from) what? with nothing? No; but, on the contrary, with the foundation of our existence, with all our creative force, with all our liberty, our free activity, and our personality. Man does not bring from nothing the action that he had not performed till he attempted to perform it, he drew it from his power to perform it, from himself. Here is the type of a creation. The divine creation is of the same nature. God, if he is a cause, can create; if he is an absolute cause, he cannot but create; and in creating the universe, he does not bring it from nothing, he derives it from himself, from that power of causation, of creation, in which we feeble men have a share; all the difference between our creation and that of God, is the general difference between God and man, the difference between the absolute and the relative cause.

\* \* \* \*

"God creates then, he creates in virtue of his own creative energy; he draws the world, not from the nothing, which is not, but from himself, the absolute existence. This eminent characteristic being an absolute creative force, which cannot but pass into act, it follows, not simply, that creation is possible, but that it is necessary; it follows that God creates incessantly, infinitely; creation is inexhaustible and constantly maintained. More than this; God creates from himself. God is in the universe as the cause is in the effect, as we ourselves, feeble and limited causes, are, so far as we are causes, (*en tant que causes*) in the limited and feeble effects that we produce."

In a subsequent lecture the author speaks thus:—

"In human reason we have found three ideas, which it does not constitute, but which govern it in all its applications.

The passage from these ideas to God was not difficult, for these ideas are God himself."

Thus reasons a philosopher who claims to be Christian, who ascribes the whole progress of the human mind, of civilization since the middle ages, to the Christian religion. Here are his own words: "Christianity is the foundation of modern civilization, they have the same destiny, they share the same fortunes," &c. Cousin often asserts the same thing in the most unequivocal terms, a proof that his penetration is not always blinded by philosophical theories.

The extracts which we have given are principally from the fifth lecture of the *Introduction to the History of Philosophy*. Another sentiment found in this volume deserves notice. It is substantially this: the virtues of a victorious hero are nearly in proportion to his success; the victorious nation in war is always in the right; the vanquished *deserved* to be trodden under foot. All this follows from the principle, that every great change in human affairs is a step gained in the *progress of humanity*. Whatever power is overcome must be one that had done its work, and then only stood in the way of something better. On these principles Buonaparte was a saint, with but an occasional blemish, till the battle of Waterloo, where he became a most guilty man, abundantly deserving banishment from the world.

The following sentiment is found at the commencement of the fourth lecture:

"A grand thought, a divine thought is also in the physical world, but it is there without knowing itself; it is only after crossing the different kingdoms of nature, and by a progressive labour, that it arrives at self-consciousness in man; there it knows itself very imperfectly at first, by degrees it comes not only to self-consciousness, but to the full knowledge of itself."

The sentiment of Cousin in regard to revelation may be gathered from the sixth lecture of this volume.

"Inspiration, in all languages, is distinct from reflection; it is the perception (*l'aperception*) of truth, I understand it of essential, fundamental truths, without the intervention of will or personality. Inspiration does not belong to us. There we are simply spectators; we are not agents, at least our action consists only in the consciousness of what is done: there

VOL. IV. No. III.—3 A

is no doubt even at this early period,\* activity, but it is activity without voluntary reflection. Inspiration has for its character enthusiasm; it is accompanied by that powerful emotion which elevates the mind above its ordinary subaltern state, developing the sublime and divine part of its nature:

“Est Deus in nobis, agitante calescimus illo.

“In fact, man, during the marvellous state of inspiration and enthusiasm, unable to refer it to himself, refers it to God, and calls the primitive and pure affirmation, revelation. Is the human race wrong? When man, conscious of his feeble agency in inspiration, refers to God the truths which he did not make, but which govern him, is he deceived? Certainly not. For what is God? I have told you: thought in itself, absolute thought in its fundamental elements, eternal reason, the substance and cause of the truths which man perceives. When man refers to God truths that he cannot refer to this world, nor to his own personality, he gives credit where he ought—the affirmation of absolute truth without reflection, is a true revelation. You then see why, in the cradle of civilization, he who has more than his fellow men, of this marvellous gift of inspiration, passes for the confidant and interpreter of God. He is so for others, gentlemen, because he is so for himself; he is so for himself, because he is really so in a philosophic sense. See the origin of prophecy, of priesthood, of religious worship.

“Remark also a peculiar effect of this phenomenon of inspiration. When urged by the vivid and rapid perception of truth, transported by inspiration and enthusiasm, man tries to bring forth what passes within him, to express it in words, he can only employ words of the same character with the phenomenon to be translated. The necessary form, the language of inspiration is poetry, and the primitive speech is a hymn.”

If we understand all this, the religious hymns of every barbarous tribe are upon the same footing with the Christian Bible. Besides, as reflection succeeds this spontaneous reason, here called revelation, philosophy is above any revelation that can be made, it is the product of the mind in an advanced

\* At the only period when inspiration takes place, according to this author, viz: in an uncultivated state of mind.

state. This is a sentiment extensively held in France and Germany. It is one, too, that very easily finds access to a reflecting mind, that is not occupied by confidence in the Christian Scriptures, and doubtless may overthrow a degree even of that confidence that would be unshaken by all the arguments of *gross* infidelity.

We wish, in a few words, to express an opinion as to the general tendency of Cousin's philosophy. In the first place, it seems admirably calculated to destroy all moral distinctions. We admit, our author distinctly recognises the grand principles of morals in many passages of the volumes before us; but all impression of their authority is destroyed by his leading sentiments. If the creation and providence of God are necessary manifestations of the divine causative existence, they can have no moral character, in the common sense of the expression. The actions of creatures, whose reason is only a fragment of the divine reason, can, of course, have no morality different from the divine. All human conduct is, upon this scheme, a part of the divine agency. All things, all events, must be equally good. The fall of millions, in warfare between man and man, is really matter of no more regret, connected with no more guilt, than the autumnal disrobing of the forest.

In the second place, this system affords little ground for belief in the future individual existence of the soul. The fragment of the divine intelligence now manifest in a human body, may be absorbed into the divine essence at death, or it may pass into some new manifestation, without either past or coming responsibility. We do not say that such is the opinion of Cousin, but it seems to us the only legitimate consequence of his system.

Thirdly: upon the scheme before us, although the Christian religion may be complimented for the past, it can hold no commanding situation in the human mind, after philosophy has fairly executed its mission, after reflection has carried our intelligence into the higher and purer region of abstract thought.

Fourthly: Cousin may not choose for himself the appellation Pantheist, but we know of no other that meets our idea of his system as a whole. But Pantheism, though more sublime, far more seductive, is hardly better than Atheism. It interests the imagination, but its legitimate tendency is to destroy all moral sanction.

To conclude an article, already longer than we design-

ed: The state of French and German philosophy is such as to enlist the deepest feelings of every Christian, whose bosom glows with benevolence to the whole race of his fellow men. The science and literature of two among the most advanced nations of the world, is employed far more successfully against the religion of Christ than is any superstition of India. The latter cannot seduce an Englishman or American: the former does this daily.

Now we ask, can the friends of the *Christian* religion do nothing to resist this terrible enemy? Are we to combat the superstitions of heathenism, and still not even ask what can be done to resist a more dreadful foe in Christian lands? We pretend not to say what definite steps can be taken to favour the cause of revealed truth in either France or Germany; but while God is the hearer of prayer, the subject deserves consideration. A single thing may be suggested: any measure that would favour the increase of piety and knowledge of the truth, among the lower and especially middle classes of France or Germany, would at length extend the benefit to the more refined classes. The literati of Germany would, of course, scorn any such attempts to reach their minds; but will they not at some time return to the religion of the Bible, and will not this be a consequence of prayers and efforts, which a preceding generation had ridiculed? Is it not a want of faith and true Christian zeal, that leads us to suppose the German philosopher beyond the reach of divine mercy, when exercised through any of its common channels? Were Christian writers in this country and in England, always upon the alert to expose the vagaries of infidel philosophy, and place over against it the truth of God, great results might at some time be anticipated. We are ever to remember, that *God hath chosen the foolish things of the world to confound the wise; the weak things of the world to confound the things which are mighty;—that no flesh should glory in his presence.*"

We add a single reflection. Just before our Saviour appeared upon earth, there was prevalent a general expectation that some extraordinary person was soon to visit mankind, and produce a highly beneficial revolution in the world. While the Jewish prophets uttered the oracles of God, Roman poets, Indian philosophers, Persian magi, were the unwitting heralds of the Prince of Peace. Like this, is one of the signs of the present time. The Christian world looks for the se-



cond coming of Christ, in the display of Millennial glory, as an event near at hand. French and German philosophy predicts a new religion and new social state, as the grand result of all preceding changes. The wisdom of the philosopher will doubtless disappoint him—the faith of the Christian may, as it respects the precise time, but cannot in the end. “Nevertheless, when the Son of man cometh, shall he find faith on the earth?”

---

#### ART. IV.—THE DUTY OF THE CHURCH IN RELATION TO SUNDAY SCHOOLS.

MEN often come slowly to the adoption of the principles of the merest common sense, even in the doctrines and duties of religion. How much Christianity has lost whilst its disciples have been dallying in hesitation about obeying the simplest instincts of duty, we believe to be incalculable. They never ponder so deliberately, and with such cautious progression, as when an effort is proposed to take advantage of the very postulates of reason in promoting the triumph of the Gospel. The strongest illustration of this most anomalous fact is furnished by the history of the Church in regard to its efforts to control the education of the young. For it is no late discovery that the mind of childhood is *susceptible* of permanent moral impressions. No theme can claim a more venerable prescription to the last honours of triteness than this. And if the world are really ignorant of the connexion of early education with the destiny of the individual, it is for some other reason than the want of common fame to proclaim it: for it has been set forth in all conceivable forms, from the Proverbs of Solomon to the distich of Pope, and from the staring apophthegm of the copy-book, to the rant of the college rostrum. It is thus that the great truth has been suffered to evaporate, even since the dispensation of the Gospel. The praise of education has echoed from the pulpit too, in good set phrase, but the Christian world slumbered upon the sermons until the Archbishop of Milan showed that the subject was capable of some practical inferences. But even this hint, like many others from that

disfavoured quarter, was despised by Protestant Christendom for more than two hundred years, and we have only just now celebrated the lapse of the first half century since the introduction of a universal system of religious education for children.

And yet it has taken that half century to carry the Church through the first process of awakening. We allude not to the agitation of contingent questions of lawfulness and expediency, to the suspicions and misgivings, or to the positive opposition and denunciation, which the *Sunday School* system encountered. For, that there prevailed during that period a singular frigidity on the general subject of the moral training of children, is shown by the absence of all effort to furnish a substitute for the plan of Raikes, acknowledged to be worthy of all commendation in its design, but which, it was pretended, could be prosecuted only by desecration, and the accomplishment of which was, after all, essentially impracticable. But, confining our observations to the earliest features of the plan itself, and to the Christian zeal which it enlisted, we say it is surprising, that it is only since the late Jubilee that the Church has seemed to begin to be aware of the divine designs in this new organization. Cases of—what may be called, in reference to the efforts of teachers—*accidental* conversions of children, occasionally occurred, and they were proclaimed abroad as unprecedented wonders, and received with doubt or incredulity by the religious public. But when the Spirit of God moved through a church, the Sunday-School room presented itself in a new light to the revived Christians and the recent converts. Instead of being looked upon as a receptacle for street-idlers; a penitentiary; or, at best, as a place where the rudiments of reading might be conscientiously tasked into a child by making the Bible his horn-book, it presented the aspect of a gate of heaven; and teachers felt the appalling truth that the *souls* of these children were committed to them, and that there was no other way opened for their deliverance from hell than had been opened to themselves. They were led to a more solemn consideration of the nature of the office itself; and it soon becomes evident to a candid mind, that when Providence has assigned any moral field to its culture, there is a responsibility connected with the trust proportionate to the interest involved. They had, heretofore, been too apt to consider that it was a business of generous self-denial that they had assumed, and that the service

was so wholly gratuitous and voluntary, that it was something like a Roman Catholic supererogation to attend to it. But when they found that they were, as Christian subjects, bound to this duty as strongly as any *other* missionary, or minister is to his charge, the trust was seen to be as serious as any that could be committed to them, and that they were held by their fidelity to their Redeemer, to bend themselves to this commission until their Master should designate some other service. Thus, at length, there has arisen a dawn of promise that the true fundamental principle of the Sunday School institution is about to be extensively understood, and made the object of direct aim in all its provisions.

It has resulted from the recognition of this character of the service, that the efforts of teachers to become more practical have been directed to simplify and adapt the system of instruction. According to the ancient mode of practice (we speak, of course, generally,) it seems to have been considered that the injunctions of the Gospel are not intelligible by children. The precepts of morality and the ceremony of prayer were strictly enjoined, but the duties of faith and repentance were, tacitly, postponed to a season of more intellectual maturity. Children were practically considered as placed by their minority under a religious disability. The mode of teaching, the phraseology in which they were alluded to, the absence of direct endeavour to bring them to God, all showed that their training was prospective. It is true, the Church and pious parentage provided for their religious instruction, but it was after a manner which insured in many cases a lasting repugnance to the obligations of religion.

To how few of the present generation are the religious reminiscences of their childhood delightful! How many of us now recur, with no agreeable associations to the Sunday penance of reading the Bible and reciting the catechism, with the impression still vivid in the memory that the tedious intervals of the Sabbath services were to be *killed* by a course of reading which it was not expected we should understand! And yet all this waste of time and application was unnecessary, and these remembrances of the Sabbath days of childhood might be universally, as, in many instances, they are, cherished with unmingled feelings of happiness, had parents been alive to the fact that no book is more easily made entertaining than the Bible, or more intelligible, by familiar ex-

planation, than most doctrinal catechisms. But the secret lies in a short line—the conversion of children was not expected and laboured for as a direct object. With a selfishness, like that of the apostles who would have restricted the announcement of the Gospel to the lineage of Abraham, the Church has comparatively disregarded, not only the claims of Paganism, but of its own children (as a class) on its guardianship. And God seems to have chosen, by a dispensation more evident and striking than even Peter's vision, to awaken Christians, as he did the Jews, to the conviction that they have taken a narrow view of his benevolence. There is credible evidence for the belief, that during the year ending in May last, the Holy Spirit has been "poured out also" upon five thousand Sunday School pupils. The announcement has created as much astonishment as did the calling of the Gentiles; but the mere statement of such an unequalled accession to the visible Church from the ranks of youth demands the attention of that Church, and an inquiry into the nature of a system which must produce such an influence upon its future history. It is a subject for deliberate investigation, whether it be of God or not; and the decision should be made whilst its infancy may be taken advantage of to dispose of it in the easiest and most effectual manner. If the fact be admitted, all the abstractions of the argument are superseded, and we had better imitate our mother of Jerusalem, "hold our peace and glorify God," and obey his Providence.

In our judgment, the system of Sunday School instruction is a means, favoured by God, of supplying the deficiencies of ordinary ministerial duty, and of carrying into more extensive effect the designs of his mercy. It is not necessary to suggest any hypothesis respecting the moral and intellectual points of difference in the character of the people addressed by the apostles and of those of our day, which have caused a change in the style of preaching and in the discharge of other ministerial functions. Nor need we stop to fix the charge of delinquency upon the Church for not providing for the instruction of every class of the community. Taking admitted facts, we may, without prejudice, assert, that owing to the general character of preaching, the mixed nature of our congregations, their number, variety of employments, peculiarity of situation, and other causes, it is impossible for a single individual to apportion his services to all. This could not be effected unless every minister had a number of lay assistants,

of suitable age and qualifications, who should devote themselves exclusively to the business of private visits and meetings for instruction, whilst he should direct their labours, and give his chief care to the preaching of the word. Such an organization, we fear, is generally impracticable. Scarcely a congregation could be found where there is a sufficient number of pious men disengaged from business, who could do the service acceptably. The nearest approach to this desirable system is furnished in the adaptation of Sunday Schools to the distinct objects contemplated. In this manner, the intelligent members of every church might be employed, on the Sabbath, in superintending classes of domestic servants and other adults, white and coloured, male and female; in Bible classes, comprehending *all* the young persons of the congregation, and in similar classes for others out of it. It is easy to see how much a *pervulgate* of instruction would change the face of the Church, by making its members personally active in the great duty of teaching the ignorant, simplifying the instructions of the desk to the young, and diffusing the influence of the Bible directly amongst all classes and conditions. This subdivision of labour should have been learned long since by the Christian ministry, from Jethro, "And Moses' father-in-law said unto him, the thing that thou doest is not good; thou wilt surely wear away, both thou and this people that is with thee; for this thing is too heavy for thee; thou art not able to perform it thyself alone. Hearken now unto my voice; I will give thee counsel, and God shall be with thee: be thou for the people toward God, that thou mayest bring the causes unto God: and thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do. *Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens.*" Such a band of efficient assistants to the ministry might well be included under the denomination of "teachers," in the apostle's catalogue of the agents delegated by Christ for the edifying of his body—the Church. *Eph. iv. 11, 12. 1 Cor. xii. 28.*

The Church has commenced, and in some portions made some progress in filling up this large design. But as a faithful prosecution of that branch of it which is applied to children.

VOL. IV. No. III.—3 B

dren will naturally result in its gradual extension to all grades of the destitute, it will be sufficient to limit our attention to this preliminary stage. And yet we must, in deference to human sense and the weakest Christianity, spare an elaborate argument to prove the value to individuals, to families, churches, neighbourhoods, and society universally, of having children taught stately the principles and practice of religion from the Scriptures; watched over; and visited with affection and interest, followed in sickness, misfortune, and separation; by kind, prudent, and intelligent Christian friends. The proposition is too self-evident to need an argument, and, as one should think, the object of too much self-interest to require enforcement. These services in detail are beyond the power of any minister, with whatever variety of gifts he may be endowed, unless he superadd the faculty of collecting all these classes of persons together in one place, and instructing them with adaptedness to each case. To a minister, a faithful association of Sunday School teachers is the hundred eyes and hundred hands he is often disposed to wish for, and no human agency is capable of yielding him such efficient assistance. They supply the loss children have long sustained in the services of the sanctuary, by imparting a knowledge of the history and doctrines of the Bible in a manner which their immature minds can comprehend. They thus prepare a generation of hearers who are more likely to attend to, and understand the discourses of the pulpit, in consequence of their noviciate in the schools, and give the best security for becoming intelligent, stable, and useful members of the Church.

If the institution be recognised in the rank of importance to which we have assigned it, it is easily seen that the Church, as a body, has a deep interest in it, and is called on to be vigilant of its course. It must cease to be considered an adventitious appendage to the house of worship. Teachers must be regarded in another light than as amateurs of the science of school keeping, and must meet with some more cordial recognition than the unmeaning complacency with which they are commonly greeted as engaged in a harmless employment, for which they have some whimsical predilection. The Sunday School must be identified with the Church as positively as any of the other external means of grace. It claims the patronage and prayers of every Christian, and should enlist their active interest in its support. In it is their

hope for their own children, and there is the best cooperation they can have in training their families. In it are educating their successors in the visible church, and *there* is the strong-est human guaranty for its continued purity and prosperity. Individual members should well and prayerfully deliberate, before they relinquish the privilege of guiding these minds, and decide that Providence does not call them to be efficient agents in the cause. They well know that Christ denounces unprofitable servants, and before a professed follower determines to avoid the duty, or is contented to spend the Sabbaths without being engaged in some scheme of benefiting others, let he or she be certain that the reason is such as will bear the test of the Gospel requisitions.

We are commonly left to our own perceptions to judge when circumstances indicate any special duty as the assignment of Providence. If we seriously consider the history and present attitude of Sunday schools, we suppose it impossible to come to any other conclusion than that they have been sanctioned by the Saviour, not only as a means of hastening his triumph, but that none of his followers might be without a field for active and direct service. Its operations are so multifarious, that we can scarcely imagine a case of total disqualification. If precluded by any circumstances from direct teaching, the private member may still exert a general influence in furtherance of the design. One of the concurrent blessings of the plan is, that it opens so wide a door to practical benevolence, and such a person may be excellently employed in visiting the poor and the ignorant, to inform them of the advantages of the school, to impress them and their children, by their kind familiarity, with favourable ideas respecting it. If poverty or sickness prevent their taking advantage of the offer, an opportunity is afforded of giving the most conclusive evidence of sincerity and disinterestedness, by guiding them to means of relief. In like manner they may make friendly visits at the homes of those who are already scholars; where they are sure of an unaffected welcome. By this proof of earnestness they open a way to the confidence and the consciences of the child's family, whom they may persuade to an attendance on the means of grace, and encourage to the pursuit of holiness. *Secular* and moral reformation, at least, will be easily

promoted in this way; and there is no surer pioneer of religion, among the uncultivated, than philanthropy. Its whole range is opened to the person who is willing to be the friend of the Sunday scholar's family, and an entire neighbourhood may be blessed for the sake of the youngest of its inhabitants.

The office of teacher or any other agent in the Sunday school is an unquestioned passport to any household, poor or rich, and the latter rank of the congregation, as well as the former whether in or out of it, are accessible to such visitors. Sensible parents, and well meaning people generally, will not deem such attentions intrusive. The persuasion that the welfare of their own offspring is an object of a stranger's solicitude, will soften many a rugged disposition, and open the heart to unwonted emotions. And in spiritual humanity it will be difficult to decide which is the stronger claimant for Christian compassion, the child of the poor or rich.

Energetic action is one of the best means of promoting healthful personal piety. It is the indolent professor who is most liable to despondency, and to a disrelish of spiritual duties. The prescription of the apostle springs from the principles of nature, as well as religion, that if Christians expect to be otherwise than 'barren and unfruitful in the knowledge of their Lord,' they must add 'energy' to their 'faith.' In the words of an eminent philosophical and evangelical observer of the times, "there is, manifestly, something which requires to be balanced or adjusted, and kept in equipoise, between the principle of faith, and the principle of action. The one has a tendency to exclude the other, or to overpower it. But Christian excellence consists in the preservation of this balance; and the preservation of it, we must add, greatly depends upon the circumstances of the times. Now, perhaps, for a season, faith and energy are both strongly stimulated; and the highest style of Christian heroism is reached. Again, the inducement of action being slackened, faith is deprived of the invigoration it had received from the contest with the antagonist principle; it triumphs, or rather seems to triumph, for a moment; but presently becomes extravagant, then imbecile; and at length, utterly inert. We need not be surprised to find that faith, though heaven-born, can neither live nor be productive alone. Excellence of all kinds, physical, intellectual, and spiritual, is the product, not of the simple operation of some one principle; but of the op-



pugnant forces of two or more powers, which have a natural fitness to counteract each other.”\*

We think this remark pertinent to our argument, as furnishing the highest motive next to the immediate desire of glorifying God, that can be presented to stimulate the zeal of the disciple, and as another incentive to the Church to seize with eagerness any new mode that is offered of elevating the standard of piety.

Collectively, the Church is bound to provide for this department upon an adequate scale. The necessary accommodations and facilities should be furnished by it; and the care of these details should not be superadded to the duties of the teachers, any more than the financial concerns of the congregation should be laid upon the minister. The time ought long since to have arrived when every house of worship should have a separate building for its Sunday Schools, admitting of the necessary subdivision of pupils, in distinct apartments, with a chapel for at least occasional services for the children exclusively. A small fund would furnish an amount of moral and religious reading sufficient to benefit many hundreds of families at once. Over these circles of subordinate agency, the minister and other ecclesiastical officers should maintain a kind superintendence. They should consider it part of their pastoral and official duty to inspect their operations; to be familiar with the process and nature of the instructions afforded. The maintenance of purity and orthodoxy requires that they should not be ignorant of the character, capacity, and views of those who have the almost exclusive care of a large portion of their rising charge. The schools constitute, literally, the nurseries of the Church: from them are continually presented applicants for union with it, and their character will soon determine that of the whole body. The official guardians of the young, no more than parents, should feel that this part of their charge is alienated to the teachers. Parental fidelity is important to maintain the influence of the teacher, and the spiritual officers are bound to extend their episcopacy over persons holding such responsible stations as the directors of the minds of the young.

In most churches at this day, (we again remind our readers that our observations are general, and refer to the Christian community at large,) the only ecclesiastical provision made

\* ‘Saturday Evening,’ Art. xii.

for the benefit of the children, is the requirement of a regular recitation from the catechism of the denominations to which they are attached. These examinations occur, commonly, at intervals of several weeks, during which there is no pretence of actual supervision by the official overseers. The formularies which are to be repeated by rote, mostly comprise a system of theology arranged as a science, and composed in technical phraseology. When these sententious definitions are duly committed and rehearsed, the maternal offices of the Church are discharged, and the nurslings are dismissed, with perhaps some common-place advice, until the next recurrence of the ceremony. Now, we have no hesitation in saying that such exercises, unaccompanied by plain exposition calculated to enter the understandings of the young, and without a faithful aim to reach their hearts, are not only without any present profit, but are likely to engender an aversion from them which may end in an invincible misesteem of this portion of the standards. Under the most faithful and popular conducting, these brief examinations must be meagre and superficial, and in all respects inferior to the practical, constant, and exclusive services of the Sunday school teacher. Formerly many children in our congregations had no opportunity of access to religious influence, excepting such as the catechetical class might afford. Their parents, even the pious, were often satisfied that they had met their obligations by requiring their preparation for their tasks; and if not pious, they sent them as one of the acts of courtesy, which the moral world deems fit to be occasionally shown to the institutions of religion. For all these deficiencies the Sunday School should be welcomed as a relief, and if not adopted as a substitute, yet admitted as a better scheme, to the spirit and mode of which the old one should be made to conform.

As a means of grace, too, which has been peculiarly blessed to the teachers who undertook the service before their own conversion, it is of great moment that an anxious eye should be kept upon this class of the congregation. To decide that professors only should have charge of the schools, would discard a vast number of efficient teachers, and remove them from an influence which has been so remarkably favoured. Besides, a disposition that inclines persons to engage in a service of this nature, almost certainly implies the existence of some degree of inclination to attend to the claims of religion, and in this state of mind they are most likely to be

faithful to their charge, and to be led to set an example of submission to Christ. But it is, undoubtedly, prudent that these individuals should not be unknown, and that they should be the objects of special watchfulness and spiritual anxiety.

The ministry have not yet exhibited the intimate and active connexion with this department of their charge that is expected from them. The general system owes much to their approbation and encouragement, but they have not begun to consider it is a prominent part of their pastoral duty to take care of their schools. Would they be content to have several hundreds of their congregation taken from their immediate control, and taught by thirty or forty individuals, of whom they know little more than that they are communicants in good standing? And is it lawful for them to be indifferent to, or ignorant of, the nature of the course of teaching which is applied weekly in the training of the most important portion of their people? How deeply must those principles be fixed which a zealous teacher plants in the mind of a young scholar! The circumstances of this education are infinitely more favourable for the success of his efforts than those of a pastor can ever be. Each of *these* ministers has a congregation of but eight or ten, whose attention is necessarily concentrated on him; he has the facility of direct personal appeal to each one, and this for a length of time equal to that employed by the minister in the public services; he is able to visit them every week, to follow and direct them in all their pursuits, and confirms his official authority by the affection which his kindness and interest have excited. Under such care his mind is formed, and the impressions can hardly be counteracted. The sermon from the pulpit is not adapted to his capacity; and even should he comprehend it, and hear the doctrines of the school-room controverted, he would be apt to satisfy himself in the conclusion, that his teacher was the oracle after all. The pulpit-minister is to him a comparative stranger; he is the man in black whom he holds in mysterious awe; he does not know him as a private friend, an affectionate adviser; and he always associates him with the desk and the rites of the sanctuary, as a personage who is not to be thought of in any other connexion. Thus the mind is preoccupied, and thus it will grow up and strengthen, and take its character from the inflection the teacher has given it, whatever that character be. If there be a variance with the opinions of the minister, there must be a

contest with the prejudices thus instilled that will make a change of views at least difficult and perplexing. But it is more probable that it will result in dissatisfaction, or confusion, if not in an entire theological revolution in the character of the Church. For such an issue the ministry should be held in a great degree responsible, if they have thus permitted a whole generation to go through a course of indoctrination from year to year, without inquiry or interference on their part.

It will certainly be admitted that such an issue is possible, where there is no pastoral supervision, and that the Church may thus be said to be in the hands of Sunday school teachers. Let the constituted guardians of its peace and purity, then, see that they are not cherishing an infant Hercules for its own subversion. The surest way of guarding against all such possible evils is, that the teachers should feel that they are recognized as co-pastors, and that they are held by some responsibility to the Church of Christ. A minister may, by the indifference he manifests to the state of his schools, the formality of his visits to them, and the avoidance of all intercourse or pastoral duty with the teachers as such, so effectually repel them as to be considered to have refused their control. Left in this way to their own course, discouraged from going to their natural adviser, they are compelled to be their own guides, and to go on in their labours unnoticed and forgotten, excepting perhaps, to be classed in an occasional paragraph of prayer with the 'ancient covenant people,' Ethiopia, and other expletory topics.

An inversion of this would, of course, insure an auxiliary in his functions whose efficiency will tend more to lighten his burthen, and promote his success, than many clerical colleagues. By devoting a regular service to the instruction and advice of teachers; by mingling so much with the business of the school as to have his connexion with it felt, without involving him in the peculiar duties of the teachers; by combining it as an integral portion of the general interests of the Church; by keeping parents in a right estimation of its privileges, and their corresponding duties; by connecting it in prayer, and preaching, and pastoral visitation with the most prominent means of promoting religion; by all such methods as he employs in impelling his people to duty, he may and should elevate in their consideration the system of youthful religious education. The ministry is the proper source of

knowledge to which teachers look. If their views of truth are to be clarified, established, and made consistent, it is the province of the ministry to do it. To qualify them properly for their station, something more than the proficiency of catechumens is necessary. Some intellectual discipline is required to prepare them for a systematic study of truth; and they need habits of regular thought and judgment. These may or may not have been parts of their education, but they should be applied to religious investigations with skilfulness. The minds of the children, too, will claim their study, if they hope to mould them, and prepare them for substantial exercise. Children should be guided in the art of thinking, as well as supplied with subjects of thinking; and that scholar will, through the grace of God, be the most intelligent, stable, and useful Christian, whose mind was disciplined whilst his soul was subdued. There is now also great need of biblical knowledge of all kinds amongst teachers. They should be well furnished with the variety of information necessary for the exposition of the Scriptures: yet out of the clerical order how few have taken any pains to study their chronology, geography, antiquities, and evidences? They need too, no small imbuing in polemic theology to meet the inquiries and remarks which are constantly presented by intelligent scholars. Every instance of doubt or ignorance on a doctrinal, casuistical, or historical question, makes an impression of incompetency very prejudicial to the influence of the person thus found at fault. Children assume that one who undertakes to teach, virtually professes to know, and they are quick at detecting deficiencies. Yet their speculations are usually within a compass that something less than a Doctor of theology can satisfy; and a wise minister can easily prepare his teachers for such emergencies. This whole duty, of biblical instruction, however, pertains directly to the ordinary functions of a minister, and he would do well to keep all his congregation qualified to explain the literature of the Bible, as well as intelligently and scripturally to give a reason of the spiritual hope they profess to indulge.

Without some uniform plan of study on these topics, there may be a very unfortunate diversity of explanations in the same school. Each may have 'a doctrine, a revelation, an interpretation,' of his own, if the results of longer study are not furnished by the minister and adopted by his agents. Besides, his course of reading enables him to gather all ac-

VOL. IV. No. III.—3 C

cessible information, and he may communicate it with more ease and advantage than it could be derived by the consultation of original sources of knowledge. It is the best expedient a minister could adopt of refreshing his memory with his early theological and biblical studies, to give his teachers, if not his whole congregation, an introduction to the learning connected with a full understanding of the Bible. He may, at least, be always ready to refer the studious to authentic sources of instruction, and furnish every facility to enable them to make their own acquisitions.

An intimacy with the school also commends itself to a minister as creating a new tie between him and his people. It connects him with the teachers and learners, in a manner which greatly strengthens the affection and promotes the influence of their mutual relation. The indication of an active interest on his part in their plans, has a natural tendency to persuade them of his earnestness in the service of the Redeemer. His countenance and assistance encourage them in their labours, and an assurance of his sympathy relieves them amidst many trials of faith and patience. The members of the classes are more deeply impressed with the importance of their privileges, when they see their clergyman putting a high estimate upon them. The same remark may be applied to the Church at large, and children will be likely to undervalue the institution when they see Christians, both minister and people, keeping aloof from them, or viewing them occasionally, as they do a curious exhibition. No set rules are desirable to regulate the manner in which the proper interest should be manifested. We know that there are some ceremonious assemblings of the schools in presence of the congregation; that a church-member sometimes accidentally strays into the school-room; and sometimes a regular delegation makes a perfunctory progress through the apartments. Even these cold recognitions are better than total neglect; but let Christians determine the value of the institution as a means of glorifying God; let them pray for it with the energy that a conviction of its true nature would inspire; and then shall they find appropriate methods of efficient patronage: then shall be seen more enduring and extensive results than the amplest pecuniary endowment can buy. The minister must guide the faith and charity of his people into this channel. His mere declamatory sanction will avail little; but let him be seen as an active member of the organization; let not

only his prayers and sermons, but his whole pastorship, testify that the Sunday School is, in his estimation, a concern of the Church, and the Church will be led to their duty. Parents will not be brought in any other way so strongly to realize their obligations, and to feel the magnitude of the results dependent on the manner in which their children are instructed.

But besides the duty of carrying it into immediate effect, there is much required of the Church in perfecting the system itself. For the former services, we need the heart and hand; in this, the efforts of the Christian *mind* are most particularly required. The whole scheme of religious education needs improvement. The minds of children have never been sufficiently studied, so as to facilitate the adaptation of a system of teaching to the moral and intellectual diversity which characterizes the juvenile mind. Christian philosophers are needed to trace the principles of reason from the most plastic stage of their germination through all their development. Men are needed to take advantage of the results of such observation, to suggest the proper modes of applying instruction to the respective cases. This would open the whole science of efficient teaching. Sound minds are wanted to prepare books on these principles for the use of children, fitted not only to their comprehension, but to their reason, judgment, and conscience. The importance of the agency of the Sunday School library can hardly be spoken of in extravagant terms. It is enough to say, that an opportunity is offered by it of supplying the daily reading of the six hundred thousand pupils connected with the schools in this country, and of every family to which these pupils are attached. It is not, therefore, sufficient to furnish books of innocent amusement to keep improper publications out of their hands. There should be books for their study; elementary works in all the departments of useful learning and information, books that should invite the exercise of thought, and lead to a standard of correct moral judgment. A large field for this kind of labour is still open in the science of biblical elucidation. The histories and characters of the Bible are themes which might well attract the attention of pious authors. There is no way so effectual of recommending the revealed word as by showing its excellencies and beauties distinctively, in the separate condensation of its endless topics of usefulness. Children are in this manner more sensibly impressed with the reality and force of the incidents and morals of the Bible, than

by being confined to the text of our version. Every illustration of its geography, civil and natural history, and antiquities, is a cause of attraction to the volume itself; and no class of publications is so favourite with ingenuous children as those devoted to its simplification and elucidation. There is scarcely any species of useful literature which may not be accommodated to the taste and capacity of children and youth, and, at the same time, be profitable to a very large class of adults. The whole range of moral biography, especially, should be reduced to this service; for, on no minds is example more potent in its impressions. How vast would be the moral effect of bringing up children to read all history with reference to the providence of God! If Christian historians have so long confined their ambition to the bare chronicling of facts, and seen no other than their political and philosophical connexions, it is time that our children should be taught to read on better principles.

The next generation of teachers will be principally composed of the present scholars; and this fact increases their claim for adequate preparation at our hands. Such have been the deficiencies or trammels of the early religious nurture of most of us, that we go to the duty of teaching comparatively awkward. Our scholars, on the contrary, will have the advantage of teaching to children what they have learned as children; and when this is effected, the success of the system will be increased in a manifold degree. To us, however, it falls to be the pioneers, and on our age it is incumbent to furnish the ablest agents for a new era in the enterprise. These are offices for the pious and intelligent in the Church. The late accessions to it from the ranks of intellectual men is unprecedented, and we would earnestly direct their faculties to a work which is not unworthy of their powers. There are men of this class who could give a more decisive impulse to the cause of Christianity, by bending their minds to the promotion of religious education by such means as we have designated, than by entering the ministry, or devoting their time to oral teaching in Sunday Schools. The employment of a few leisure hours might result in modifying the reading of multitudes of the three millions of children in the nation. Can a brighter and more enduring laurel be held up than would be accorded to success in this field? Can the men, advanced in life, and full of honours, who have at last yielded to the claims of God, better redeem the scores of years they



have lost, than by concentrating their force upon a measure which may place the interests of religion many years in advance of its ordinary progression? There are also many other persons in the Church who could readily contribute to this cause. The ministry, and men of talent in other professions, would consult their own religious improvement, and be acting an important part in the moral enterprise of the day by making their intellectual resources contribute to the advancement of Christian education. Female talent is peculiarly fitted for this service; and at this day a fairer opportunity is afforded them of obeying the apostle's exhortation to be *καλοὶ διδασκαλαί*, "teachers of good things," than they have enjoyed since he intimated it to Titus.

In the view of the present condition of this cause, there is, surely, reason to fear that its pretensions have been overlooked. It is a great scheme of domestic missionary enterprise, and is the conservative of all the other branches of evangelical effort. Establish schools in every church for the religious education of all classes, from infancy to old age; make every qualified member an agent in some department of the operations, and a large number of ministers will be raised up for the service of Pagan nations. Form a great Christian bond of fellowship to unite the various sections of the Church in holy concord and combination, and every teacher and thousands of scholars will be gratuitous agents for the dissemination of the Bible and of tracts. On this ground the hostilities of sectarianism may be slain, and the universal Church ally for Christ and for the cross. "No such singular conjuncture of symptoms throughout the world, has ever before invited the activity and zeal of Christians. And if the pressure of responsibility is at all times great upon them, in this behalf, it has acquired now a treble weight; inasmuch as it seems as if the antagonist powers were fast drawing off from the field. Looking out to the long and many-coloured array of ghostly domination, as it stretches its lines across plains and hills, we discern movement; but it is the stir of retreat. Encampments are breaking up; barriers are trampled upon; standards are furled; the clarion of dismay is sounded. This—this then, is the hour for the hosts of the Lord to snatch their weapons and be up!"\*

\* 'Saturday Evening.' Art. ii.

ART. V.—*Essays on the Formation and Publication of Opinions, and on other subjects. From the last London edition. Philadelphia. R. W. Pomeroy. A. Waldie, printer, 1831.*

*Essays on the Pursuit of Truth, on the Progress of Knowledge, and the Fundamental Principles of all Evidence and Expectation. By the author of Essays on the Formation and Publication of Opinions. Philadelphia. R. W. Pomeroy. A. Waldie, printer, 1831.*

THE *Essays*, of which we have here given the titles, have attracted no small degree of attention in Great Britain, and are, doubtless, the production of a mind of high cultivation, and extraordinary refinement. There is manifested in every part of the work a liberal and independent spirit; a love of truth which disdains to be trammelled; a metaphysical acumen which penetrates the abstrusest subjects; and a nice moral discrimination, indicating a long and familiar acquaintance with the science of ethics. We have seldom encountered an author for whose abilities we have been constrained to feel a higher respect; and we are of opinion that he will gain an unusual ascendancy over the judgment of his readers, generally. We were led to entertain this high estimation of the talent with which these *Essays* were written, before we noticed the exalted eulogy of the *Westminster Review*, on the first of these volumes. The language of the Reviewer is, "If a man could be offered the paternity of any modern book that he chose, he would not hazard much by deciding, that next after the 'Wealth of Nations,' he would request to be honoured with a relationship to the '*Essays on the Formation and Publication of Opinions.*' And again, "It would have been an honourable and pleasant memory to have written a book so *totus teres atque rotundus*, so finished in its parts, and so perfect in their union, as, '*Essays on the Formation of Opinions,*' &c. Like one of the great statues of antiquity, it might have been broken into fragments, and each separated limb would have pointed to the existence of some interesting whole, of which the value might be surmised from the beauty of the specimen." By most, perhaps, this praise will be thought somewhat extravagant,

but after making all due allowance, there will be much remaining in the Essays of this anonymous author, which cannot be easily rivalled.

Upon the publication of the second edition of the "*Essays, on the Formation and Publication of Opinions*," we find it noticed in the same Review, but probably by a different critic, in the following manner, "It gives us no ordinary pleasure to find that a second edition has been called for of this very useful volume. It is one of the signs of the times.....The design is excellent, and the execution more than creditable. A popular manner has been studied by the writer, and with success. The train of thought is simple, without being superficial, and is followed at once with ease and with interest." The principal topics which are treated in these volumes are, the utility of the knowledge of truth, and its invariable connexion with happiness—the importance of cherishing a sincere love of truth, fearless of consequences—the independence of our belief on the will—the sources of diversity of opinion among men—Belief, or opinion, whether properly an object of moral approbation and disapprobation—of rewards and punishments. Besides these principal topics, there are several short essays on subjects of minor importance. In the second volume, the author resumes and pursues his favourite subject; the importance of truth—the obstacles which stand in the way of impartial investigation—the duty of inquiry—the free publication of opinions—the progress of knowledge,—and the uniformity of causation. On the Essay, on the last subject here mentioned, there is an able article in the number of the Edinburgh Review, for January, 1831, in which, the correctness of the author's principle, as it relates to miracles, is successfully controverted.

It is not our object to enter into a discussion of all the principles and points brought into view in these ingenious Essays; but to confine ourselves to two inquiries, of great moral and practical importance. The first is, *the responsibility of man for his belief or opinions*; the second, *whether any testimony is sufficient to establish a fact which is a departure from the laws of nature*.

The ground assumed and ingeniously defended by our author, will be best understood by a few brief extracts from the seventh section of his "*Essay on the Formation of Opinions*." p. 57.

"By the universal consent of the reason and feelings of mankind, what is involuntary, cannot involve any merit or demerit on the part of the agent. Results which are not the consequences of volition, cannot be the proper objects of moral praise and blame. . . . . It follows, that those states of the understanding which we term belief, doubt, and disbelief, inasmuch as they are not voluntary, nor the result of any exertion of the will, imply neither merit nor demerit in him who is the subject of them. Whatever be the state of a man's understanding in relation to any possible proposition, it is a state or affection devoid equally of desert and culpability. The nature of an opinion cannot make it criminal. In relation to the same subject, one may believe, another may doubt, and a third disbelieve, and all with equal innocence.

"There may, it is true, be considerable merit or demerit attached to the manner in which an inquiry is prosecuted. The labour and research which a man bestows, in order to determine any important question, and the impartiality with which he conducts the examination, may be entitled to our warmest applause. On the other hand, it is reprehensible for any one to be swayed in his conduct by interest or passion, to reject opportunities of information, to be designedly partial in examining evidence, to be deaf to whatever is offered on one side of a question, and lend all his attention to the other. . . . .

"No one, perhaps, will dispute, that when a man acts without intentional partiality in the examination of a question, he cannot be at all culpable for the effect which follows, whether the research terminate in faith or incredulity; because it is the necessary and involuntary consequence of the views presented to his understanding, without the slightest interference of choice: but, it will probably be alleged, that in so far as belief, doubt, and disbelief, have been the result of wilful partiality of attention, they may be regarded with propriety as culpable, since it is common to blame a man for those things, which, although involuntary in themselves, are the result of voluntary acts. To this it may be replied, that it is, to say the least, a want of precision to apply blame in such a manner: it is always more correct to regard men as culpable on account of their voluntary acts, than on account of the results over which volition has no immediate control. There would, nevertheless, be little objection to considering opinions as reprehensible, in so far as they were the result of unfair investigation, if it could be rendered a useful or practical principle. In all cases where we make involuntary effects the objects of moral reprehension, it is because they are certain proofs or positive indications of the voluntary acts which preceded them.

Opinions, however, are not effects of this kind: they are not positive indications of any voluntary acts: they furnish no criterions of the fairness or unfairness of investigation, since the most opposite results, the most contrary opinions, may ensue from the same degree of impartiality and application. . . . Belief, doubt, and disbelief, therefore, can never, even in the character of indications of antecedent voluntary acts, be the proper objects of moral reprehension or commendation."

From these quotations, the opinions of the author will be readily understood: it will be seen that in no case can we be praiseworthy or culpable, on account of the opinions which we form. And in these sentiments he is by no means singular; several of the most distinguished men, in Great Britain have publicly avowed the same. We refer particularly to the Lord Chancellor of England, and the late Sir James M<sup>c</sup>Intosh; and as far as the *Westminster Review* may be considered an index of public sentiment, this opinion seems to have taken firm possession of a considerable portion of the reading population of Great Britain.

The author of these *Essays*, however, seems to be sensible that he is opposing what has been the generally received opinion. He takes pains to account for the prevalence of a sentiment opposite to that for which he pleads. And, indeed, the fact cannot be denied, that, in all countries where ethics have been an object of attention, it has been held as an axiom, that men were responsible for their belief and opinions, in certain cases. So far as men have been agreed on this point, there is a presumption that there exists, in reason and nature, some solid foundation for the opinion. But as there seems to be room for some diversity of opinion on this subject; and as the commonly received opinion has been called in question by men of great name and sagacity; it is possible that the world may have been, until this time, in an error. Until, however, this is clearly demonstrated, the presumption remains in favour of the old opinion. But omitting all appeals to the common consent of mankind, let us come directly to the discussion of the point itself.

The first thought which strikes us in meditating on this subject, is, that if men are in no case responsible for their belief or opinions, then there is no such thing as moral responsibility. If men's opinions are in no case proper objects of moral approbation or disapprobation, their actions, which

VOL. IV. No. III.—3 D

depend for their character on their opinions, cannot be reprehensible. It cannot be morally wrong to act in accordance with an innocent opinion. If there is no culpability in a man's believing that he may take away the life of an old miser, there cannot be any criminality in his doing the deed, which he has persuaded himself is innocent. Thus, this doctrine leads to the subversion of all moral distinctions.

But the ingenious author admits, and strenuously maintains, that man is responsible for his volitions, as the universal opinion of men ever has been that for our voluntary states of mind we are accountable. Yet it is difficult to understand how my volitions can be wrong, when the opinions on which they often absolutely depend, are free from all blame. Suppose a man to be fully persuaded in his mind, that private property was an unauthorized invasion of the common rights of mankind; if he might entertain this opinion with perfect innocence, how could it be wrong to act agreeably to this persuasion, and to appropriate to his own use the property of another? If, while the opinion is innocent, the action which accords with it is immoral, then, the consequence would follow, that a man might not do what he innocently believes is right.

It is impossible to separate voluntary actions from belief or opinions; if the former are culpable, so are the latter, on which they depend for their character. Voluntary action owes its moral quality to the motive by which it is prompted. If the motive be pure and good, the volition is so also; and if the motive be evil, so is the voluntary action. Separate the volition from the motive which produces it, and you destroy the moral character of the action. A man resolves to kill his neighbour. This purpose is a voluntary state of the mind, and is wicked; but why? because it is prompted by a malignant feeling; but suppose that this purpose was produced by nothing else but the desire of self-preservation, or the desire to protect the innocent from lawless violence; who does not see that the same volition may be good or bad, according to the motive by which it is produced? Well, if the volition receives its complexion from the motive or affection producing it, then certainly praise or blame attaches to motives, as much as to volitions. But these internal motives or affections depend for their existence and character, on the opinions which have obtained a firm hold of the mind. The malignant feeling which produces the purpose to kill a man, is the

effect of an erroneous persuasion or opinion. As, suppose I have through prejudice taken up the opinion, that some man is the enemy of God, and a great obstacle to the progress of his Church, and that by putting him out of the way, I should be doing service to God and the public; is it not manifest, that if there be responsibility any where, opinion or belief must come in for its share, since this is the true origin of the culpable action? But if the opinion is innocent, so is the feeling which flows from it; so is the volition prompted by this motive; and so is the action which is the result of the voluntary purpose. Hence it is evident, that the consequence of this doctrine is the subversion of all distinction between right and wrong; between virtue and vice.

The ingenious author admits that opinion is, sometimes, the effect of voluntary states of the mind, and, on that account, it has become often the object of moral approbation or disapprobation; but this, he thinks, is not exactly correct, but is transferring the moral character of the action, from the volition to which it properly belongs, to the belief or opinion, to which it does not appertain. But even admitting the propriety of considering that which is the criterion of the moral character of our volitions as the proper object of praise or blame, he does not think that our belief or opinions would, even in this case, be the proper object of condemnation or approbation: "Opinions," says he, "are not indications of any voluntary acts; they furnish no evidence of the fairness or unfairness of investigation; since the most opposite results, the most contrary opinions, may arise from the same degree of impartiality and application." Here, in our opinion, is the radical error of the moral system of the ingenious author of these Essays. He seems to receive it as a principle, that, in no case, where there is diversity of opinion, the evidence of truth is so clear, that none can or do mistake respecting it, except through prejudice, inattention, or some want of fidelity and impartiality, in the mind of him who falls into error. There may, indeed, be truths, and truths of a moral nature too, so situated as to evidence, in relation to the minds of different persons, that in the exercise of equal diligence and impartiality, men may come to opposite results, or embrace different opinions; but that this is generally the case, we hold to be a practical error of great magnitude. If this were indeed the fact, then the pursuit of truth would be nugatory; then there could be no duty incumbent on any man

in regard to it; because, however honest, diligent, and impartial the person might be, there would exist just the same probability of arriving at an erroneous, as a true opinion. Upon this principle, the high moral obligation of searching after truth, on which this writer so forcibly and frequently insists, is utterly subverted; for when men have no probability of finding truth rather than error, there is no moral obligation to pursue it. And this involves the very absurd opinion, that, generally, truth is accompanied with no better nor clearer evidence, than error. Now, if there be such a thing as truth, its characteristic must be, that it possesses evidence of being truth; and error is destitute of the evidence of truth. We have admitted, indeed, that relatively to the situation of particular minds, the evidence of truth may be so concealed or involved, that it is not perceived; and error, in such cases, may seem to be more probable than truth, even when there is a sincere desire to come at the truth; and these we are willing to consider as exceptions to the general rule. But, commonly, the evidence of truths which have any relation to moral conduct, is sufficiently within the reach of the honest inquirer; and if he adopts error, the reason must be, because he has been wanting in diligence, attention, or impartiality. He is, therefore, in all such cases responsible for his belief, as much as he can be for any thing; and if this is not, in any case, a proper object of moral approbation or condemnation, then, as was before shown, nothing is. For, as to the true point on which moral responsibility rests, we cannot but think, that the author enters into unnecessary refinement. Indeed, it is not correct that volition, taken in philosophic strictness, is the sole object of our moral approbation or disapprobation. We have already seen, that the moral character of the volition depends on the motive, and the internal motive or affection which prompts to volition gives it its moral character; and the nature of such an affection in a rational, accountable creature, is intimately and inseparably connected with belief or opinion. When men exercise their moral faculty in judging of the moral character of actions, they never enter into these nice distinctions. They take the action with all the preceding and accompanying circumstances, and form a correct opinion, without metaphysical discrimination. Thus, an immoral action, if you separate it from the volition which produced it, has no moral character; and the volition, considered separately from the quality of the motive, is no object of praise or blame; and the motive could not be what it is, unless the



person entertained certain opinions; and the truth or falsehood of these opinions depends on the diligence and fidelity with which the great duty of forming opinions was performed. Now, in regard to all these consecutive acts, the agent is responsible; and it is not correct to confine his moral responsibility solely to the volition; or to the action; or to the motive; or to the forming of his opinions; but we take the whole together, as combining to form one moral act; and all further refinement only serves to bewilder the mind, and to render obscure and doubtful, that which otherwise would be perfectly evident.

To show the inconsistency of this opinion with the author's belief of the duty of impartially searching after truth, we will suppose the case of a man's entertaining the opinion, that there is no such thing as truth; or that the knowledge of truth is unattainable by us; or, that it is of no importance, for it matters not what we believe. Now this is a very supposable case, for all these opinions have been held by one and another. Then, we ask, what becomes of the obligation of these persons to inquire after the truth? They, according to the principle which we are considering, are in no respect responsible for their opinions; they cannot be considered as culpable for their belief or opinions. If then they may innocently entertain these opinions, there can be no moral obligation on them to act contrary to their own belief. This would be the greatest of moral absurdities. It appears, therefore, that this writer is not consistent with himself, in insisting on the obligation, which all men are under to search diligently and impartially after the truth; and yet maintaining that men are, in no case, responsible for their opinions. The tendency of this doctrine, therefore, is to subvert all moral obligation of every kind; and also to render the pursuit of truth itself useless.

In all cases of this kind, the decision must be in accordance with the common judgment of men. To the moral sense of the human race, and not to the refined and metaphysical reasoning of philosophers, must the appeal be ultimately made. And to this tribunal we are willing to bring the cause, and are persuaded that the decision will not be ambiguous, or unfavourable to our opinion. Men have existed, who were firmly persuaded that it was right for them to take away the lives of others. Under the influence of superstition and fanaticism, the opinion has not only been entertained, but the fact has been perpetrated. Ravallac, for example, when he

assassinated Henry IV. of France, was fully persuaded that he was doing God service. Those parents, who, under the influence of a cruel superstition, offer up to their idols their own children, are certainly persuaded that they are performing a good action; for nothing but such a persuasion could overcome their natural affection. Most persecutors of others, on account of their religious belief, are of opinion that they ought to inflict such punishments on heretics. No doubt, many thieves and robbers have persuaded themselves, that every man has a right to whatever he needs, in the possession of whomsoever it may be found. Under the influence of cupidity, a murderer adopts the opinion, that there can be no harm in taking away the life of a decrepit old miser, or some rich old woman, as by this means, the wealth which they have neither the will nor capacity to enjoy, will be thrown into circulation, and will contribute to the happiness of multitudes. Is there no moral evil attached to such opinions? The voice of mankind says there is; but by philosophy, it seems, the discovery has been made, that the world has ever been labouring under a grievous mistake, in relation to this matter. We are now informed, from high authority, that belief or opinion is no proper object of censure or approbation. Opinions, it is said, do not depend on volition, and men ought not to be held responsible for them. And Sir James Mackintosh is of opinion, that the evils of controversy and persecution can never be eradicated until this principle is established among men. But we trust, it has been made manifest to the reader, that the universal reception of this doctrine would sanction every kind of persecution, and would open the flood-gates to every species of vice—murder and robbery not excepted. This, indeed, must be the inevitable consequence, unless it can be demonstrated, that such opinions as those mentioned above, never have been, nor can be entertained by any man: or, that men may be guilty for willing and acting, in exact accordance with their own opinions. But certainly, men are capable under the influence of wicked motives, of adopting, and confidently entertaining opinions at war with every valuable institution and relation in life. And we are sure, that if it is once received as a maxim that there is no guilt in entertaining such opinions, men will not be restrained from perpetrating the most horrid crimes, and that without the fear of remorse.

In this case we see the verification of the common proverb, that "extremes meet." The very evils which have arisen

from holding, that one man is responsible for all his opinions to his fellow men, who happen to be in authority, will be produced in a form still more terrific from this opposite doctrine, that man is not morally responsible for any of his opinions; not even to his Creator. For as the first has led to innumerable persecutions; so, the latter will sanction persecution of every kind, if only the persecutor can be of opinion, that he is doing right. The Inquisitors may, upon this principle, resume their labours; for although, it is true, that the victims of their fanatic rage, ought not to be molested for their opinions; yet, if they entertain the belief that they may be tortured, hanged, or burned, there is nothing morally wrong in this opinion; and if the opinion is not wrong, it is irrational to suppose, that merely acting in accordance with an innocent opinion, can be morally wrong.

The Westminster Reviewer, who entirely concurs in the opinion of our author, makes the same distinction between holding an opinion, and attending to, or, as he expresses it, "dealing with evidence:" and Dr. Wardlaw is greatly ridiculed for his dissent from the opinions of Mr. Brougham, delivered in his speech when he was inaugurated as the Rector of the University of Glasgow. Dr. Wardlaw, however, is no more to be blamed for his opinions, however bigoted they may be, than any other man. It would seem, from the manner in which he is treated by the reviewer, that there exists an implied exception from the general rule, in regard to clergymen, for which profession he manifests no great respect. But our only reason for referring to this Review is, to make a remark on the manner in which it treats the argument of Dr. Wardlaw, derived from the fact, that according to the sacred Scriptures, not only is man responsible for his belief, but every thing is made to depend on faith. Now it would have been honest in this writer to deny the authority of the Bible, as it is evident he does in heart: but, no—this course would not answer. He did not wish to encounter the obloquy to which an open profession of infidelity might expose him. He, therefore, proceeds upon the supposition, that the Scriptures are of authority, and attacks Dr. Wardlaw in the following remarkable manner:

"Dr. Wardlaw is prodigiously in earnest to convince the world, that the Scripture attaches the greatest merit to faith, and the greatest demerit to the want of it. We knew not that so much

effort on this subject was necessary; but be that as it may, this at least is certain, that the Scripture can inculcate nothing that is absurd in point of reason, or mischievous in point of morality. We have seen, that it would be absurd in point of reason, and mischievous in point of morality, to ascribe merit or demerit to belief. This, therefore, is what the Scriptures cannot do. We have seen that it is most true in point of reason, and sound in point of morality, to ascribe merit and demerit, even the highest, to the proper and improper modes of dealing with evidence. The man who deals properly with evidence, is the man who has faith; the man who deals improperly with it, is the man who is without faith. Now it is possible, though not very common, for a man to deal faithfully with evidence and yet to come to the wrong conclusion. It is also very possible, and unhappily very common, that a man who has never given himself any concern about evidence—should hold the right opinion. Notwithstanding this, the former is the man who has the merit of dealing virtuously, the latter is the man who has the demerit of dealing wickedly, with evidence. Here the man who has the wrong opinion, is the man who has faith, according to the Scriptures: the man who has the right opinion is the man who, be the opinion what it may, is destitute of faith. Faith, in short has nothing to do with creeds. Of two men, the one even an atheist, the other a sound believer, it may be that the atheist is the man who has faith according to the Scripture: and that the sound believer is the man who is destitute of faith, according to the Scripture; that the atheist is possessed of all the merit, the sound believer of all the demerit, which the Scripture ascribes to the possession or want of this saving grace. As we have shown, that, of all classes of men, the clergy, as a class, are the most constant and the deepest offenders against the virtue of dealing rightly with evidence, it follows, that of all classes of men living, the clergy are the most remarkably destitute of faith; in other words, are, of all men living, the greatest of infidels.”\*

This passage has been cited, not for the purpose of animadverting on it, much less of refuting it; but to show to what lengths of extravagance men will go, in defence of a favourite opinion; and also as a curiosity in theological reasoning. It may be, then, that the world has been hitherto entirely mistaken in considering atheists, unbelievers; for we are here taught that they may possess the saving grace of faith, in great perfection, although they believe not one word in the Bible, nor even that there is a God. And as for the clergy—here the venom of the writers’ spirit is exhibited—they are

\* *Westminster Review*, No. xi. p. 20. 21.

not merely may be, but are, as was before demonstrated, believe what they may, and sincerely as they may, the greatest infidels in the world. We Americans are certainly far behind our transatlantic brethren of the quill, in the liberality of our opinions. Such profound reasoning as is here given, would not only not be admired, but not even understood by our most intelligent readers.

The true doctrine, as it appears to us, in relation to man's responsibility for his belief, may be summed up in the following particulars :

1. Those truths which are self-evident, or the proof of which is demonstrative and perfectly clear, are believed by necessity ; that is, the constitution of our minds is such, that we cannot do otherwise than believe them. We cannot disbelieve them by any effort. In regard to such truths as these, there can be no merit in believing, nor is there any moral quality in assent thus given.

2. There are other truths, the evidence of which is not so obvious and convincing as to place them beyond the reach of doubt or contradiction : and yet these having no relation to duty, men may differ about them, and be equally innocent. In such a case, our opinions are not the proper objects of moral approbation or disapprobation.

3. There may be truths which have an important relation to human duty, which, however, are so situated as to evidence, in relation to some persons, that, although they may be diligent and honest in the search of truth, they may not be able to discern them. As, for example, if a man in the centre of China or Thibet, who had never heard of the Bible, should be sincerely desirous to know whether the great Creator had ever made any revelation of his will to men, he might not be able, by all the industry which he could use, and all the inquiries he could make, to satisfy himself on this important point. But supposing this to be the state of the facts, it is evident that his doubt, or disbelief, although inconsistent with the truth, would be no object of moral disapprobation.

4. Again, there is a large class of practical truths, so situated as to evidence, that the knowledge of them is fairly attainable by the diligent and impartial inquirer ; while they will be almost certainly hid from the view of men who are strongly under the influence of pride, avarice, or the predominant love of pleasure. In regard to this whole class—

VOL. IV. No. III.—3 E

and it is a numerous one—men are responsible for their erroneous belief, if they are for any thing.

This opinion is not founded on any speculative reasoning; it is the dictate of common sense; and is confirmed by the judgment of unprejudiced men in every age and every country, where the inhabitants are capable of forming an opinion on such subjects. How does it come to pass that all men are so prone to form opinions favourable to their own interests? Are they not swayed by an inordinate self-love? Are not opinions formed under the influence of such feelings wrong? When a man judges that, in a certain controversy, his neighbour has injured him, or is indebted to him, while impartial spectators declare the contrary to be the fact, is there no evil in these selfish opinions? A man has it in his power to relieve a number of suffering poor; but having long indulged and pampered his avarice, under the influence of this sordid passion, he has persuaded himself, that he is under no obligation to help the poor; that charity of this kind only tends to foster indolence and improvidence. Is there no demerit in such opinions, thus contracted? Suppose a man to have taken offence at another, because his pride was not regarded and gratified; and suppose, that through resentment and malevolence, he ascribes the most virtuous conduct of his neighbour to the basest and most sinister motives, is there no moral obliquity in such opinions? But, I need not pursue this topic; the truth is too evident to require any further illustration. It may, however, be proper before we dismiss the subject, to state a case, which is, probably, the very one that has given rise to all these speculations about men's irresponsibility for their belief and opinions. We will suppose that God has given a revelation to man, which contains many truths offensive to the pride, and disgusting to the taste of certain learned philosophers: the consequence is, that they refuse to give the evidences of this revelation a careful and impartial examination. Or, depending on their own reason as a sufficient guide, they adopt certain opinions and maxims which are repugnant to the truths and principles of revelation; and thus, undertaking to bring these truths to the test of their own reason, they proudly reject them: concluding, that God never could have made such a communication to men. And, upon the same principles, they might adopt the opinion that God never made such a world as this, in which we live; for the analogy between the Bible and crea-

tion is remarkably close. These philosophic men having come to a conclusion, unfavourable to the claims of Christianity, the religion of the country where they dwell, feel that they are, in consequence of their free opinions, subjected to a certain degree of obloquy, as unbelievers: they therefore labour to remove all ground of reproach, by maintaining that, in no case, is any man responsible for his belief or opinions. But they gain very little by this principle, if it should be conceded to them; for, they admit, that every man is deeply responsible for the manner in which he deals with evidence; or for the sincerity, diligence, and impartiality, with which he examines into the evidence of truth. It matters not whether censure falls upon a man for holding a particular opinion, or for the corrupt feelings which led him to adopt it; the consequences will be precisely the same, as it relates to public opinion, in relation to the character of the individual. The man who has arrived at false opinions by unfaithful dealing with evidence, is just as guilty, and will be as justly condemned, as if our moral disapprobation was confined to the act of assent, by which he adopts certain opinions of his own.

It does not appear to us, therefore, that any thing is gained by the new theory of ethics, in preventing censure or persecution, for the sake of difference in opinion. It might, upon the same principles, and with just as much plausibility, be argued, that no external actions were proper objects of approbation or condemnation; since, considered separately from the motives producing them, actions can possess no moral quality. But, if it is at the same time admitted, that men are accountable for the motives from which their actions proceed, it amounts to the same thing as if the moral quality attached to the action. Just so in regard to belief or opinion, however it may be represented as no proper object of moral consideration; yet, if the state of mind from which it results, is moral, it comes in the end to the very same thing. Indeed, both as it relates to opinions and actions, when we speak of them as censurable or commendable, we include the motive or disposition from which the action or opinion flows. If a man believes his neighbour to be a vile hypocrite, and ascribes all his most virtuous actions to base motives, not because there is any good evidence that this is the fact, but because he has long cherished hatred towards him, in the view of every impartial mind he is criminal for the uncharitable opinion which he entertains. This must be acknow-

ledged, or all idea of moral obligation, and of a difference between virtue and vice, must be relinquished.

And, finally, this theory destroys itself; for if a man be responsible for none of his opinions, then he is not responsible for believing that men are responsible for their opinions. Be it an error; yet, no man is culpable merely for entertaining an erroneous opinion. We may, therefore, innocently believe that the opinions of men are proper objects of moral approbation or condemnation. Thus we arrive at the very point which these philosophers have so assiduously endeavoured to avoid. Nor can this consequence be evaded by resorting to the principle, that we are accountable for the impartiality and diligence with which we form our opinions, on important practical subjects; for, if we entertain the opinion that truth is unimportant or unattainable, there can exist no moral obligation on us, to use diligence or exercise impartiality, in its investigation.

We are fully persuaded, therefore, that no principle more hostile to the best interests of truth and sound morality, has been for a long time inculcated; and coming from men whose opinions have acquired so great influence with the intelligent public, and being defended by writers of so much apparent candor and philosophical acumen, as the author of these *Essays*, there is just cause for alarm to the friends of morality; to say nothing of the bearing of these doctrines, on divine revelation. And what adds to the danger is, that the poison is so subtle that few readers perceive it, until they have imbibed the deleterious potion. We are persuaded, that the publishers and venders of these "*Essays*" in this country, had no idea that they were putting principles into circulation, the tendency of which is to subvert all sound morality.

The remaining principle which we propose to examine, is not less important, than that already considered. It is, "whether any kind or degree of testimony is sufficient to establish a fact which is a deviation from the known laws of nature?" This subject is treated, in the second of the little volumes, which stand at the head of this article. The *Essay* in which it is discussed, is entitled, "*The uniformity of causation explaining the fundamental principle of all evidence and expectation.*"

The ingenious author commences his *Essay*, by laying down the necessity of admitting some truths which do not depend for their proof on logical deduction. In this he agrees with



all modern philosophers of any note; and the thing is too evident to be doubted or denied. He next proceeds to state, the manner in which our belief in the uniformity of causation is obtained. When we have become acquainted, by observation, with the operation of any natural causes, we cannot avoid the belief, that these causes, in similar circumstances, will produce the same effects. Our author informs us, "that Mr. Hume was the first who distinctly showed that the uniformity of causation was not an inference from any other truth; that it was not a logical consequence of any principle or proposition previously admitted; that in applying the past to the future there was a step taken by the mind which required explanation." We feel very little disposed to compliment any philosopher for distinctly making known, what all men know by the reason with which they are endowed, and which we cannot but believe, however philosophers may attempt to puzzle or confound us. What explanation was requisite, in "applying the past to the future," is not apparent. In our opinion, we are not in the least indebted to any one, or to all the philosophers, for our certain belief of the first principles of truth. We have it from the Author of our being. And if any philosopher has merited a claim to the gratitude of the world in relation to such truths, it has been by detecting and refuting the sophistry by which others endeavoured to perplex the first principles of truth.

The writer admits, however, that Mr. Hume, whom he designates, "a great metaphysician," fell into some errors on this subject, which were corrected by Reid, Stewart, and Brown.

In the second chapter of this Essay, on the uniformity of causation, the author seems to think, that although the relation between a present fact and a future one of a similar kind, has been distinctly and repeatedly noticed, yet the connexion between the present and the past has not been very particularly brought into view by philosophical writers. Incidentally, indeed, he admits, that it has been assumed, and has become the basis of reasonings by one and another; but he seems to claim the credit of being the first who clearly exhibited the subject in this view. Now, we confess, that upon the broad principle of the uniformity of causation, the operation of a cause, in time past, and in future, is so identical, that we cannot understand how any one who admits the first, can fail to perceive the second. If the general principle be evi-

dent, that the same cause uniformly produces the same effect, it must be equally true, in regard to the past, present, and future. The difference of time makes no difference whatever in our belief of the identity of the effect produced. It is a circumstance which is not perceived to have the least influence on the matter.

It seems to us, therefore, that no credit is due to this author for the distinct and particular application of the general principle of the uniformity of causation to past events. What the author has said, in the fourth and fifth chapters, in illustration of the application of this principle to moral, as well as physical causes, is more important, because, in relation to this point, there is more scepticism prevalent, as it respects the application of the general principle. Indeed, there are many, and some of no mean name, who will not agree that the same laws of causation which are acknowledged to be true in physics, are at all applicable to mind. But to us it appears, that what this writer has here said, and what he has more fully argued in the ninth chapter, on the subject of necessity, is entirely just. That every thing which is produced must have an adequate cause, is as true of mental, as of physical phenomena; and it is equally certain, that the same causes will uniformly produce the same effects, in the moral, as in the natural world. To suppose the contrary, is to confound the clearest principles of reason and common sense; and to rush at once into the region of absurdity. If any thing, whether a thought, a volition, or the most evanescent emotion, can take place without any causation, we cannot see why, on the same principles, the universe might not start into existence without a cause. Reason is not more shocked with the one absurdity than the other. And if a moral cause could be supposed to be followed by one effect at one time, and by a different effect at another, the cause being precisely the same in both cases, it would as directly impugn the principle of the uniformity of causation, as if fire at one time should burn paper, and at another produce no effect on it, although as fully subjected to its power. The reasons why moral causes are commonly thought to be less certain in their operation than those which are physical, are satisfactorily given by our author.

But we now proceed to the discussion of the main point, which we have undertaken to examine. And that no injustice may be done to the ingenious author, on whom we remark, we will cite, at some length, his own words:

"But it is only a small part of our knowledge of past events which we gather from physical evidence. By far the most important source of information of such events, is the testimony of human beings; and it is a curious, interesting, and momentous inquiry, whether we proceed on the same principle, when we avail ourselves of this moral evidence to penetrate into the past, as when we make use of that which is purely of a physical character.

"Testimony must be either oral or written. As far as the mere physical circumstances are concerned, we evidently commence our use of it, by reasoning from effects to causes. We infer, for example, that the writing before us, has been the work of some human being, in doing which, we of course assume the uniformity of causation. If, from the circumstances attending the testimony, we infer, that it is entitled to be received as veracious; if, for instance, we find it has proceeded from a man of tried integrity, and who acted under the influence of motives which render it unlikely that he should deceive, our inference still proceeds on the assumption of the same principle. I may have in other cases found these circumstances to have been the precursors or causes of true testimony: but how can I or any one tell that they have operated in the same way, in the instance before me? The reply must evidently be, that it is impossible to avoid assuming that the same causes have invariably the same effects.

"In fact, if we examine any of the rules which have been laid down for the reception of testimony, or any of those remarks which have been pointed out as enabling us to judge of its credibility, we shall find them all involving the uniformity of causation. It is allowed, on all hands, that the concurrence of a number of witnesses in the same assertion, their reputation for veracity, the fact of the testimony being against their own interest, the probability of detection in any false statements, are all circumstances enhancing the probability of what they affirm. These are considered as general principles on the subject gathered from experience, and we apply them instinctively to any new case which may be presented to us, either in the course of our own observation, or as having taken place at some former period. But it is obvious from what has just been said, that since we assume a uniformity in the succession of causes and effects, we cannot transfer our experience from any one case to another. That circumstances have produced true testimony in one or a hundred instances, can be no reason why they should produce it in a different instance, unless we assume that the same causes have necessarily the same effects.

"It is clearly known by this reasoning, that in the reception of

testimony and the use of physical evidence, we proceed on the same principle. But, in the case of testimony, there is a peculiarity not belonging to physical evidence. In the former, we not only have certain effects from which it is our task to infer the causes, or certain causes from which to infer the effects; as when we judge the writing before us to have been the work of some human being, or the testimony to be true on account of the circumstances under which it was given; but the testimony itself consists of the assertion of facts, and the nature of the facts asserted often forms part of the grounds on which the veracity of the testimony is determined: it frequently happens, that while external circumstances tend to confirm the testimony, the nature and circumstances of the facts attested render it highly improbable that any such facts which have taken place; and these two circumstances may be so exactly equivalent, as to leave the mind in irremediable doubt. In the consideration of both, however, the same assumption is involved. We think the facts improbable, because we have found them rarely occurring under the circumstances stated; we think the testimony likely to be true, because we have generally found true testimony to proceed from witnesses acting under the influence of similar motives, and what we have found in other cases we are irresistibly led to conclude, must also happen in the case before us.

"The opposition of the circumstances of the evidence and the nature of the facts, may be carried still further. Assertions are frequently made, which, in themselves, imply a breach of the uniformity of causation. From such causes the conclusions already established remove all difficulty. To weigh probabilities, to determine what credit is due to two sets of conflicting circumstances, neither of which, as far as our knowledge extends, is irreconcilable to the usual course of nature, is often a new and arduous task; but, if the principles of this essay are correct, it is easy to see what reception ought to be given to assertions professedly implying a deviation from the uniform succession of causes and effects.

"Suppose, for instance, any person to affirm, that he had exposed a cubic inch of ice, to a temperature of 200 degrees of Fahrenheit, and that at the expiration of an hour, it had retained its solidity. Here is a sequence of events asserted, which is entirely at variance with the admitted course of nature; and the slightest reflection is sufficient to show, that, to believe the assertion, would involve a logical absurdity. The intrinsic discrepancy of the facts, could never be overcome by any possible proofs of the truth of testimony.

"For, let us put the strongest case imaginable; let us suppose,

that the circumstance of the ice remaining unmelted, rests on the concurrent testimony of a great number of people—people, too, of reputation, science, and perspicacity, who had no motive for falsehood, who had discernment to perceive, and honesty to tell the truth, and whose interests would essentially suffer from any departure from veracity. Under such circumstances it may be allowed, false testimony is impossible.

“Now mark the principle on which this representation proceeds. Let us consider the positions, that what is attested by a great number of witnesses must inevitably be true,—that people of reputation and intelligence, without any apparent motive for falsehood, are invariably accurate in their testimony—and that they are, above all, incapable of violating the truth, when a want of veracity would be ruinous to their own interests. Granting all this, I ask the objector, how he knows these things are so: that men of character and in these circumstances speak the truth? He will reply, that he has invariably found them to act in this manner: but why because you have found them to act in this manner in a few or even in many cases within your own experience, or in the experience of ages, do you conclude, that they have acted so in all cases, and in the case before us? The only answer, is, that it is impossible not to take it for granted, that in precisely similar circumstances, similar results will ensue, or that like causes have always like effects.

“Thus, on the ground of the uniformity of causation, he would be maintaining the competency of testimony to prove a fact, which implies a deviation from that uniformity.

Again,

“These considerations appear to establish the important rule, that no testimony can prove any deviation from the known sequences of cause and effect, or that, at any time, similar effects have not had similar causes, or similar causes similar effects.

“In the strongest conceivable case, the argument of an advocate for the power of testimony to favour such deviations, would be this: ‘It is impossible that human testimony should not be true in these circumstances, because its falsity would be contrary to the principles of human nature; that is, it would imply a deviation from that sequence of motives and voluntary actions which has invariably been observed.’

“But, on precisely the same ground he ought to maintain, that the circumstances attested could not take place, because they are contrary to the laws of the material world, unless it can be shown, as I have before remarked, that the certainty or uniformity of causation in voluntary actions, is greater than in physical events.

“The rule now laid down is, that in fact, that by which man-

kind are universally, though, perhaps, not uniformly nor consciously guided. Let us take another case as an illustration. If a number of men should swear, that they had seen the mercury of a barometer remain at the height of 30 inches, when placed in the exhausted receiver of an air-pump, their testimony would be instantly rejected. The universal conclusion would be, that such an event was impossible. To justify the rejection of the evidence, it would not be necessary to account for so extraordinary a statement, or to have the concatenation of motives in the minds of those who asserted its truth. The motives of the witnesses might be quite inconceivable; there might be no apparent advantage to any of them in hazarding a falsehood: on the contrary, their rank in life, their reputation, their habits of integrity, the disgraceful consequences of detection, might appear irresistible dissuasions from a course of deceit. But, although these circumstances might concur in rendering their veracity probable, no man of science would listen to their evidence. People might be perplexed to account for their conduct, but all would agree as to the credit due to their statements."

We have made these extended extracts, that our readers might not only understand fully the opinions of our author, but might be put in possession of the strength of his argument in favour of them.

Every person, at all conversant with the subject, cannot but perceive that we have Hume's celebrated argument against miracles in a new dress, or, rather, in disguise: for it is remarkable, that in this whole Essay, not one word is said respecting miracles; nor is there any direct mention of divine revelation. Doubtless there was design in this. The author was unwilling to arouse the prejudices of the friends of revelation; he has, therefore, discussed the subject in the abstract, as though he had never heard of the claims of miracles as proofs of the Christian religion. This method of stealing a march on the friends of divine revelation might, perhaps, be considered as insidious, and furnish just ground of complaint on their part. We are not disposed, however, to take umbrage at the manner in which this subject has been brought forward, but shall proceed to a direct and candid examination of the principles so confidently asserted by this writer.

And, that we may not lose our time in the useless discussion of points not relevant to the main subject, we shall at once endeavour to exhibit the true point in controversy, and offer a few remarks intended to show the fallacy of the reasoning employed by the writer, whose essay is under review.

And, in the commencement, we would remark, that we do not, in the least, question the truth of the general proposition, which lies at the foundation of this author's argument. We do admit most readily and fully, "that the same causes produce the same effects;" and this is so generally acknowledged, that the pains taken in this Essay to render it evident, are, in our opinion, wholly unnecessary. This general principle does not involve, in any degree, the point at issue. But while we are so ready to concede this first principle, we are no how disposed to yield what this author seems to consider the same thing; namely, "that there never has been, nor can be, any deviation from the established laws of nature." Here, in our opinion, lies the whole fallacy of the reasoning in this Essay. The ingenious author rightly lays it down as a first principle, "that causation is uniform, or, that the same causes will uniformly produce the same effects;" but when he asserts, that to believe in a deviation from "the admitted causes of nature, is a logical absurdity," he places the matter on entirely different ground. To understand this matter distinctly, let us recur to the fact which he supposes, that some one should "assert that he had exposed a cubic inch of ice to a temperature of 200 degrees of Fahrenheit, and that at the expiration of an hour it had retained its solidity." This is the instance which he gives to illustrate his views of the uniformity of causation. This is the fact which he asserts could never be rendered credible "by any possible proofs of the truth of testimony." The first question which occurs in regard to this case is, does the truth of the fact supposed violate the general principle of the uniformity of causation? We say it does not. No man who believed such a fact would suppose that the cause was in this case the same, as that which commonly met our observation in similar external circumstances. Every man would conclude, on observing such a fact, that some extraordinary cause, not usually witnessed, was in operation. To believe that the same cause without any change, produces different effects, at different times, is one thing; but to believe, that while external circumstances are similar, an invisible and extraordinary cause is at work to produce an effect different from what is usual, is quite another thing. The artful confounding of these two things, which are manifestly distinct, is the ground of all the specious plausibility which the reasoning

in this Essay possesses. The true point at issue, therefore, is, not whether the same causes are always attended with the same effects; but it is, whether, besides the common laws of nature, there may not occasionally be supernatural causes in operation? and, whether, effects thus produced, may not be rendered credible by testimony? It is, whether the Great Author of the course of nature may not sometimes suspend the laws of nature, for wise and important purposes? If the supposition had been, that the laws of nature being alone in operation, ice remained unmelted at 200 degrees of temperature, then the conclusion of the author would be firm, on the general principle, that similar causes will always produce similar effects; but if it be asserted that a divine power has been interposed to suspend or change the laws of nature, the question is entirely changed. It is no longer whether the very same cause may produce a different effect; but whether external appearances being the same, there may not be a different effect produced by the operation of some extraordinary cause? Whether such an effect can be established by any testimony, may be a question, but it is entirely a different question from the one presented by this writer, whether an event which interferes with the uniformity of causation can be proved by testimony. We are not a little surprized, that an author so acute and discriminating, should not have perceived, that he was confounding things entirely distinct; especially, as in this very Essay he recognizes the very distinction which should have been admitted here, which is brought forward to answer a common objection against the uniformity of the operation of moral causes. After giving some instances of diversity in the effects when the causes were apparently the same, he remarks, "In all these cases there is no want of faith in the uniformity of causation: our uncertainty by no means relates to the principle itself, but to the point *whether all the same causes, and no other, are in operation*; and if the event, at any time, turn out contrary to our expectations, we feel well assured of the presence of some extraordinary cause—an assurance evidently proceeding on the assumption, that if the causes had been the same, the effects must also have been similar." pp. 176, 177. Now let this distinction, so correctly made in this case, be applied to a deviation from the usual course of nature, and all difficulty about a violation of the uniformity of causes will vanish. When an effect is produced different from what has been ob-



served usually to take place, in similar circumstances; let us only suppose, as in the case cited, that there is some extraordinary cause at work; and while we make this supposition, we do not deny the uniformity of causation, but "proceed on the assumption, that if the causes had been the same, the effects must have been similar."

Having cleared the subject of this difficulty, we are now prepared to examine the question which is really in controversy, and which is no other than this, "Whether an event which implies a deviation from the sequence of causes, or from the established laws of nature, can be proved by any testimony, however strong?" There is still another question, however, which must be settled with this author, before we can proceed to the main point; and that is, "Is such an event, as involves a real deviation from the laws of nature, possible?" We certainly should not have judged it necessary to discuss this question with a theist,—and such we understand this writer professes to be—were it not, that in a subsequent chapter of this same Essay, he roundly asserts, that all such events are impossible. His words, (p. 212,) are, "An event is impossible which contradicts our experience, or which implies, that the same causes have produced different effects. Thus, when we pronounce, that it is impossible for a piece of ice to remain in the midst of burning coals without being dissolved, our conclusion involves a complete knowledge of this particular effect of fire on ice, as well as the assumption that what has taken place in our own experience must always have occurred under precisely the same circumstances. If I am not greatly deceived, the acutest reasoner, the closest thinker, the most subtle analyser of words, will find himself unable to produce any other meaning of the term impossible, than that which is here assigned to it." Now, this definition of the word, impossible, is passing strange to us. What! will this author allow nothing to the power of God? Will he deny to the Creator the power of suspending his own laws, which he has impressed on the universe? Is it true, that the Almighty cannot prevent the melting of a piece of ice in the fire? Surely, no theist will be so insane as to maintain this. Where, then, is the impossibility of events occurring which are deviations from the sequence of natural causes?

The author, upon a review of what he has here written concerning possibility and impossibility, seems to have felt some dubiety about the correctness of his definition; for, not-

withstanding his challenge to men of the nicest discrimination and acutest reasoning powers, to invent any other meaning of the word impossible, than the one he had given, for he himself gives us another in a foot-note, which comes much nearer the truth, than the one in the text, and very different from it.

Impossibility, according to the definition given by our author, in the passage cited, is nothing else than a deviation from the established course of nature. If it could be assumed as a certainty, that the Great Author of the Universe never would interpose his immediate agency contrary to the usual and established course of events, then there might be some ground for the assertion, that a departure from the course of nature was an impossibility. But this is a position too important, in this controversy, to be assumed without the clearest proof; and yet, we are persuaded, that not the shadow of evidence ever has, or can be adduced, to prove, that the Maker of the world will never exert his power to suspend or alter, on some occasion, those laws which he has established. As to his physical power to cause a deviation from these laws, it would be idle to waste time in proving it, since the denial of such a power in deity, is denying his very existence. A God who could not control and govern, at will, his own creatures, has none of the attributes of God. But it may be alleged, that his plan is so perfect that he never can have occasion to interpose his power to alter any thing which he has ordained. Very good; but who can tell us what the plan of the Almighty is, and that such an immediate interposition of his agency, on certain occasions, may not be an important part of his original plan? It is not for short-sighted creatures, such as we are, to say what is or is not consistent with the plan of Him who is infinite in knowledge. If the thing be possible, and not repugnant to the moral attributes of God, no one has a right to assert, that it may not exist. And in regard to events which merely imply the exertion of divine power in a different way from what is usual, there is not the shadow of evidence, that they are in any respect inconsistent with the character of the Supreme Being. For what are the laws of nature, but modes of the divine operation; and if generally his power is exerted according to a uniform rule, yet this general uniformity does not lay him under any obligation, never, on any occasion, to depart from the course established. It would be an unreasonable limitation of the Maker and Governor of the universe, to

confine Him perpetually, to one mode of operation. There are, indeed, strong reasons why the laws of nature should be uniform in their ordinary operation; but there may also exist strong reasons for an occasional deviation from the common course: and the same wisdom which dictated the establishment of such regular laws, may also dictate, that, for the accomplishment of special objects of importance, it may be highly proper to deviate from them. And as it relates to this point, it matters not whether we adopt the theory, that the operation of the laws of nature is the agency of God himself, according to rules which he has established, or maintain, that in the formation of the universe, he communicated certain powers and active properties to inanimate nature; for as, in the first case, it is evident, that God who is infinitely free and sovereign, can, at pleasure, change his own operation; so, in the other, it is equally obvious, that he who communicated certain powers to matter, is able, according to his will, to control and suspend the operation of these second causes. The conclusion is, therefore, most manifest, that there is nothing absurd or impossible in the idea of a deviation from the sequence of causes, as they ordinarily take place in the regular course of the laws of nature. Whether, in fact, there are any such events, is a matter not to be determined by any reasoning on general principles, but in the manner in which we come to the knowledge of all facts, by experience, observation, and testimony. And all we have aimed at in the preceding remarks, is to show, that there exists no such presumption against facts of this particular kind, as would render it unreasonable to credit them, provided they are accompanied by such evidence as satisfies the mind of an impartial inquirer.

The question which we now have to discuss is precisely the same as that treated by Mr. Hume, in his celebrated *Essay on Miracles*. The author, whose work we are considering, attempts to reduce us precisely to the same dilemma, as did Mr. Hume his readers, by a complete equipoise of evidence. The case is thus stated: A fact is supposed to be attested by such a force of testimony, that there is nothing wanting to render it satisfactory; the witnesses are intelligent; of known integrity; would suffer injury by a false statement; are sufficiently numerous; and are harmonious and consistent in the testimony which they deliver. Such testimony, it is acknowledged, if it stood alone, would be competent to command our unwavering assent: but a counteraction may arise from the nature of

the facts attested: they may imply that the same causes do not always produce the same effects; but this would be to contradict a plain axiom of common sense, confirmed by universal experience. Here, then, we have complete evidence on both sides of a proposition; and of course we can believe in neither. The rational mind, in such circumstances, can neither believe nor disbelieve; it must remain neutral. But our ingenious author, after bringing us to this apparent equipoise of evidence, by which all assent is rendered impossible, affords us some relief, by discovering that the evidence from testimony never can be as convincing as that which we have for the uniformity of causation. "The causes of testimony," he observes, "or in other words, those considerations which operate on the mind of the witnesses, cannot be always ascertained; and as we are uncertain as to the causes in operation, we cannot be certain of the effects; we cannot be sure that the circumstances of the witnesses are such as have before given rise to true testimony, and consequently we cannot be sure, that the testimony is true." According to this view, we can be absolutely certain of nothing, the knowledge of which is obtained by testimony: but every man's experience will contradict this statement; for who needs to be informed, that there are thousands of facts, known no otherwise than by testimony, of the certainty of which we have no more doubt than of our own existence. Supposing then the fact which is contrary to the uniformity of causation, to be attended with testimony of this kind, the equipoise must exist.

But there is one consideration which seems equally to have escaped the notice of Mr. Hume and this Essayist. It is, that the same contrariety of evidence, and consequent equipoise, destroying all assent, must take place between the evidence of our senses and the uniformity of causation; for there is no reason why this equipoise, and mutual destruction of conflicting evidence, should exist in relation to testimony alone: the very same thing must necessarily occur, if a fact be observed by our senses, which is contrary to the established course of nature. Thus, if we should see with our own eyes a cubic inch of ice placed in a temperature of 200 degrees of Fahrenheit, and should distinctly observe, that it remained unmelted at the expiration of an hour, we could not believe the fact; for although nothing can be more certain to us than what we see; yet as this fact implies, that the same causes do not always produce the same effects; and as this is a self-evident truth,

the mind, between these conflicting and equally balanced evidences, must remain in a state of perfect neutrality; neither believing nor disbelieving the fact. And this effect must take place, however frequently we might witness the fact, or whatever number of persons should concur with us, as to the nature of the fact observed. For however certain we might be, that we saw the ice unmelted, yet no certainty from the evidence of sense can be greater than that which we have that the same causes will always produce the same effects.

Thus would these philosophers, by their abstract and metaphysical reasonings, persuade us to disbelieve even the evidence of our own senses. It is true, as was observed, that neither this writer nor Mr. Hume has pushed the argument to this consequence, nor do they seem to have been aware of it; but we think it must be evident to every impartial mind, that the difficulty which they have so forcibly and confidently presented, is as applicable to the evidence of the senses, as to that of testimony. But whether, if we should witness a fact in direct contrariety to the known and established laws of nature, we should hesitate to believe it, is a thing not to be determined by abstract reasoning on general principles; every man is capable of deciding it for himself. Indeed, the effect which any kind of evidence will have on the mind can only be known by experience; and on this ground we may assert, that what a man plainly and repeatedly sees he will believe. If any plain, sensible man should see ice remain unmelted at 200 degrees of Fahrenheit, he would not need to refer to the uniformity of causation, or any other abstract principle, before he gave his assent. He would, indeed, esteem it an extraordinary phenomenon, for which he could not account; and he might at first be ready to suppose that there was something deceptive in the appearance; but if, after repeated and thorough examinations, he should find that it was a reality; and, especially, if he found that the same impression was made on a multitude of other persons, he could not do otherwise than believe the fact to be, as it appeared to his senses. And such an observer would experience no difficulty in giving his assent, from any equipoise of conflicting evidence, which might be supposed to exist. Indeed, if such a fact were witnessed by a dozen intelligent men, not one of them would conclude that there was an infringement of the uniformity of causation; or that the same effects did not always follow the same causes; but the supposition of every one of them

would be, that there was an extraordinary cause in operation, to which the observed effect must be ascribed. No one would be so foolish as to suppose, that if heat operated according to the laws which usually regulate it, and no other cause was concerned in the effect, that ice would remain unmelted for an hour, in such a temperature. In all cases where an effect different from the ordinary one in the same circumstances takes place, we are instinctively led to the supposition of the operation of an extraordinary cause, although we may be entirely ignorant of its nature. But when a real deviation from the laws of nature is observed, the rational conclusion is, that the power of God must have been interposed; since none has power to control or suspend the laws of nature but he that established them: and such an event is properly called a miracle. Now, although it requires strong evidence to satisfy an impartial mind of the existence of a miracle, the difficulty of believing in such a fact, does not in the least depend upon the principle assumed by the Essayist; namely, that such an event implies a violation of the uniformity of causation: for as has been shown, that idea never enters the mind of any one. The difficulty in believing in a miracle is owing to the presumption, arising from common experience, that the laws of nature will remain the same; and from the circumstance that we may never before have witnessed an event of this kind. But the thought that the thing is impossible to divine power, would never be likely to enter into any unsophisticated mind; and nothing would be requisite to produce the fullest conviction of its truth, but the opportunity of observing it in circumstances favourable to a distinct view of the fact. And when the miracle is attended by such evidence as commands assent, such as that of our own senses, no difficulty of crediting the fact would ever be experienced, on account of the uniformity of causation, or on any other account whatever.

If the preceding observations are correct, as it relates to facts which fall under the observation of the senses, the same conclusions will be true in regard to facts made known to us by testimony, of the strongest kind. It is true, this writer seems to maintain, that there is always some uncertainty in the information derived from this source. "The causes of testimony," says he, "or those considerations which operate on the minds of the witnesses, cannot always be ascertained; and as we are uncertain as to the causes in operation, we cannot be certain of the effects; we cannot be sure that the circumstances of the witnesses are such as

have given rise to true testimony, and, consequently, we cannot be sure that the testimony is true." According to this doctrine, testimony can in no case whatever lay a rational foundation for unhesitating assent to any fact. However numerous, and however respectable the witnesses, and whatever may be their circumstances, "we cannot be sure that the testimony is true." But is this statement correct? Is it not in direct repugnance to the experience and conviction of every man? How do most of us know, that there is in the world such a country as France, or Great Britain? Is it not by testimony? And can we not be certain respecting this, and a thousand other matters, which we know only by the information of others? Does any intelligent man doubt any more whether there lately existed in Europe such a man as Napoleon Bonaparte, or such a man as the Duke of Wellington? The truth is, that every man is conscious of believing thousands of facts on the testimony of others with fully as much certainty as he does the things which pass before his eyes; and it would be in vain to tell men that they might be deceived in any case where their knowledge depended on testimony, "because we cannot be sure that the testimony is true;" we might as well attempt to persuade them that they did not perceive the light which was shining around them, or even that they did not exist. This being a subject on which every man's own convictions are sufficient, no argument is needed. The case is as plain as it can be. Admitting, then that testimony may be such as to remove all doubt or uncertainty, as much as the evidence of the senses or of consciousness, the question is, supposing testimony of this kind to exist in support of a fact which implies a deviation from the regular operation of the laws of nature, Can we on the ground of such testimony credit the miracle? When the question is thus stated, the doctrine of this philosopher is, in conformity with his prototype, Mr. Hume, that there can arise no rational belief; for, however strong the testimony may be, it cannot be stronger than the intuitive certainty, that the same causes must be followed by the same effects. Our belief in testimony itself, he informs us, is founded on the same principle; for the reason why we believe that witnesses, in certain circumstances, will speak the truth, is, because we have always observed, that when thus situated, they do speak the truth. Now, the fallacy of this statement has already been shown: a principle is assumed which is altogether incorrect; or, rather, a true principle is applied to a case to which it does not belong. It is true, that

the same cause does uniformly produce the same effect: concerning this there is not, nor can there be any dispute. But we have shown, that in the case of a deviation from the laws of nature, there is no need of calling this first principle at all into question. It is not alleged, that the miraculous fact is produced by the simple operation of the laws of nature; but the very contrary is asserted and believed, in every such case. Let the fact be, that some combustible substance, when cast into a hot fire, is not touched by the flame; or, to use the author's favourite illustration, that a piece of ice remains for an hour in a hot fire without being melted. Now, if it was maintained or believed, that no cause operated here but the fire, according to its common properties, there would be an absurdity in the supposition: a cause on one day produces a different effect from what the same cause does on another day. To-day a hot fire melts ice; to-morrow a fire of the same kind does not melt ice. But we venture to affirm, that this is a supposition which was never made by the most credulous of mortals. We believe that no persons, however rude, ever believed in a fact as miraculous, who did not suppose that some other than the common natural cause was in operation to produce that effect. Indeed, this idea enters into every definition of a miracle: it is an effect produced by some supernatural power. How then does such a belief militate with the principle of the uniformity of causation? So far from this, it recognises the axiom, and therefore ascribes the effect not to an ordinary but to an extraordinary cause. Whether, in any given case, the testimony is sufficient, to induce an impartial man to believe in the existence of such a supernatural operation is altogether a different question. The point, and the only point now under discussion is, whether the uniform sequence of effects creates an insuperable bar in the way of our believing in a miracle, or in an event which is a deviation from the common course of nature. And we trust that we have—with some repetition perhaps—made it evident, that this principle of common sense, that the same cause operates uniformly, or as long as it is the same produces the same effects, is, in no degree violated by the belief in miracles; because, in every miracle, it is not only supposed, but explicitly taught, that the effect owes its existence, not to the same cause which operates in the usual course of the laws of nature, but to a divine and supernatural agent, by whose interposition the laws of nature are suspended or counteracted. That an agent capable of producing such an effect



exists in the universe, none but an atheist will deny; and that the Creator of the world will never choose so to interpose as to give a striking evidence of his power and providence, is what no one has any right to assert. What would be our conclusions in regard to this matter, if we were left to reason on the subject, may be doubtful; but when facts are seen by ourselves, or reported to us by a sufficient number of faithful and intelligent witnesses, there remains no rational alternative, but to give due credit to what is thus clearly made known. Multitudes of events which are not miraculous, are, prior to experience, altogether improbable; but when they actually occur before our eyes, or when hundreds of disinterested persons assure us that they have witnessed them, we never make the abstract improbability of their occurrence a reason for disbelieving them. The very same principle applies to miracles. There may be, to our apprehension, a great improbability that the laws of nature will ever be suspended by divine power, but when we ourselves see events by which these laws are contravened, or, when a sufficient number of witnesses agree in attesting such facts, we cannot but receive as true, what we see with our own eyes, and what is reported by men of truth and intelligence. What kind and degree of testimony is sufficient to establish a miracle, or a real deviation from the laws of nature, is a thing not to be ascertained by abstract reasoning; but when the evidence is exhibited, and the circumstances of any particular fact understood, no man needs to be informed what he should believe or disbelieve. Indeed, he has no choice in the case, if he only suffers the evidence to be fairly presented to his mind; for, as this writer has abundantly shown, belief in such a case is involuntary, whatever may be said or reasoned, abstractly, respecting the impossibility of believing in a fact which involves a departure from the course of nature; yet, if such a fact be clearly and repeatedly presented to our sight; or if it be attested by hundreds and thousands of persons who have no conceivable motive to assert what is false in the case, we should be constrained in such case to yield our assent; and the man who should in such circumstances, declare that he disbelieved what he saw with his eyes, or was attested by such a number of veracious witnesses, ought to be suspected of falsifying his own convictions, rather than disbelieving his own senses, or rejecting the testimony of a multitude of sensible and impartial witnesses.

When this author asserts, that our belief in testimony arises

from our having observed, that witnesses of a certain character and in certain circumstances do invariably speak the truth, and may therefore itself be resolved into the law of uniform causation, he does but revive Mr. Hume's principle, that our belief in testimony is the effect of experience; an opinion which has been refuted by Doctor George Campbell, of Aberdeen, in his work on Miracles, with a clearness and force, which leaves nothing to be done or desired in regard to this matter. It is there shown that belief in the testimony of others is an ultimate law of our nature, and is prior to and independent of experience; and that the effect of experience on our belief in testimony is rather to weaken it; which is confirmed by the fact that children are more credulous than adults; and prior to the experience of the want of veracity in many, receive indiscriminately as true every thing which is told them. It might, we think, be demonstrated, that if belief in testimony depended on experience, it would be impossible for man to acquire knowledge; but it is not to our purpose, at present, to discuss this subject. We shall, therefore, bring our review of this volume to a close, by an illustration drawn from Sacred History. It is related in the book of Daniel, iii. 20, that Nebuchadnezzar, king of Babylon, "commanded the most mighty men in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore, because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men—and these three men Shadrach, Meshach, and Abednego, fell down bound, into the midst of the burning fiery furnace." While the king surrounded by an immense multitude of people was looking into the furnace, to his astonishment he observed, that the men were walking about unhurt in the midst of the fire, and when they were called, they came forth; and "upon their bodies the fire had no power, nor was a hair of their head singed; neither were their coats changed, nor had the smell of fire passed on them." Now, it is not our object to express any opinion respecting the credibility of this fact; but merely to use it by way of illustrating the views which we have given, respecting the effect which would be produced by witnessing such a miracle; or by having it attested in a certain way. We will now suppose, that the facts here recorded did actually take place, and that they were witnessed

by the king and all his courtiers and officers, and by the vast multitude assembled from all the provinces of his empire to worship the golden image which he had erected. A solitary man may be deceived even by his own senses; or rather, his nervous system may be so deranged, that he may take his own imaginations for realities; or the visual organ may be diseased, or the medium through which the light is transmitted may be deceptive; but when we find thousands of people concurring with us in the impression made on their senses, then we are sure that we are not mocked by an apparition, or mere illusion. In the case just stated, the fact was of a nature to be judged of by all; and all are supposed to have seen these men cast into the fiery furnace. We ask, whether in such circumstances any man could disbelieve or doubt? No one will assert it. True, some philosopher might have made a wise speech on the occasion, and might have reasoned abstrusely respecting cause and effect, and the invariable uniformity of causation; he might have cautioned the king and all his counsellors, and the people, not to give credit to what they saw, for it could not be true, since it contradicted an acknowledged axiom; and even if the evidence of their senses appeared ever so clear and convincing, it ought to have no other effect than to bring their minds to an exact equipoise, or perfect suspense of all belief; because the evidence on the other side was equally strong and convincing, being no other than a self-evident truth, to disbelieve which would be "a logical absurdity." What effect may we suppose such philosophical reasoning would have had, when arrayed against the plain testimony of all the senses?

But it may be alleged, that neither Mr. Hume nor his anonymous disciple has asserted, that we could not believe in a miracle, if we had such a fact fairly exhibited before our eyes. This is true; they have not extended their principle so far; but we aver, and think we have proved, that it is as applicable to the evidence of the senses as of testimony. To bring the matter, however, to the very point, on which they are desirous that it should bear; let us suppose that Daniel had been absent on the king's business, but arriving just at the close of the wonderful scene, he hears the same testimony from the king and his counsellors. The men themselves being his particular friends, he interrogates them, and hears a full report of their wonderful deliverance from the power of the fire, of the fate of the men who cast them into the furnace. If mere testimony could have

added to his certainty, thousands and tens of thousands, on every side, were loudly proclaiming their admiration of the miraculous deliverance of these young men. Now, supposing Daniel not to have been a witness of the transaction; but to have received the testimony just mentioned, will any candid man assert, that his persuasion of the truth of the facts was not as firm and as rational, as if he had seen them with his own eyes? And it will be to no purpose to allege, that few facts are ever attested by such evidence as this: there are thousands within the knowledge of every man, of the truth of which he is as fully convinced, as of those which are daily passing before his eyes. And as our object is, not to weigh the different kinds of testimony, and to ascertain their force, but to bring to the test the principle which has been so confidently laid down by this ingenious author; for if his principle was correct, it would make no difference how strong the testimony might be; for the evidence of the uniformity of causation, being an intuitive truth, and as certain as any thing can be, would be sufficient, completely to counterbalance, if it did not overpower, the highest testimony which can be imagined.

If the opinions which we have selected for examination had no intimate connexion with our religious belief, or the practical system of morality, we should have left them to find what acceptance they might, with speculative men; but believing, that the general adoption of the philosophical principles of this author would be subversive of divine revelation, and injurious to sound morality, we have judged it expedient to devote a portion of our pages to an examination and refutation of a theory, which is brought forward with much appearance of candor, and defended with much plausibility.

---

#### ART. VI.—THE LIFE AND TIMES OF JOHN LIVINGSTON.

THE conversion of five hundred souls through the instrumentality of a single sermon may seem incredible. Yet this took place in Scotland, two hundred years ago; and what is stranger still, under the preaching of one who, if he were now living, would be thought, by many good men among us, so antiquated a Calvinist, as to be shut out from all hope of usefulness.

In courts of law we often see pleadings, of which the va-

rious counts belie one another; and in religious debates we sometimes see the same thing. For instance: our brethren desire to alarm or shame us out of our old-fashioned modes of argument drawn from revivals. First: There are no revivals of religion where new divinity is not preached; witness all the congregations of old-school theologians; in none of them are there awakenings; witness the long dearth in the churches where ancient divinity has been resounding for two centuries. This argument we have seen and heard. Secondly: There have been revivals among those who are Presbyterians of the old stamp; but then it took place under new divinity. Livingston preached the new divinity, without knowing it. Whitefield, the Tennents, Davies, preached the new divinity. This argument we have also read and heard. These arguments neutralize one another, yet we have seen them in different pages of the same work.

Those are greatly in error who suppose the early Presbyterians of Scotland to have been mere contenders for orthodoxy or discipline. Yet such is the error of many who assume the Presbyterian name. Ignorant of the story of those eventful times, they take up the floating falsehoods respecting our fathers, which were put in motion by men who hated godliness wherever they saw it. With such persons, Knox is thought of only as a tawny-bearded fanatic, and the second generation of worthies as sticklers for mere order and mere creeds, without any intimacy with that fresh fountain of spiritual health, which forsooth has been sealed up till now. We shall try to show that specimens may be given of warm piety, of successful preaching, of remarkable conversions, and we shall use as the basis of our remarks the name of John Livingston; and as we wish to present this favoured preacher to the view of our readers, we shall, by way of elucidation, dwell a little upon the character of some who preceded him; and first of John Welsh, the son-in-law of Knox. Of this man an old Scotsman, who had seen him, once said to an inquirer, "O, sir, he was a type of Christ:" an expression, as is observed by the historian, more significant than proper. The gleanings we make from his memoirs are such as these, and no modern saints will condemn them: he gave himself wholly to ministerial exercises; he preached once every day; was unwearied in his studies, having abridged Suarez in his old age; his preaching may be estimated by his extant sermons, which ought to be republished. One of his hearers, himself afterwards a

VOL. IV. No. III.—3 H

minister, said, that it was all but impossible to refrain from tears when he preached. "Sometimes, before he went to sermon, he would send for his elders, and tell them he was afraid to go to the pulpit, because he found himself sore deserted; and therefore desire one or more of them to pray; and then he would venture to the pulpit. But it was observed, that this humbling exercise used ordinarily to be followed with a flame of extraordinary assistance." "He would many times retire to the church of Ayr, which was at some distance from the town, and there spend the whole night in prayer; for he used to allow his affections full expressions, and prayed not only with an audible, but sometimes a loud voice; nor did he irk in that solitude, all the night over; which hath (it may be) occasioned the contemptible slander of some malicious enemies, who were so bold, as to call him no less than a wizard." (*Life*, p. 15.) "He wondered how a Christian could lie in a bed all night, and not rise to pray." After being long a prisoner in his native land, he went to France, where he lived about sixteen years, as pastor of a church in St. Jean de Angely. He returned to England, without being able however to obtain leave of James I. to revisit his beloved country. He died in London.

Among those ministers with whom Mr. Livingston was personally acquainted, is named Robert Bruce, of Edinburgh, second son of the "laird of Airth." His academical education was received in France; but he studied theology at St. Andrews. He began to preach in 1540. "No man," says Livingston, "had so many seals of his ministry; yea, many of his hearers thought no man since the days of the Apostles did speak with such power. He had a very majestic countenance, and whenever he did speak in public or private, yea, whenever he read the word, I thought it had such force as I never discerned in any other man. He had a notable faculty of searching the Scriptures, and explaining the most obscure mysteries in it. He was much exercised in conscience, whereby he was signally fitted to deal with others under troubles of mind." "I was his hearer there [at the parish of Larber] a great part of the summer 1627, and many others beside the parishioners attended on his ministry from different quarters. It was his custom after the first sermon, to retire by himself for prayer, and one day some noblemen who had far to ride, wearying at his long stay, sent the beadle to learn if there was any appearance of his coming; the man returned and told them '*I think he shall not come out this*

day, for I heard him constantly saying to some one, that he will not and cannot go without him, and I do not hear the other answer him a word at all.'” How this little incident may affect the generality of readers, we are unable to predict, but to us there is something so touching in this view of a minister’s wrestling with the God of Israel, that we hold the anecdote worthy of inscription in every pulpit and in every preacher’s closet. “He was (adds Livingston,) both in public and private *very short in prayers with others*; but then every sentence was *like a bolt shot up to heaven*. On a time I went to Edinburgh to see him, in the company of the tutor of Bonington. When we called on him about eight o’clock in the morning, he told us he was not for any company; and when we urged him to tell us the cause, suspecting some other thing than we soon learned was the case, he answered, that when he went to bed he had a good measure of the Lord’s presence, and that he had wrestled with Him an hour or two before we came in, and had not yet got access; so we left him. At another time, I went to his house, but saw him not till it was very late. When he came out of his closet his face was foul with weeping, and he told me that he had that day learned what torture and hardships Dr. Alexander Leighton,\* our countryman had been put to at London, and added *If I had been faithful, I might have had the pillory, and some of my blood shed for Christ, as well as he, but he hath got the crown from us all*. When he died, Anno 1631, and his sight failed him, I heard that he called for his household Bible, and desired to put his finger on the twenty-eighth verse of the eighth chapter of the epistle to the Romans, (‘And we do know that all things work together for good,’ &c.) and then told those present, that he died in the faith that all things, even death itself work together for his good.”†

To return now to the principal subject of these commemorative hints, the Rev. John Livingston; we remark, that he was the ancestor of the late Rev. John H. Livingston, D.D., of New Brunswick, and of the Livingston family of the North River; and that he is known as the favoured instrument of the Holy Spirit in the awakening of five hundred souls by one sermon. We have obtained from a highly respected descen-

\* The father of Archbishop Leighton, a man of the same faith with his most celebrated son, but of far greater constancy and intrepidity in the defence of primitive order and discipline. He was pilloried, slit in the nose, and cropped.

† Livingston’s Memorable Characteristics, p. 74.

dant of this holy man, a "Brief Historical Relation of the Life of Mr. John Livingston, Minister of the Gospel; first at Killinchie in Ireland, next at Stranrawer, and thereafter at Ancrum in Scotland, and at last at Rotterdam in Holland. Containing several observations of the Divine goodness manifested to him in the several occurrences thereof. Written by himself, during his banishment for the cause of Christ." From this autobiography we propose to abstract some account of the man whom the Lord was pleased so signally to honour, in the humble hope that it may tend to open the eyes of some who find it to their interest to charge upon the theology of the old Scottish School, a total inefficiency as it regards the awakening of ministerial zeal, and the conversion of sinners. It ought by no means to avail such persons in argument to say, as is common, of every minister who preaches with success, that he is *ipso facto* a man of the new stamp. So pitiable an assumption of the point in question, so disingenuous a sleight in changing the meaning of terms in the debate, and so palpable a dereliction of the real ground of their defence, might be expected of a Loyolist; scarcely of a descendant of Presbyterians. And indeed those who take this unkind advantage, and claim every thing good as theirs, *because* it is good, are not the descendants of Presbyterians. Their lineaments betray no family likeness to the Melvils, Bruces, Welshs, Hamiltons, and Gillespies of our fathers' land: *our* fathers' land, for we are not slow to avow that we allege a theological descent from a race of reformers who bear comparison with the martyrs and confessors of any day: that the doctrines for which they contended, and the church order for which they bled, are those which we maintain; and this, not because they contended and bled for them, still less because they are *expedient*, or adapted to produce such and such effects—to reach the conscience—to precipitate the decision of the will—to multiply professors; but because we find them in that Bible which was the *vade mecum* of every genuine Presbyterian, at home and by the way,—in the cavern, upon the hill-side, and at the stake. Of such truth, of such men, God forbid that we should be ashamed!

John Livingston was born in Monybroch, (or Kilsyth) in Stirlingshire, on the 21st of June, 1603. His father William Livingston was settled as pastor, first at Kilsyth, where he was installed in 1600, and secondly at Lanerk, whither he was translated in 1614, and where he died, aged sixty-five years, in 1641. The great-grandfather of John Livingston was slain at Pinkiefield



in 1547. William Livingston was a zealous labourer and patient sufferer for reformation, and for his non-conformity was deprived of his ministry at both the places just named.

After some domestic training, John Livingston was entered in the university of Glasgow in 1617, and was graduated as master in 1621. While at this institution he had his ambition much fired with the hope of eminence as a classic and logician; but providence thwarted his designs, partly by means of the favouritism then prevailing, and partly by the chastisement of disease. We find him sitting down to the study of Hebrew immediately upon his enlargement from college rules. Agreeably to the almost universal custom of the reformed churches, he approached the Lord's Supper at a very early age; and it would seem from his brief hints, that his first confirmed hopes were called forth on the occasion of his first communion. His desire, nevertheless, was to be a physician, and he entreated his father to send him to France, to study medicine. As he found himself repelled from his chosen path by a concurrence of circumstances, he fell upon a method of resolving his doubts which may safely be recommended to all young men in similar circumstances: he 'sought the Lord.' "I resolved," says he, "that I would spend a day alone before God, and knowing of a secret cave, on the south side of Mousewater, a little above the house of Jerviswood, over against Cleghornwood, I went thither, and after many a to and fro, and much confusion, and fear about the state of my soul, I thought it was made out to me, that I behooved to preach Christ Jesus, which if I did not, I should have no assurance of salvation. Upon this I laid aside all thoughts of France and medicine and land, and betook me to the study of divinity." We need not wonder that after such a day, so spent, and with such results, his subsequent ministry was marked by striking tokens of divine favour.

In 1625 Mr. Livingston began to preach, and for more than eighteen months continued principally at his father's house in Lanerk. At this period of his ministry, he pursued the laborious method of writing his sermons in full, and committing them to memory, a slavish toil, which he was induced to abandon by a circumstance that shall be related with all the naïveté of the author: "One day (says he) being to preach after the communion of Quodquan, and having in readiness only a sermon which I had preached before in another kirk, and perceiving several to be at Quodquan, who had been at the other

kirk, I resolved to choose a new text, and having but little time, wrote only some notes of the heads I was to deliver, yet I found at that time more assistance in the enlarging of these points, and more motion in my own heart, than ever I had found before; and after that I never wrote all at length, but only notes."

In the year 1626, he was invited into Galloway, where he preached for some time, and received a joint call from the Presbytery of Linlithgow, and the parish of Torpichen to become pastor at the latter place. Here he would have been ordained, had it not been for Bishop Spottswood, who interposed his veto, on account of Mr. Livingston's non-conformity. Accordingly, in autumn of 1627, he departed, having found, says he, "the two or three last Sabbaths I preached there, the sweetest Sabbaths, although sorrowful, that I had seen in that place." From this time until his visit to Ireland in 1630, he spent his time between his father's house, and the house of the Earl of Wigtoun: preaching, as occasion offered, at Lanerk, Irvine, "the Shots" and other places.

Much has been said of a noted sermon of Mr. Livingston at the "Kirk of Shots." In noticing it, we have no desire to represent the instrumentality then used, as having any such efficiency (even by congruity) as would lead to the supposition that if we could preach just as Mr. Livingston then preached, we should witness the same results. We are not among the number of those who make apparent success a criterion of doctrine, nor do we limit the Holy One of Israel to any specific methods of operation: yet as we find ourselves charged with enmity to revivals of religion, and to the simultaneous conversion of multitudes, and as this our alleged enmity to every good word and work is furthermore charged as coming by lineal descent from our paternal creed, and unavoidably connected with our peculiarities of faith, we take our position of defence behind a line of facts. We deny the validity of the argument from supposed conversions to the truth of a system, we have ever denied it; it is not we who have fled to any such methods of ratiocination; but *ex confesso* the argument is good when retorted upon its originators, and we claim the right of so using it as to silence the battery of our "otherwise minded" brethren, while we rest the defence of the truth upon a "more sure word of prophecy."

"The parish of Shots (we quote Mr. Livingston's words) bor-

derdered on the parish of Torpichen, . . . . . and I was sometimes invited by Mr. John Hance, minister of Shots, to preach there. In that place, I used to find more liberty in preaching than elsewhere; yea, the only day in all my life wherein I found most of the presence of God in preaching, was *on a Monday, after the communion, preaching* in the Church-yard of Shots, June 21, 1630. The night before, I had been with some Christians, who *spent the night in prayer and conference*. When I was alone in the fields, about eight or nine o'clock in the morning, before we were to go to sermon, there came such a misgiving spirit upon me, considering my unworthiness and weakness, and the expectation of the people, that I was consulting with myself to have stolen away somewhere, and declined that day's preaching, but that I thought I durst not so far distrust God, and so went to sermon, and got good assistance about an hour and a half, upon the points which I had meditated on. *Ezek. xxxvi. 25, 26.* "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." And in the end, offering to close with some words of exhortation, I was led on about an hour's time, in a strain of exhortation and warning, with much liberty and melting of heart, as I never had the like in public all my life-time."

Now from any thing which is said in Mr. Livingston's autobiography, no man would be led to suspect that even a single soul had been awakened by this sermon. Yet we learn from the best authority, that no less than five hundred persons were, as was believed, converted upon that occasion!\* Is this the manner of the present day? Is this silence respecting personal success a besetting sin of our leading preachers? We trow not.

We observe upon this narrative, that Mr. Livingston himself treats it as a rare instance of enlargement and divine assistance; not as part and parcel of a regular and unfailing

\* Speaking of these times of persecution, John Brown, of Haddington, says in his "Compendious History of the Church of Scotland." p. 98—"Meanwhile, faithful ministers were remarkably countenanced of God at their sacramental and other occasions. Multitudes crowded to their communions; and being eager to hear as much of the Gospel as they could, when they had an opportunity of it, they began to hear one sermon upon Saturday before, and another on the Monday after. Mr. John Livingston, a probationer, after having run so far off, that morning, preached a sermon at the kirk of Shots, on Monday, June 21, at which 500 were converted to Christ."

scheme of measures; that the appeal to that God, without whom even Paul would plant in vain, is mainly relied on; and that the modesty of the preacher so far from permitting him to blazon his own name as a successful preacher, even in these memorials written in exile, forbids his even mentioning that any considerable numbers were awakened.

We know two very convenient methods of evading this,—methods, by the bye, turned from the anvil to suit the emergency of a sturdy argument; and we doubt not that new ground can be taken upon every new assault of truth. The two which we intend are these: it is, first, alleged that all who have ever converted men to God have preached just as those who now claim to be the sole labourers in this glorious harvest: a position which we give over to the candid reader for examination. Or, secondly, it is maintained that divine truth, once deemed immutable, has its moonlike phases, conforming itself to various cycles of the Church, and that what was good and true in Scotland, in 1630, is deleterious and seductive in America, in 1832. We are serious in this statement, whatever some of our happily untaught readers may imagine: this is the gist of an argument which has been heard from pulpits and professor's chairs: *Once* it was right to preach dependence; *now* it is right to preach accountability; and the great art of the preacher is evinced in striking the balance between antagonizing principles, and hitting the invisible demarcation between two clashing schemes. O how unlike to this calculating, manœuvring, cold, and we must say worldly policy, is the high and holy disregard of consequences evinced by our forefathers! Hear again the reminiscences of the aged Livingston, recorded in his *Patmos*: “I found that much studying did not so help me in preaching, as the getting of my heart brought to a spiritual disposition: yea, sometimes I thought the hunger of the hearers helped me more than my own preparation. Many a time I found that which was suggested to me in the delivery was more refreshful to myself, and edifying to the hearers, than what I had premeditated. I was often much deserted and cast down in preaching, and sometimes tolerably assisted. I never preached a sermon that I would be earnest to see again in writ but two. The one was at a communion on a Monday at the *Kirk of Shots*, and the other on a Monday after a communion in Holywood. *And both these times I had spent the whole night before with Christians* [in prayer and conference, as appears from the quotation next preceding]

*with any more than ordinary preparation.*" Be it observed then, that our remarks are not intended to assault any measures, however singular, however new: we freely accord to our brethren the principle that new emergencies demand measures somewhat diverse from those in common use; nay more, that novelty itself may at times be an important aid in thawing a congregation out of the icy fetters of immemorial precedents. We are therefore using no aggressive reasons, urging no expedencies against those who pursue their own plans, claiming to ourselves no *exclusive* prerogative of usefulness, flinging no taunts at those whose tender consciences cannot brook our modes and endeavours:—this warfare we resign to those who deem themselves to have an indefectible right to dictate measures, and denounce all who differ. One thing, however, we do assuredly crave—namely, that we be not thrust out of the harvest field, nor ranked with Socinians and Universalists, because our implements are those of our fathers, or because we cannot see through the glasses of some who have more nearly advanced towards perfection. We crave permission to dissent from any assumption, by any school or brotherhood, of exclusive usefulness, as pertaining to their sole exertions. Far be it from us to say, that they are not as much blessed in their labours as they report themselves to be; we rejoice at their success in the conversion of souls; but we ask of them to cease a warfare against the doctrine we maintain, which owes its strength to appeals to the popular ear, without scriptural argument; and no longer to stigmatize old Calvinists as men who have no seals of their ministry. Our argument in this place might be fully stated by our saying, with all humility, to every brother of all those who are so ready to denounce us: "if any man trust that he is Christ's, let him of himself think this again, that as he is Christ's, even so are we Christ's."

The men who were most useful in the church of Scotland in the early part of the seventeenth century, have not left us in doubt as to their method of interpreting the doctrines of grace. Welsh, Bullock, Rutherford, and Dickson may be seen in their printed works. It was with such men that Mr. Livingston associated; and with these he agreed. In August, 1630, he went over to Ireland, and took his place among those eminent servants of God who there founded Presbyterian institutions. These were Edward Brice of Braidisland, R. Cunningham of Holywood, John Ridge of Antrim, George Dunbar of Larne, Josiah Welsh of Templepatrick,

VOL. IV. No. III.—3 I

Robert Blair of Bangor, James Hamilton of Balleywalter, Andrew Stewart of Donagore, Henry Colwart of Oldstone, and some others.\* It need scarcely be said that the signature of articles under mental reservation had not as early as this been introduced into the Presbyterian Church: and these men had assented to the strictly Calvinistic confession which had been drawn up by Usher. "When this confession," says a writer in the excellent work to which we have alluded, "was, by the artifice and authority of Strafford, in 1634, exchanged for the thirty-nine articles of the English Church, they did not object to it; conceiving the new confession to be of the same tenor in point of doctrine as the former, though they loudly complained of the canons which were at the time introduced. And when they were obliged by the bishops to lay down their ministry and abandon the kingdom, this severity was distinctly stated to be owing, solely to their refusing to comply with the rites and government of the Church, and not to the slightest discrepancy between their doctrinal sentiments and those of the established confession. Such of these ministers as lived to reach Scotland, immediately joined the Presbyterian Church there; and rendered her most important assistance, in her successful struggles to cast off the yoke of prelacy, and return to the principles that were avowed and propagated by Knox. Several of them soon rose to be among her most influential members; and to be distinguished for their zeal and ability in vindicating the gospel from the doctrines of Arminianism, which, under the influence of the Scottish prelates, had made their way into that kingdom: and nearly all of them were members of that church when the solemn League and Covenant was drawn up and subscribed, and the Westminster Confession of Faith received and adopted, without a dissenting voice."

It was at Killinchie in Ireland that Mr. Livingston was ordained; and how truly he had the spirit of his station may appear from a statement of his own, a part of which is quoted by the Irish historian:

"That winter following I was often in great heaviness, for although the people were very teachable, yet they were generally very ignorant, and I saw no appearance of doing any good among them, yet it pleased the Lord that in a short time some of them began to understand somewhat of their condition. Not only had

\* The Orthodox Presbyterian, Vol. I. p. 26.

we public worship free of any inventions of men, but we had also a tolerable discipline; for after I had been some while among them, by the advice of the heads of families, some albeit for that charge were chosen elders, to oversee the measures of the rest, and some deacons to gather and distribute the collections. We met every week, and such as fell into notorious public scandals, we desired to come before us. Such as came were dealt with both in public and private to confess their scandal, in presence of the congregation, at the Saturday's sermon before the communion, which was celebrated twice in the year: such as would not come before us, or coming would not be convinced to acknowledge their fault before the congregation, upon the Saturday preceding the communion, their names, scandals, and impenitency were read out before the congregation, and they debarred from the communion: which proved such a terror that we found very few of that sort. We needed not to have the communion oftener, for there were nine or ten parishes within the bounds of twenty miles or little more, wherein there were godly and able ministers, and every one of these had the communion twice a year, at different times, and had two or three of the neighbouring ministers to help thereat; and most part of the religious people used to resort to the communion of the rest of the parishes. These ministers were Messrs. Robert Blair at Bangor, Robert Cunningham at Holywood, James Hamilton at Ballywater, John Ridge at Antrim, Henry Colwart at Old Stone, George Dunbar at Lorn, Josiah Welsh at Temple Patrick, Andrew Stewart at Donagore; most of all these used ordinarily to meet the first Friday of every month at Antrim, where was a great and good congregation, and that day was spent in fasting and prayer, and public preaching: commonly two preached every forenoon, and two in the afternoon. We used to come together the Thursday's night before, and stayed the Friday's night after, and consulted about such things as concerned the carrying on of the work of God."—"I do not think there were more lively and experienced Christians any where, than were there at that time in Ireland, and that in good numbers, and several of them persons of good outward condition in the world; but being lately brought in, the lively edge was not yet gone off them, and the perpetual fear that the bishops would put away their ministers, made them with great hunger wait on the ordinances. I have known them come several miles from their own houses, to communions to the Saturday's sermon; and [they] spent the whole Saturday night in several companies, sometimes a minister being with them, sometimes themselves alone, in conference and prayer, and waited on the public ordinances the whole Sabbath, and spent the Sabbath night likewise, and yet at the

Monday's sermon were not troubled with sleepiness, and so have not slept till they went home." *Life*, p. 15.

Before Mr. Livingston had been a year in his pastoral charge, he was suspended for nonconformity by the Bishop of Down. He was, however, shortly after restored, at the instance of Archbishop Usher, whom he describes as "a learned and godly man, although a bishop." In the spring of 1632 he was again suspended, and remained under this act of deposition for two years. During this period he endeavoured to minister to the spiritual wants of his people at Killinchie, but finding that even private labours could not be tolerated, he went over to Scotland, and employed himself in preaching from place to place, wherever he seemed to be called in providence. During his residence at Killinchie he informs us that his stipend never exceeded four pounds sterling a year. He paid several visits to the brethren in Ireland. In the last of these, in February 1634, he found many of the persecuted Presbyterians of Ulster disposed to emigrate to New England; and he consented to go himself as their fore-runner, in order to spy out the land. Providence hindered this by means of some delay in the arrival of his companion, so that the ship had sailed when they arrived at London. On returning to Ireland he found that he had been restored to the right of preaching, during his absence. About this same time died Josias Welsh, a grandson of Knox, and a preacher of righteousness so pungent and alarming, that he was called, in the expressive language of the day, *The cock of the conscience*. Mr. Livingston was called to witness his departure, and heard from his lips much that was edifying. Mr. Welsh was tried with sore conflicts in this hour, which led the eminent Robert Blair, whom we have named above, to say: "See how Satan nibbles at his heel, when he is going over the threshold of heaven." After a little time, when Mr. Livingston had made use of the expression *VICTORY* in his prayer, the dying man seized his hand, bade him pause, clapped his hands and cried out "*VICTORY! VICTORY! VICTORY! forevermore!*" and then expired.

Mr. Blair and Mr. Livingston were again deposed, within six months; but the latter continued to preach at Killinchie until the autumn of 1635. Shortly after he was excommunicated by order of the Bishop of Down. All hopes of religious liberty in Ireland having died away, he again turned his



thoughts towards America. A number of persons, among whom were several ministers, determined to set sail for New England, and having built a vessel of about 115 tons at Belfast, they held themselves in readiness to go in the spring of 1636. They did not actually sail until the month of September. The number of passengers for America was about a hundred and forty. The manner in which this design was disappointed will be best learned from the author's own words:—

“We set to sea, and for some space had a fair wind, till we were between three and four hundred leagues from Ireland, and so nearer the banks of Newfoundland, than any place of Europe; but if ever the Lord spake by his winds and dispensations, it was made evident to us, that it was not his will that we should go to New England. For we met with a mighty heavy rain out of the North-west, which did break our rudder, which we got mended, with much of our gallon head, and four cross-trees, and tore our foresail, five or six of our champlets made up a great beam under the gunner-room—door broke; seas came in over the round-house, and broke a plank or two in the deck, and wet all them that were between the decks; we sprung a-leak, that gave us seven hundred strokes in two pumps in the half-hour glass; yet we lay at hull a long time, to beat out that storm, yet we might be sure in that season of the year we would forgather with one or two more of that sort, before we could reach New England. After prayer, when we were consulting what to do, I propounded an overture, wherewith I was somewhat perplexed thereafter, viz: ‘That seeing we thought we had the Lord’s warrant for our intended voyage; howbeit it be presumption to propose a sign to him, yet we being in such a strait, and having stood out some days already; we might yet for twenty-four hours stand to it, and if in that time he were pleased to calm the storm, and send a fair wind, we might take it for his approbation of our advancing; otherwise that he called us to return.’ To this we all agreed, but that day, and especially the night thereafter, we had the worst storm that we had seen; so that the next morning so soon as we saw day, we turned and made good way with a main course and a little of a foretopsail, and after some tossing we came at last on the third of November, to an anchor at Loch-fergus. During all this time, amidst such fears and dangers, the most part of the passengers were very cheerful and confident. Mr. Blair was much of the time weakly, and lay in time of storm; I was sometimes sick, and then my brother McClellan only performed duty in the ship; several of those between the decks, being throng, were sickly. An

aged person and one child died, and were buried in the sea. Mr. Blair was much affected with our returning, and fell in a swoon that day we turned back, and although we could not imagine what to make of that dispensation, yet we were confident that the Lord would let us see somewhat that would abundantly satisfy us. Our outward means were much impaired by this disappointment, for we had put most of our stocks in provision, and somewhat of merchandize, which we behoved to sell at low rates at our return, and had provided ourselves with some servants, for fishing and building of houses, whom we behoved to turn off. That which grieved us most was, that we were like to be a mocking to the wicked; but we found the contrary, that the prelates and their followers were much dismayed and feared at our return; but neither they nor we knew, that within a year the Lord would root the prelates out of Scotland, and after that out of England and Ireland."—*Life*, p. 23, 24, 25.

In the year 1638 we find Mr. Livingston at London, whither he had been sent with copies of the National Covenant, and letters relating to this great and interesting transaction. Upon hearing that the king had threatened to imprison him, he hastily returned to Scotland.

"I was present (says he) at Lanerk, and at several other parishes, when on a Sabbath after the forenoon sermon, the covenant was read and sworn; and may truly say, that in all my lifetime, *except one day at the kirk of Shots*, I never saw such motions from the spirit of God; all the people generally, and most willingly concurring; where I have seen more than a thousand persons all at once lifting up their hands, and the tears falling down from their eyes, so that through the whole land, except the professed Papists, and some few who for base ends adhered to the prelates, the people universally entered into the covenant of God, for reformation of religion, against prelates and ceremonies."—p. 28.

Shortly after this he was called to the pastoral charge of Stranrawer, a parish in Galloway, a few miles from Portpatrick, and therefore conveniently near to his Irish friends. Here he remained until he was, in the summer of 1648, translated "by the sentence of the General Assembly" to Ancrum in Teviotdale. Great numbers used to come over from Ireland to communions; on one occasion five hundred such persons were present. Mr. Livingston was a member of the General Assembly at Glasgow in 1638, which established the refor-

mation of religion, and of every following Assembly for twelve years, except that of 1640. In this year he was sent by order of Presbytery into England, with the earl of Cassil's regiment. His account of this enterprise assures us that "the committee of estates and general officers" were accustomed to convene with the ministers for special prayer; and he speaks of "the presbytery of the army:" so intimately was religion united with all the concerns of life.

"It was very refreshful to remark," observes Mr. Livingston, "that after we came to a quarter at night, there was nothing to be heard almost through the whole army but singing of psalms, prayer, and reading of the Scripture, by the soldiers in their several tents, and I was informed, there was large [much] more the year before, when the army lay at Dunse-law. And indeed in all our meetings and consultations, both within doors and without in the fields, always the nearer the beginning, there was so much the more of dependence upon God, and more tenderness in worship and walking, but through process of time, we still declined more and more."—p. 30.

The years following, until 1648, were years of spiritual dearth to Ireland. The rebellion and consequent disturbances laid waste many parts of that fruitful field. The ministers were deposed, banished, and superseded by hirelings: the abjuration oath was urged on the dissenters, and the sword of the rebels added new horror to their alarms. Various ministers were from time to time sent to Ireland by the Scots Assembly; and Mr. Livingston several times was one of the number. His labours were abundant, especially in 1648, and were such as nothing short of conscientious zeal could have prompted.

"For the most part of all these three months," he informs us, "I preached every day once, and twice on the Sabbath; the destitute parishes were many; the hunger of the people was become great, and the Lord was pleased to furnish otherwise than usually I wont to get at home. I came ordinarily the night before to the place where I was to preach, and commonly lodged in some religious person's house; where we were often well refreshed at family exercise. Usually I desired no more before I went to bed, but to make sure the place of Scripture I was to preach on the next day. And rising in the morning, I read four or five hours myself alone, either in the chamber or in the fields; after that we went to

church, and then dined, and then rode five or six miles, more or less, to another parish. Sometimes there would be four or five communions in several places in three months' time."—*Life*, p. 34.

It has just been observed, by anticipation, that Mr. Livingston was, in 1648, translated to Ancrum. He found the people of his new charge tractable, but ignorant, and does not speak of his labours among them with any peculiar satisfaction. The parliament and the church of Scotland determined in the ensuing year to send a commission to treat with Charles II. at the Hague. The great intent of this transaction was to extort from Charles a promise that the reformation in Scotland should be untouched, and even to procure his adhesion to the covenant. Mr. Livingston was one of the clerical members of this commission. He entered upon the business with great misgivings, arising partly from a modest sense of his own incapacity for diplomatic arts, and partly because he had suspicions of the king's sincerity, and doubted his fidelity in relation to any engagement which he might make. At this time of day, it strikes us as wonderful that these suspicions should not have set the whole Scottish nation upon their guard against this false profligate. The ministers had frequent interviews with Charles, and he carried himself, as we might readily suppose a young gallant of his wiles and expectations would do towards a committee of guileless Presbyterians. They were always received kindly, and had free access at every hour. They often urged him to state his scruples respecting the Covenant, and other parts of the treaty, but he never expressed them. From time to time, however, there were words and occurrences which led these solicitous servants of the Church to fear all that was afterwards so lamentably realized. Even on the voyage to Scotland, Mr. Livingston was not without his fears that the whole Church was egregiously trifled with by their unprincipled monarch.

"All of a sudden," says he, "on the Friday before we came ashore in Scotland, Libbertoun comes from the king and tells, that the king was ready to swear and subscribe the Covenant. This was suspiciouslike to some of us, especially seeing some other things which should have been granted before that, were not then agreed to, and that the parliament in these last instructions, had not desired the king's subscribing and swearing the Covenant, but an obligation to do it. But these other things were afterwards grant-

ed that day. And because ere we came out of Scotland, it was desired, that if the king could be moved to swear the Covenant in Holland, it should be done, the commissioners resolved that they would accept of his swearing and subscription. It was laid on me to preach the next Sabbath, when he should swear it, and to read the National Covenant and Solemn League, and take his oath; the which day also we came to anchor at the mouth of the Spey. I would gladly have put it off till we had been in Scotland, or that some of the other two ministers should preach, but all the rest pressed most earnestly, urging what a great scandal it would be; and how far honest men would be dissatisfied, if the king's offer of swearing the Covenant should be rejected. According to my softness and silliness of disposition, I was moved to agree."

Before this sermon was preached Mr. Livingston was informed that the king intended to modify the oath by certain words added to the form at the time of swearing, such as to preclude any violation of the English laws. He accordingly laid this before the commissioners, and with them went to Charles and assured him that no engagement would be received from him other than the oath already submitted and agreed to. Mr. Livingston very plainly declares his conviction that the guilt of this unadvised admission of a wicked and faithless king was chargeable not only on the commission, but the state and the church at large. In all these affairs, the good man was beyond his element: and no sooner had they disembarked than he fell behind the king and court, and never afterwards saw Charles, except to take leave of him at Dundee; where, it should be observed, he used all plainness in urging him to save them from the assault of the English.

It better suited his temper and desires to preach the gospel. Amidst these shakings of kingdoms, he was most interested for that "kingdom which cannot be moved:" and although, in common with all his nation, he had erroneous ideas respecting the necessary connexion of secular and ecclesiastical power, yet the aspect of the Church which he most loved to contemplate was that of her beauty as the bride of Christ. Thus we find him, several years after the English invasion, rejoicing in a revival of the work of God in the land. In various parts numbers were converted by the ministry of the word, and the meetings at sacramental seasons were much frequented and highly cheering. It is agreeable to our ideas of a genuine revival of religion to find such a record as this: "A motion being made at one communion, about Christians' ho-

VOL. IV. No. III.—3 K

*nouring God with their substance, the gentlemen above-named* [Sir Andrew Ker, Sir William Scot and others] with most of the ministers before mentioned, and some few other professors, agreed among themselves and subscribed to give a certain portion yearly, which came in all to fifty pounds sterling a year, and was employed only upon distressed Christians, and breeding of hopeful youth in learning."

Darker and darker was the prospect of the Scottish Church from this time forward. Our readers can scarcely expect of us a recital of the attempts made by Charles to revive prelacy, and introduce a liturgy. It requires a high measure, even of high-church zeal, to enable any one to excuse the base and unprincipled conduct of the head of the Anglican Church. The time chosen by him for his treacherous assault was that in which Scotland was worn out by the evils of Cromwell's usurpation, and the methods used were the progeny of a subtile genius. In 1662 Mr. Livingston attended his last communion at Ancrum, and entered upon the services with a deep impression of the impending trials. The subject of his discourse was chosen with reference to the expectation of persecution; and on the twelfth of November he received notice that upon the eighteenth day of the same month, he and more than a dozen other ministers were summoned before the council. On the eleventh of December he made his appearance. They tendered to him the oath of allegiance; which he peremptorily refused, upon the ground that he could not acknowledge the king to be "supreme governor over all persons, in all causes, both civil and ecclesiastic." Hereupon they pronounced upon him sentence of banishment; that within forty-eight hours he should leave Edinburgh, and go to the north side of the Tay, and within two months depart out of the king's dominions. In April, 1663, he arrived at Rotterdam, where he found the rest of the exiled ministers. Here he frequently preached in Scotch Churches, until he was disabled by infirmities. His death took place upon the ninth day of August, 1672. Some of his last words were these: "I die in the faith that the truths of God which he hath helped the Church of Scotland to own, shall be owned by him as truths, so long as sun and moon endure: and that Independency, though there be good men and well-meaning professors that way, will be found more to the prejudice of the work of God than many are aware of, for they evanish into vain opinions. I have had my own faults as other men, *but he made me always abhor shows.* I have,

I know, given offence to many, through my slackness and negligence, but I forgive and desire to be forgiven. I cannot say much of great services, yet if ever my heart was lifted up, it was in preaching Jesus Christ." After a pause, for he was not able to speak much at a time, he said, "I would not have people to forecast the worst, but there is a dark cloud above Reformed Churches, which prognosticates a storm coming." His wife, fearing what shortly followed, desired him to take leave of his friends; "I dare not," replied he, with an affectionate tenderness, "but it is like our parting will only be for a short time." And then he fell asleep in the Lord.

The subject of these remarks was a Presbyterian of the old school. He was a painful minister, a true-hearted patriot, and an humble believer. There is no trace of sternness nor of haughtiness in his whole history. His conscience was tender, perhaps scrupulous, yet he evinces no bitterness. Through all his life he was a valetudinarian, being afflicted from his earliest years with those nephritic complaints, which at last removed him. He tells us that he was "averse to debates, rather given to laziness than rashness, and easy to be wrought upon." He "inclined rather to solitariness than to company," and both in private and public often experienced confirmations to his heart of the Lord's goodness. As a preacher he was considered second to none of his contemporaries: yet he speaks of his performances as hasty and inaccurate. His manner of preparation was to write a few notes, and leave the enlargement to the time of delivery. Although a laborious student, he found that "much study did not so much help in preaching, as getting the heart brought into a spiritual condition." "Many a time," to use words already cited, "I found that which was suggested to me in the delivery, was more refreshful to myself, and edifying to the hearers, than what I had premeditated: yea, sometimes I thought the hunger of the hearers helped me more than my own preparation."

As it regards his progress in learning, he speaks with a modesty not unlike that of President Edwards upon the same topic:

"My memory was but weak and waterish, yet had I improved it, I might have had better use of it; for after that I came from the college, I did with no great difficulty attain to some tolerable insight in the Hebrew, Chaldee, and somewhat also of the Syriac:

the Arabic I did essay, but the vastness of it made me give over. I got also so much of the French, the Italian, and after that of the Low Dutch, that I could make use of sundry of their books; and of the Spanish and High Dutch, that I could make use of their Bibles." "Now since I came to Holland, and so had more leisure than before, when I was advising how to employ my time to some advantage, I remembered that I had spent some of my former days in the study of the Hebrew language, and had a great desire that some means might be used, that the knowledge of the only true God might be yet more plentifully had, both by ministers and professors, out of the original text, and for that cause, in as small a volume as might be, the original text of the Bible might be printed in the one column, and the several vulgar translations thereof, in the other column in several Bibles. Therefore, when I thought what Latin translation would be fit to join with the original text for a Latin Bible, I found that for the Old Testament, Junius's version varies much from the native phrase and order of the Hebrew; and Pagnin's version, as Montanus hath helped it, comes indeed near the Hebrew, but if printed and read alone, in many places yields almost no sense; therefore I thought Pagnin's own translation would be fitter to put in a column over against the Hebrew, only that it were needful that in several places it might be amended out of the later and more accurate translations. For this cause much of my time in Holland I spent in comparing Pagnin's version with the original text, and with the later translations, such as Munster's, the Tigurine, Junius, Diodati, the English, but especially the Dutch, which is the latest and most accurate translation; being encouraged therein, and having the approbation of Voetius, Essenius, Nethenus, and Leusden; and so through the whole Old Testament wrote some emendations on Pagnin's translation."—Page 57.

In concluding this essay, we shall give some account of a discourse which we have mentioned above; and which was delivered upon the occasion of Mr. Livingston's last communion at Ancrum, on Monday, October 13th, 1662. All that we can here furnish is a sketch from the notes of an inaccurate stenographer. In this mere outline, however, we may observe the tenderness of his conscience, the ingenious tact with which he illustrates truth, and the courage with which he resists innovation.

After reading to them Matthew x. 32. "Whosoever shall confess me before men," &c., he adds,



"There are two main ways whereby Satan prevails over poor creatures; sometimes he allures, and at other times he terrifies them. There are the lusts of the flesh, and the love of the world and of honour. These engines have a kind of enticing quality, and if they fail, he bends up terrors and maketh them afraid. Now, as an antidote against all these, our Lord holds forth the words which we have used; and because many are ready to find out strange ways to save themselves, their means, and their life, he propones it very sharply, 'Whosoever denieth me before men, him will I deny,' &c. Now this is the most ticklish point in all divinity, and the rock on which many beat out their brains. Satan waylays people, and enticeth them to deny Jesus Christ; and alas that his influence is so great in the time wherein we live.

"Some think if it were Jesus Christ, and if it were a fundamental point they were called to confess, they would stand for it with life and estate; but it is thought that Christians now stand upon some things that are but fancies and nice scrupulosities, and if there be any thing in them, it is but a small matter. And shall a man venture his life and all upon a small thing? Well, if they be none of *Christ's* small things, let them go: but if they be one of his truths, will ye call that a small thing? His small things are very great things. It might be proved to you, that there never was a controversy since the beginning of the world, even touching the most momentous truths, that was not accounted a small thing, while it was an occasion of trial; and that the thing which is now become an occasion of trial to many, is no less than the free exercise of the kingly office of Jesus Christ, in the discipline and government of his house. But some of you will say, This is but a matter of discipline and government, and why need we make so great ado about this? For silencing such objections let us use this comparison. A gardener is appointed to keep his master's garden, and after a while he casts down the rails and hedges about the same. His master challenges him for doing so; the other answers, I have not meddled with your fruit trees, your flowers, nor your herbs; I have only cast down the fences, and that is but a small thing. You possibly reckon it so, says his master, but in doing that small thing, you open a gap for the beasts to come in and spoil all. Our blessed Lord Jesus was of another mind, when he said, The faithful servant is faithful in a little, and if it be a small thing, the servant that is faithful in it doth thereby testify his love to his master, as much as in a greater matter. Take another similitude. A tenant, in his master's absence, doth, upon the entreaty of his neighbour tenant, give him a butt or a half a ridge of ground; and when, at his master's return, he is challenged for suffering the other to change his march

stone, he answers, it is but a small thing, Sir, and ye have ground enough besides. Would his master accept that answer of his hand? Satan always shapes a trial, and puts it to such a frame as he can draw to a small point, and set it, as ye use to say, *in aciem novaculi*, 'like a razor's edge;' so that many think there is little between the two; and yet the one side is a denying of Christ, and the other a confessing him. It may be, you that are the people think the ministers too peremptory in these days, and that we might go on some length, that ye and we might abide together; it seems, say you, that we care little for you, when we will not yield somewhat. The Lord knows whether or not we have love to you, and that we could do any thing in our power for your welfare; but we dare not exceed our instructions.—But perhaps you will say, 'May not ministers be silent? What need have they to endanger their ministry, their family, and every thing else, by speaking things that they had better forbear? Can they not hold themselves satisfied with preaching faith and repentance?' In so far my friends you say well. Faith and repentance are very comprehensive duties; and I confess I never delighted to hear a man, the most of whose preaching is what they call, on the public, and meddling with state matters. But there are times and seasons wherein a man's silence may bring a curse upon his head. As suppose there is a besieged city, and a watchman with a guard set at the west port, with a commission to sound the trumpet whenever he seeth any danger; according as it is in Nehemiah iv. and in the third and thirty-third chapter of Ezekiel. Well, he seeth the enemy coming on; but instead of holding by his instructions, he marches all his force to the east port, which is the far stronger, and where there is no imminent danger. There he stands, where there is none to oppose him, and in the meantime the station he was placed in is deserted, and the enemy comes in as a flood. Just so it is with the man who will preach only against popery, and meddle with no other controversies; and it may be, if popery come along, as indeed we have reason to believe it will be the next trial, then he will preach you good moral doctrine. Now, can the man who believes so, be accounted faithful? *Or can he look for a glad sight of Jesus Christ on his death-bed?*"

## Select List of Recent Publications.



### THEOLOGICAL.

Select Practical Writings of Richard Baxter, with a Life of the Author. By Leonard Bacon, Pastor of the First Church, New Haven. 2 vols.

Lectures on the General Principles of Moral Government as they are exhibited in the first three chapters of Genesis. By John M. Duncan, Pastor of the Associate Reformed Congregation of Baltimore. pp. 376.

Baptism in its Modes and Subjects considered, and the arguments of Mr. Ewing and Dr. Wardlaw refuted. By Alexander Carson, Minister of the Gospel, Edinburgh. Together with a Review of Dr. Dwight on Baptism. By F. L. Cox, LL. D. of London. New York. pp. 395.

Lectures on Revivals of Religion. By William B. Sprague, D. D. Pastor of the Second Presbyterian Church, in Albany, with an Introductory Essay, by Leonard Woods, D. D. Also an Appendix consisting of Letters from the Rev. Drs. Alexander, Wayland, Dana, Miller, Hyde, Hawes, M'Dowell, Porter, Payson, Proudfit, Neill, Milledoller, Davis, Lord, Humphrey, Day, Green, Waddel, Griffin, and Rev. C. P. M'Ilvaine. pp. 452. [A review of this book may be expected in the next number.]

A Letter to the Rev. Joel Hawes, D. D. on Dr. Taylor's Theological Views. From "Views in Theology." No. X. for May, 1832. pp. 49. New York.

Evidence of the Truth of the Christian Religion, derived from the literal fulfilment of prophecy, particularly as illustrated by the history of the Jews, and by the discoveries of recent travellers. By Rev. Alexander Keith. From the 6th Edinburgh edition. pp. 284. 12mo. New York.

A Plea for the Catholic Doctrine of the Trinity. By Robert W. Landis. pp. 227. Philadelphia.

Lectures and Sermons. By Henry C. Knight. A Priest in the Protestant Episcopal Church. 2 vols. Boston.

The New Testament, with a commentary, consisting of short lectures for the daily use of families. Part I. containing the Gospels of Matthew and Mark. By Rev. Charles Girdlestone. Oxford.

A Doctrinal Guide for the Convert and anxious Inquirer. By a Clergyman. Philadelphia.

Lectures upon the Prayer of Faith; read before the Theological Students at Auburn, N. Y. and published at their request. By James Richards, D. D. pp. 38. New York.

Calvini Opera. Halle.

Ernst, de Doctrina Johannis Baptistæ e N. T. libris adumbrata. Frankfort.

Spruce Street Lectures. No. 5. On the Nature of the Atonement. By Rev. Charles Hodge, of Princeton. No. 6. On Ecclesiastical Polity. By Rev. Dr. Miller, of Princeton. No. 7. On Regeneration. By Rev. Dr. Martin, of Chancelford, Pa. Philadelphia.

Geist aus Luther's Schriften. Darmstadt.

Rosenkranz, *Encyklopadie der theolog. Wissenschaften*. Halle.

The Triangle. A series of numbers upon Theological points, enforced from various pulpits in the city of New York. By Investigator, [the late Rev. Mr. Whelpley.] pp. 396. New York.

Dr. George Campbell's *Lectures on Systematic Theology and Pulpit Eloquence*, with Fenelon's *Dialogues on Eloquence*. Edited by Professor Ripley, of the Newton Theological Institution. Boston.

## BIBLICAL AND PHILOLOGICAL.

A Concise View of the Succession of Sacred Literature; in a chronological arrangement of authors and their works. By J. B. B. Clarke. Vol. ii. London.

A Grammar of the Hebrew Language. By Edward Hincks, D. D. London.

Rudiments of the Hebrew Language, with and without points. By James Noble, Author of an Arabic Vocabulary. London.

The Biblical Cabinet, or Hermeneutical, Exegetical and Philological Library. Edited by Rev. C. H. Terrot, late Fellow of Trinity College, Cambridge. [Designed to embrace a series of translations of the best German Theologians.] Vol. I. containing Ernesti's Principles of Biblical Interpretation. Edinburgh.

A new Greek and English Lexicon, principally on the plan of the Greek and German Lexicon of Schneider. By James Donnegan, M. D. First American, from the second London edition, revised and enlarged. By R. B. Patton. pp. 1413. Boston.

## HISTORICAL AND BIOGRAPHICAL.

An Authentic History of the Missions under the care of the Missionary Society of the Methodist Episcopal Church. By Nathan Bangs, D. D. New York. pp. 258.

Matter, *Histoire Universelle de l'Eglise Chretienne*. 3 vols.

Luther and the Lutheran Reformation. By Rev. John Scott. [The design of this work is to present in two volumes the substance of the information contained in Milner's Church History and in its Supplements, in a popular form, excluding the mass of documents and minute examination of controversies.] London.

Planck, *Geschichte der protestantische Theologie*. Gottingen.

Locherer, *Geschichte der Christl. Relig. und Kirche*.

Schlegel, *Kirchen- und Reformations-Geschichte von Norddeutschland und der Hannoverschen Staaten*. Hanover.

Sacred History of the World from the Creation to the Deluge, philosophically considered. By Sharon Turner. Reprinted from the English edition in Harper's Family Library No. 32. New York.

The Life of David, King of Israel. Written for the American Sunday School Union. pp. 275. 12mo.

Origin and History of Missions, compiled and arranged from authentic documents, by Rev. Thomas Smith, London, and Rev. Mr Choules, Newport, R. I. Nos. 1 and 2.

*Biography of Pious Persons*, abridged for youth. By Mrs. Sigourney.

*The Life and Pontificate of Gregory the seventh.* By Sir Roger Greisdley. London.

*Church History through all ages*, designed especially for young persons, families and schools. By Thomas Timpson. pp. 527. 12mo. London.

---

## SERMONS AND ADDRESSES.

*The Scripture Doctrine of Regeneration defended.* A Sermon by the Rev. John De Witt, D. D. New York.

Sermon on the ordination of Rev. William G. Schauffler, as a missionary to the Jews, preached at Park street Church, Boston, November 14, 1831. By Moses Stuart. Second edit. Andover.

Address on the truth, dignity, power and beauty of the principles of peace, and of the unchristian character and influence of war and the warrior. Delivered in the Centre Church at New Haven, May 6, 1832, at the request of the Connecticut Peace Society. By Thomas S. Grimké, of Charleston, S. C. Hartford.

*The Soul of Man.* A sermon preached at the Tabernacle Church, Salem, Mass. April 22, 1832. By Leonard Withington, Pastor of the First Church in Newbury.

*The Faith of the Pilgrims.* A sermon delivered at Plymouth, on the 22d December, 1831. By John Codman, D. D.

A Discourse delivered before the Massachusetts Society for the Suppression of Intemperance, May 23, 1832. By William Sullivan.

*The Prospect of the Heathen without the Gospel.* A sermon by Rev. Dr. Tyler. Portland.

---

## MISCELLANEOUS.

*Missionary Museum*, or an account of Missionary Enterprises, in a conversation between a mother and her children. First Series. India and Africa. 2 vols. 12mo. New Haven.

*Practical Musings* for courteous readers, both laical and clerical. By Homo. New York. pp. 172. [Principally republished from the New York Observer.]

Sullo spirito anti-papale che produsse la Riforma, e sulla segreta influenza ch' esercito nella letteratura d' Europa, e specialmente d' Italia, come risulta de molli suoi classici, massime de Dante, Petrarca, Boccaccio, Disquisizioni. By Gabriel Rossetti, Professor of Italian Literature in the Royal College, London.

*The consistency of the whole scheme of Revelation with itself, and with human reason.* By Dr. Shuttleworth. (Vol. ii. of Rivington's Theological Library.) London.

*Journal of the proceedings of the forty-eighth Convention of the Protestant Episcopal Church in the state of Pennsylvania, and an Episcopal Charge on the*  
VOL. IV. No. III.—3 L

subject of Revivals. By Rt. Rev. William White, D. D. Bishop of the Diocese. pp. 60 and 21. Philadelphia.

Sacred Lyrics, or Select Hymns, particularly adapted to Revivals of Religion. Intended as a supplement to Watts. By Nathan S. S. Beman.

The Pious Minstrel. A collection of Sacred Poetry. From the London edition. Boston.

Way-Marks, or Directions to persons commencing a religious life. Selected and arranged by G. T. Bedell, D. D. Philadelphia.

A selection of Hymns for the use of social religious meetings and for private devotion. By J. P. K. Henshaw, D. D. Fifth edit. containing nearly 200 additional Hymns. pp. 320. Baltimore.

A Tribute of Sympathy, addressed to Mourners. By W. Newnham, Esq. 1st American, from the 6th London edition. pp. 234. New York.

The Youth's Book of Natural Theology, illustrated in familiar dialogues; with numerous engravings. By Rev. T. H. Gallaudet.

The Daily Commentary; being a selection from the exposition of Matthew Henry. Compiled and arranged by Rev. Joseph Wilson. pp. 451. N. York.

Contemplations of the Saviour. A series of extracts from the Gospel History, with Reflections, and original selected Hymns. By S. Greenleaf Bulfinch. pp. 155. Boston. [The design expressed in this title is an excellent one for an orthodox volume, and we should rejoice to see some evangelical author take the suggestion.]

Historical and Philosophical Considerations on Religion. Addressed to James Madison, Esq. late President of the United States. By the late Rev. Dr. Rice, of Prince Edward, Virginia. Richmond. pp. 120. [The contents of this little volume were published anonymously in a series of numbers in the Southern Religious Telegraph, in the year 1830.]

Correspondence between the First Church and the Tabernacle Church in Salem, (Mass.) in which the duties of Churches are discussed, and the rights of conscience vindicated.

Sermons and Sacramental Meditations. By the late Andrew Thomson, D. D. Minister of St. George's Church, Edinburgh. pp. 447. Boston.

Sermons to Christian Families on the most important relative duties. By the late Dr. Payson of Portland.

The Telescope, or sacred views of things past, present, and to come. By Samuel Nott, jr. Boston.

The Messiah. A Poem in six books. By Robert Montgomery. London.

The Mythology of the Hindus, with notices of various tribes in the two peninsulas of India, &c. By Charles Coleman. London.

Lectures on Ultra-Universalism. By A. Wilson McClure. 8vo. pp. 59. Boston.

The Refuge; containing the Righteous Man's Habitation, in the time of Pestilence, being a brief exposition of the 91st Psalm, by William Bridge. Also, an exposition of the 91st Psalm, by Bishop George Horne, with an extract from an account of the great Plague in the fourteenth century. New York.

THE  
BIBLICAL REPERTORY  
AND  
THEOLOGICAL REVIEW.

---

OCTOBER, 1832.

---

ART. I.—SPRAGUE ON REVIVALS.

*Lectures on Revivals of Religion, by Wm. B. Sprague, D.D., Pastor of the 2d Presbyterian Church, Albany: with an Introductory Essay by Leonard Woods, D.D., also an Appendix, consisting of Letters from the Rev. Drs. Alexander, Wayland, Dana, Miller, Hyde, Hawes, McDowell, Porter, Payson, Proudfit, Neill, Middledollar, Davis, Lord, Humphrey, Day, Green, Waddell, Griffin, and the Rev. C. P. M'Ilwaine.—Webster & Skinner, Albany, 1832.*

“DRAW not nigh hither,—put off thy shoes from off thy feet, for the place whereon thou standest is holy ground,” is the warning which this momentous subject speaks to all who would approach it! The posture which befits us, is that of Elijah on Horeb, with our faces wrapped in our mantles! Indeed, it would seem as if the Eternal Spirit himself were needed still, as in the “Acts of the Apostles,” to inspire the historians of his divine operations, in order to shun the stain of human hands, and the fatal consequences of human error, at the seat of life.

It is, no doubt, an impression of holy awe and conscious unfitness for the important work, that has deprived the world of a connected history of Revivals of Religion, in our age,  
VOL. IV. No. IV.—3 M

and especially in our own country. This is deeply to be regretted, especially in reference to the American churches, which it has pleased God, in successive periods, for more than a century, to make the theatre of the most extended and glorious revivals that the world has ever witnessed. Such a history, at all times important, has become peculiarly proper, and is even most urgently demanded at the present crisis. Whether we consider the greatness of the work of the Spirit in our own land, or the peculiar and perilous abuses which have in latter years attended that work, silence on these topics has ceased to be a virtue. We hail, therefore, the appearance of Dr. Sprague's Lectures on Revivals of Religion, &c. &c., as most timely and auspicious. Nothing could have been more seasonable; and, in view of the difficulty and greatness of the subject, it is as excellent as it is seasonable. If, as has been intimated, the worthy author has published *too much* for so young a man, yet taking into the account the plan and execution of the *entire* work, he would have written *too little* for the Church, for the world, for posterity, and for his injured Lord, if he had withheld this book from the public. We esteem it one of the most important and useful productions of the American press for the present century.

There is a moral beauty and "meekness of wisdom" in the spirit and manner in which this book is gotten up. The enlightened author, feeling the solemnity of the themes he is discussing, and the weighty responsibility of his work, modestly calls in the superior experience and concurrent testimony of his fathers and brethren around him. A series of letters, written at his request, and in reply to his inquiries, is subjoined to the volume in the form of an Appendix. He thus speaks of them in the preface:

"In the appendix the reader will find a series of letters on the same subject, from a number of the most distinguished clergymen of our country, and from six different religious denominations. The object in requesting these Letters has been twofold. First, to obtain authentic history of our revivals, in which unhappily we have hitherto been greatly deficient; and, second, to ascertain the manner in which revivals have been conducted by men whose wisdom, experience, and standing in the Church must at least entitle their opinion to great consideration." "He allows himself to hope that whatever the decision of the public may be in respect to the Lectures, they will find in the Letters which follow, much authen-



tic and important information ; and he doubts not that the testimony on this momentous subject of such a representation from our American Church, will not only be gratefully received, but considerably and earnestly pondered.”—p. 6.

For force of truth, fearlessly, yet wisely expressed,—for uniformity of opinion, amidst variety of experience and of circumstances,—for concurrence, without collusion, on the part of a great number (20) of distinguished gentlemen, belonging to six different denominations, and from nearly every state of the original American Union, on the most difficult and important of all subjects—this series of Letters is almost without a parallel. We have read them with unmingled satisfaction. They illustrate with peculiar beauty the *essential* unity of the Christian church. They constitute a galaxy of truth on the “ministration of the Spirit.” They show that there is recovering power, and even healthful life in the midst of us, notwithstanding all the false doctrines and dangerous innovations of the present critical conjuncture. They give augmented hopes of the purity, the combined action, the enlarged influence, and continual Revival of the American Church.

In the following extracts we have an extended definition by the author, of a “*Revival of Religion.*”

“I proceed to the main design of the discourse, which is to exhibit the nature of a revival of religion. Religion consists in a conformity of heart and life to the will of God. It consists in a principle of obedience implanted in the soul, and in the operation of that principle in the conduct. Religion is substantially the same in all worlds ; though the religion of a sinner is modified, in some respects, by his peculiar character and condition. In common with the religion of the angels, it consists in love to God—to his law, to his government, to his service ; but in distinction from that, it consists in repentance of sin ; faith in the merits of a crucified Saviour ; resignation under trials ; opposition to spiritual enemies. Moreover, religion in the angels is an inherent principle ; it begins with their existence ; but in the human heart it is something superinduced by the operation of the spirit of God.”

“Now, if such be the nature of *religion*, you will readily perceive in what consists a *revival* of religion. It is a revival of scriptural knowledge ; of vital piety ; of practical obedience. The term *revival of religion* has sometimes been objected to, on the ground that the revival of any thing supposes its previous existence ;

whereas in the renovation of sinners, there is principle implanted which is entirely new. But though the fact implied in this objection is admitted, the objection itself has no force; because the term is intended to be applied in a general sense, to denote the improved religious state of a congregation, or of some other community; and it is moreover applicable in a strict sense, to the condition of Christians, who, at such a season, are in a greater or less degree revived; and whose increased zeal is usually rendered instrumental of the conversion of sinners. Wherever, then, you see religion rising up from a state of comparative depression to a tone of increased vigour and strength; wherever you see professing Christians becoming more faithful to their obligations, and behold the strength of the Church increased by fresh accessions of piety (piety? numbers,) from the world; there is a state of things which you need not hesitate to denominate a revival of religion."—Pp. 6, 7, 8.

The Christian religion (which is the only religion of a sinner) depends for its existence and extension in the world on the continued interposition of God.

Nec Deus interit nisi dignus vindice nodus,  
Inciderit,

was a canon-law of the ancient tragic Muse who used "The Gods" to grace the stage and to develop the plot of the drama. But the religion, like the being of a creature is constantly dependent upon God, not only for its origin, but for its continued existence in the soul, at every step. And surely nothing is more supremely worthy of the interposition of a God, than the renovation and eternal redemption of a ruined world! In the economy of redemption the Spirit of God is the great official Agent in carrying forward the religion of Christ in the world. The *work* of the Spirit is no less necessary than the death of Christ. Indeed it is only the continued divine application of the merits of that death. The *gift* of the spirit is the comprehensive blessing of Christianity; and in the word of God, it is a term convertible with "*all good things*."\*

"In the esteem of our Lord, it was more than a compensation to his disciples for the loss of his bodily presence; so much superior to it, that he tells them, it was expedient he should leave them, in order to make way for it: 'If I go not away, the comforter will not come unto you: but if I depart, I will send him unto you. I have many

\* Compare Matthew vii. 11, with Luke xi. 13.

things to say. to you, but ye cannot bear them now. But when the Spirit of truth is come, he will lead you into all truth. He will convince the world of sin, of righteousness, and of judgment.' Nor is there any pretence for alleging, that this communication was confined to miraculous gifts, since it is asserted to be that Spirit which should abide in them forever, and by which the Church should be distinguished from the world."\* In a word this gift is the sum of eternal life to men—the regeneration—the sanctification and eternal salvation of their souls.

But religion in the soul (not necessarily, yet) through the remaining evils of the Christian's heart and the dangers of his way is exposed to frequent and great decays. At such seasons, whether produced by some sudden temptation, or, (as is more common) by a gradual and unperceived declension, the Author of life, the Holy Spirit is grieved, and to a great extent, abandons the heart. Darkness then fills the deserted soul, and grace threatens to expire under the weight of reviving corruption.

Now, when the "Good Spirit" returns, as he did to the repenting king of Israel, to wash away anew the *stain* of sin and forgive its *guilt*; to restore the lost favour of God with the high and holy joys of his salvation; and to renovate the languishing graces of the heart, by the communication of new life, the Christian is most properly said to be *revived*. "He revives as the corn; and grows as the vine."

But again, man is eminently a *social* being. The religion of Christ finds him wearing such a nature, and is adapted to it with infinite tenderness and wisdom. The church itself, which is the depository of this religion on earth, is constituted by God, a social institution. While God insulates every creature, in the dispensation of his law, of his providence, and of his Spirit now, (as he will in the final judgment,) yet He also deals with each one as a member of society; and each one carries this relation with him into the Church of God. When a number of persons are united in a Church, their personal decays and revival, exert respectively a direct influence upon those around them; and the combined result forms their religious state *as a society*. Now if we look abroad upon the churches, is it not a deplorable fact that the great body of them is in a state (we allude entirely to their spiritual history) of religious declension?

\* Robert Hall.

Amidst many churches we see only an occasional church that is really awake: and so in any particular church; as a *mass* they decay—while here and there only an individual may be revived and truly awake to the great things of eternity and God. As a body “they slumber and sleep.” And when any is awakened, it is separately, irregularly, partially; not all at once. Now it is quite apparent that such a church cannot flourish or be useful in any appropriate measure. Its action is impaired. It is an irregular undisciplined force, in which there *is no* combined and effective action. Its intercession is not felt in heaven; nor its goodly influence on earth. Sinners are not converted unto God. His worship is neglected—his cause dishonoured; and the Spirit of God leaves them, as he went up of old with his awful train from the violated temple to the mountain-top.\*

But when the mourning people, in view of these things, humble themselves before God, having put away all their abominations, and, *as a people* “call out of the depths” upon the name of the Lord; and when an injured, absent God, returns to renovate with the graces of his Holy Spirit, the guilty decays of his people; when the Church renews her youth and beauty in the baptism of her Lord, and salvation is poured from on high, then may their state be fitly called “life from the dead.” It is the divine influence upon *the mass*—the popular and social application of religion. It is the Spirit of God awakening, *at the same time*, to holy love, and harmonious action, the whole body of Christians in a particular place. It is not of *professors* of religion merely that we speak; for the voice of the archangel and the trump of God alone, will awaken some of these. But when the real spiritual Church among a people experience this deep and simultaneous renovation, it is most properly styled a **REVIVAL OF RELIGION.**

We have already remarked, that the Church of God is the depositary of the religion of Christ on earth. She has the Gospel in trust for the world. She is the seat of God below; a missionary organization; a magazine of means. “Out of Zion shall go forth the law, and from her the deliverer come.” When the people of God are faithful to this great trust; when they truly possess and properly display the spirit of their Master, they are God’s appointed and adapted instruments

\* Ezek. x. 23.

for spreading the salvation of Christ. Now the appropriate character and influence of a Christian church, are no where so strongly seen and exercised, as in a *Revival of Religion*. Then the Church arises and shines, her light having come, and the glory of the Lord having risen upon her. Then she *puts on her strength*, to do her Master service, and her *beautiful garments* to show forth his praise! Such a people are called "vessels unto honour, sanctified, and meet for the Master's use, and prepared unto every good work;" "and a people made ready prepared for the Lord." It is a great general law in the divine economy of means, that such a people shall be abundantly blessed in turning souls to God. "Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation, and uphold me with thy free Spirit. *Then will I teach transgressors thy ways; and sinners shall be converted unto thee.*" "When thou art converted, strengthen thy brethren." Hence, as an inseparable concomitant of a Revival of Religion among a people, is *the simultaneous conviction and conversion of many sinners*. It is thus that the Infinite Spirit, in divine sovereignty, is pleased to carry on his work. This the Bible explicitly declares, and it is a fact confirmed by all experience. We find the following just delineation of this feature of the subject in the first Lecture:

"Another prominent feature in the state of things which I am describing, is the *alarm and conviction of those who have hitherto been careless*. Sometimes the change in this respect is very gradual; and for a considerable time nothing more can be said than that there is a more listening ear, and a more serious aspect, than usual, under the preaching of the word; and this increased attention is gradually matured into deep solemnity and pungent conviction. In other cases, the reigning lethargy is suddenly broken up, as if there had come a thunderbolt from eternity, and multitudes are heard simultaneously inquiring what they shall do to be saved. There are others who are partially awakened; whose attention is in some measure excited, but not enough to prompt to any decided and vigorous effort."

"It also belongs essentially to a revival of religion, that there are those, from time to time, *who are indulging a hope that they are reconciled to God, and are born of the Spirit*. "In some cases the change of feeling is exceedingly gradual,\* insomuch that the

\* The meaning of course is, that the *discovery* of this change is gradual. The change itself is *instantaneous*.

individual, though he is sensible of having experienced a change within a given period, is yet utterly unable to refer it to any particular time. Sometimes the soul suddenly emerges from darkness into light, and perceives a mighty change in its exercises, almost in the twinkling of an eye," &c. &c. "The church receives a fresh and often a rich accession both to her numbers and her strength; an accession which, in some cases, raises her from the dust, and causes her to look forth in health and beauty."—pp. 9—13.

We cannot forbear here to introduce the very just, and imitably beautiful description of a revival of religion, found in the Rev. Dr. Alexander's letter: "But I come now to speak of genuine revivals, where the gospel is preached in its purity, and where the people have been well instructed in the doctrines of Christianity. In a revival, it makes the greatest difference in the world, whether the people have been carefully taught by catechizing, and where they are ignorant of the truths of the Bible. In some cases, revivals are so remarkably pure, that nothing occurs with which any pious man can find fault. There is not only no wildness and extravagance, but very little strong commotion of the animal feelings. The word of God distils upon the mind like the gentle rain, and the Holy Spirit comes down like the dew, diffusing a blessed influence on all around. Such a revival affords the most beautiful sight ever seen upon earth. Its aspect gives us a lively idea of what will be the general state of things *in the latter day glory*, and some faint image of the heavenly state. The impressions on the minds of the people in such a work, are the exact counterpart of the truth; just as the impression on the wax corresponds to the seal. In such revivals there is great solemnity and silence. The convictions of sin are deep and humbling: the justice of God in the condemnation of the sinner is felt and acknowledged; every other refuge but Christ is abandoned; the heart at first is made to feel its own impenetrable hardness; but, when least expected, it dissolves under a grateful sense of God's goodness, and Christ's love; light breaks in upon the soul either by a gradual dawning, or by a sudden flash; Christ is revealed through the Gospel, and a firm, and often a joyful confidence of salvation through Him is produced; a benevolent, forgiving, meek, humble, and contrite spirit predominates; the love of God is shed abroad; and with some, joy

unspeakable and full of glory, fills the soul. A spirit of devotion is enkindled. The word of God becomes exceedingly precious. Prayer is the exercise in which the soul seems to be in its proper element, because, by it God is approached, and his presence felt, and beauty seen; and the new-born soul lives by breathing after the knowledge of God, after communion with God, and after conformity to his will. Now also springs up in the soul an inextinguishable desire to promote the glory of God, and to bring all men to the knowledge of the truth, and by that means to the possession of eternal life. The sincere language of the heart is, "Lord, what wouldst thou have me to do?" That God may send upon his Church many such revivals, is my daily prayer; and many such have been experienced in our own country, and, I trust, are still going forward in our churches."

Such is this glorious and blessed work of the Spirit of God.\* No language can justly celebrate its excellency. Its influence upon a languishing people is like that of the spring, when it renews the face of nature, after the decay of a long and dreary winter. "Happy is that people that is in such a case. Happy are her men: happy are her servants!" Well may they take down from the willows, their neglected harps, and sing the joyful song of Zion. "For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig-tree putteth forth her green figs, and the vines with the tender grapes give a goodly smell."

*Copiousness is also a characteristic of a revival of religion.* "God giveth not the Spirit by measure unto Him," through whose intercession, and for whose sake the Church receives this greatest of gifts. Its peaceful blessings are for abundance resembled unto a river. "I will extend peace unto her as a river." The influence of the Spirit is compared to showers which are poured out from on high to water the earth, and make it bring forth and bud, that it may give seed to the sower and bread to the eater; and to the lucid, innumerable dew-drops which are born from the womb of the morning. And well does such amplitude accord with the amazing value of the soul—with the immense deso-

\* An extraordinary "divine influence prevailing through a whole congregation at the same time." (App. 8th letter.)

lations of sin in this ruined world—with the vastness and bounty of the plan of redemption—and with the whole nature of the God of love.

This feature is characteristic, especially of gospel-times, which are comprehensibly called “the ministration of the spirit.” The promise made in Joel, (ii. 28–32.) is expressly referred to by Peter, (Acts, ii. 16–22.) as accomplished in the great outpouring of the Spirit, on the day of Pentecost, when three thousand were added to the Lord in one day. “It shall come to pass in the last days, saith the Lord, that *I will pour out of my spirit upon all flesh: I will show wonders in heaven above, and signs in the earth beneath: and whosoever shall call on the name of the Lord shall be saved.*” This was the first, the great model-revival of religion, in the Gospel-Church. It began a work which shall never end, until the world is converted to God. *Copiousness*, next to divine interposition and holiness, is its most striking trait. And He, with whom is the residue of the spirit, is as ready now as He was then, to grant “great things” to his people. The people that wait on him, like Elijah on the mountain-top, shall soon hear “the sound of abundance of rain.” (1 Kings, xviii. 41–46. and James, v. 15–20.)

One of the most affecting views which can possibly be taken of the state of the world, is the very *slow progress* which our beneficent religion has thus far made towards the recovery of the entire race. The cause of this most distressing fact, it is not here the place to seek after. But the truth is undoubted; and the misery and ruin which have resulted from it are wholly unimaginable. Oh, the innumerable millions that have perished for lack of its saving knowledge! Oh, the successive generations it might have saved from death; the worlds of iniquity it might have covered!

Now revivals of religion *accelerate* the work of converting the world. They mercifully hasten the flight of the Gospel. They bring men in *masses*, and with urgent speed, to the cross of Christ. They seem to say, it is not *required* that you come to Christ in slow succession, one by one: henceforth the Gospel shall outrun the grave: the work of the Lord need not linger, nor his, forever, be a *little flock*. A revival of religion is a limited but lovely exhibition of that age, (and a divine preparative for its coming) when “a



*nation shall be born in a day."* Under this benign and heavenly influence, all things are quickened with unwonted life. The means of grace receive new impulse from on high: God's servants, actuated by an unearthly spirit, "do exploits in the high places of the field." Religion swells in the eyes of men, into the greatness and duration of eternity; sinners, in great numbers, are redeemed from death; and the God of heaven seems, for the time, about to return and possess once more his revolted world.

While speaking of this feature of the subject, it may not be amiss here to remark, that there is also this peculiar excellence in a revival of religion. It gathers up and brings to rapid issue, the immature and indeterminate impressions made upon the minds of men, by the preaching of the Gospel, during, perhaps, a series of years. Besides the *recently* arrested sinners, there is commonly found among a people a number of *chronic* cases (if such an expression be allowed) of serious, but not converted persons, who need the production of a *crisis* in their relation to the Holy Spirit. This, a revival of religion, effectually does. "It burns like an oven" on the lingering soul; it shakes like an earthquake, into new alarms, the conscience that has been resisting and losing its impressions. In a word, its tendency is to force every mind to the *decision*, to embrace, or abandon the Saviour. The same train of thought will apply with great force to cases of backsliding and apostacy. It is of the nature of a revival to hasten and force a final decision. It reclaims or seals them; and indeed all men, good and bad, *live very fast at such a time.*

It is an overwhelming fact, in connexion with this topic, that *God also accelerates the recovery of the world from the reign of sin, by the rapid and simultaneous removal of wicked men.* What an appalling illustration is Jehovah now giving of this great truth, in the view of all nations! The eye of every living man has been lately directed to the heavens in 'fearful looking' for death! And the plague yet spreads, and we cannot doubt will still spread, until the God of heaven shall have *swept* the earth; and by the accelerated conversion, or hastened destruction of men, brought on that day when all shall know Him; and "none be left, to molest or make afraid in all the earth!"

The following interesting extracts from the 9th Lecture on "Results of Revivals," are not merely excellent in them-

selves, but exhibit, in a somewhat connected view, some of the thoughts upon which we have been dwelling:

*"Revivals tend towards the complete moral renovation of the world, by enlarging the moral resources, and quickening and directing the moral energies of the Church."*

"The Church is much indebted to revivals for the increase both of her numbers and her graces. Observe this influence as it is often exerted in individual cases, and on the spiritual interests of particular communities of Christians. It were no difficult matter to find many instances which have occurred in these latter years, in which hundreds, during a single revival, have hopefully become the subjects of renewing grace." "And in many of these cases, a church which before had scarcely an existence, has not only been saved from utter extinction, but has been enlarged by great accessions to its numbers and influence." "And if the influence of a revival be so great and good as it respects particular instances and individual churches, what shall we say of the influence of all the revivals which take place during a single year; much more of all which have hitherto existed, as well as those which are hereafter to exist, before the world shall be filled with the glory of the Highest?"

*"Again: Revivals increase the efficiency of the Christian ministry,* both by increasing the qualifications of those who are engaged in it, and by bringing others to give themselves to the work." "It has often been remarked that ministers, after having passed through a revival, have preached, and prayed, and done their whole work with far more earnestness and effect than before; and they themselves have not unfrequently acknowledged that what they have gained, during such a season, has been worth more to them than the study of years. But revivals contribute also to increase the number of ministers. They are the means of introducing many young men of talent and promise into the kingdom of Christ; not a small part of whom consecrate themselves to Him in the ministry of reconciliation." "And as the cause of revivals advances in coming years, we cannot doubt that there will be a constantly increasing number directing their eyes towards the sacred office, until the Saviour's command shall actually be obeyed to preach the Gospel to every creature."

*"Revivals also lend an important influence to the support of our benevolent institutions.* It is by means of these especially that the Gospel is to be sent abroad to the ends of the earth; and the kingdom of Christ every where to be established." "Now, this moral machinery, so far as our own country, at least, is concerned, is evidently to be sustained and increased chiefly through the influence of revivals. Each individual who is converted to

God is a new labourer in this glorious cause ; and the multitudes who already are, or hereafter will be, born into the kingdom, must bring to it an amount of influence of which we can form no adequate conception. Besides, it is the tendency of revivals to make those who are already Christians to address themselves with more vigour and efficiency to their work."

"There is yet another way in which revivals increase the moral energy of the Church. I mean *by cherishing a spirit of prayer for the success of the Gospel.*" "No doubt the prayers of Christians for the general diffusion of the Gospel, which are drawn forth by revivals, have much to do instrumentally in setting in motion, and keeping in motion the great moral machinery of the age. And the prayers of the Church, which her revivals will secure, will have much, very much to do, in carrying forward the triumph of the Gospel, until the Church shall be able to recognize the whole world as her habitation ; and to record that the work that was given her to do, has been accomplished. Pp. 269—278.

*The testimony which revivals bear to the being of God, and the truth of Christianity, is most imposing and delightful.* Like the evidence from prophecy, it is living and accumulating. "The lighting down of God's arm" is seen, and his sovereign power acknowledged, in those transforming and permanent effects which could have been produced by no being but a *God*. Changes the most sudden and entire, on a great number of persons, attributed by themselves to God alone, to the God of the Bible ; such as every human cause had failed to effect ; such as are most unlikely, most lovely, and most needed ; such as the Bible requires, and the Saviour promises—are the daily fruits of genuine revivals, and bear a resistless testimony to the being of God, and the truth of Christianity.

It often occurs too, at such a time, in the infinite goodness of God, that scoffers and infidels are themselves led captive at the chariot of Christ, and grace the victories of truth by being shown "in their right minds," holding, perhaps, "preaching the faith which they once destroyed." But, however that may be, a revival of religion takes evil men *at a disadvantage*. It is to them a new and unknown agency. Its ways are *above* their ways, as the heavens are above the earth. While they are meditating its resistance in *other* minds, it is in the midst of *them*, and upon them. "It cometh not with observation." It outstrips their expedients. It is from

above. They find no true footing to fight against it. It altogether confounds them. Perhaps they may refuse to *acknowledge* its real nature, but they cannot deny it; they cannot account for it, except by admitting its divine origin. The description given by Dr. Porter, of Farmington, (Letter 8th) of the impressive effect of a revival of religion, experienced there in the year 1821, affords a most apposite illustration of the above remarks. "The state of feeling which at this time pervaded the town, was interesting beyond description. There was no commotion, *but a stillness in our very streets*, a serenity in the aspect of the pious, and a solemnity apparent in almost all, which forcibly impressed us with the conviction, that in very deed, *God was in this place.*" App. p. 72.

We had wished to dwell somewhat at large on the transcendent glory which genuine revivals of religion give to God, in view of the value of each soul; and of the unnumbered millions already reclaimed, or to be reclaimed by them; and thus, of the immeasurable happiness resulting from them; and still more, of the amazing exhibition of the divine glory, made in the production of *holy beings*, out of such a mass of loathsome pollution and spiritual death. All this is the result of the work of the Spirit, applying the death of Christ; and the work of the Spirit is by eminence seen in a revival of religion. The last Lecture in the series, "On Results of Revivals," will be read with interest. We have not space to extract from it, nor to dwell on this topic. In connexion, however, with it, we subjoin, that God glorifies himself exceedingly, in a revival of religion, by the deep and diffusive impressions which are then made on the minds of impenitent men. The chief amount of impression made in a revival, will never be known in this world. It belongs to the *secret history* of men, and to the disclosures of the last day. But while we know not, God's Holy Spirit goes down into every heart, except such as have been sealed for perdition. Into those deep and secret recesses, where no eye but His can ever penetrate, he pours the light of day. He warns, rebukes, exhorts, invites. Thus, a distinct dispensation of the Spirit may be said to be granted to every man; and every one under His influence is left without excuse.\* Thus God

\* The same remark is true, we cannot doubt, of every Gospel bearer; but more emphatically and intensely so in a revival of religion.

will glorify his grace, and justice too, even on the vessels of wrath fitting for destruction. These traces of the finger of God on the soul, though forgotten now, will be remembered in eternity ; they will revive in the trembling conscience at the bar of God ; and even anticipate the sentence of the Judge, in the power and publicity of self-condemnation.

Two leading and most important subjects remain, to which we wish, in this review, to invite the attention of our readers. The former of these is the *department of means*, in the promotion of revivals of religion. This subject is discussed at large in the 5th Lecture:

“ In a preceding discourse, we have contemplated the agency of *God* in a revival : in the present, we are to contemplate the agency of *man*.” “ These means may be considered as of two kinds: those which are expressly prescribed by God, and those which are adopted by men, professedly in accordance with the spirit of the Gospel.

“ In respect to the former, viz. *the instituted means of grace*, we must suppose that they are fitted to accomplish their end in the best possible manner. He who devised them, made the mind, and is perfectly acquainted with all its moral disorders, and knows by what means it can be best approached, and what kind of instrumentality is most in accordance with its constitution. Unquestionably, then, in all our efforts to cure the disorders of the mind, or what is the same thing, to produce or promote a revival of religion, we are to depend chiefly on the means which God himself has appointed ; and we are to expect the greatest and best effect from them, when they are used in their greatest simplicity.

“ But God has not limited his people in their efforts to advance his cause, to what may properly be divine institutions. He permits them to adopt means to a certain extent *of their own devising*, though in exercising this liberty, they are to take heed that they depart not at all from the spirit of the Gospel.

“ What then are some of the *general characteristics* of those measures which the Bible authorises, in connexion with a revival of religion ? The true answer to this question may not only enable us to distinguish between right and wrong measures, of man’s devising, but also to decide when the instituted means of grace are, or are not, used in a scriptural manner.

“ All the means which God’s word authorizes, are characterized by *seriousness, order, simplicity* ; and by this I mean the opposite of all parade and ostentation. Closely connected with the preceding, is *honesty* ; by which I mean the opposite of all worldly artifice.

"The last general characteristic which I shall notice, of the means which God's word authorizes for promoting a revival, is *affection*."

And there might most appropriately have been added, an entire dependence upon God, for the success of means.

After considering, with much propriety, these several *characteristics* of the means authorized by the word of God, to be used in connexion with a revival of religion, the author proceeds to examine the *means themselves*, presenting indiscriminately, those which are of divine institution, and those which are not. He enumerates them in the following order. *The faithful preaching of God's word ; private and social prayer ; conversation ; Sabbath-school and Bible-class instruction ;* (rather vague ;) *the faithful discharge of parental duty, and an exercise designed particularly for awakened sinners.* For this exercise, he proposes a sort of intermediate plan between "*inquiry meetings*," and "*anxious seats*," which is as follows :

"At the close of a public service, in which God's truth has been exhibited and enforced, let those who have been impressed by it, and who wish to have their impressions deepened, and to be instructed in reference to their duty and salvation, be requested to remain after the rest of the assembly have retired. And then, let the minister, or some other competent person, address them earnestly and affectionately—" &c. &c.

He subjoins in a note the following explanation:

"From the experience I have had on this subject, I am inclined to think that this mode of treating inquirers is to be preferred to that which has been common, and which I have myself formerly adopted, of hold a meeting of a *more public nature* for the express purpose of inquiry. It is no doubt of great importance that an opportunity of inquiry should be given ; but the more private, other things being equal, the better."

(*Quere.*—In ordinary cases, will this really be a *more private*, or *as private*, a meeting as the other.)

This lecture throughout is good ; some parts of it are superlatively good. The nature of such a review, however, does not admit of enlarged extracts, and no man will do justice to the great subject, the book, or himself, who, if he can, does not read the *entire work*. We must content ourselves here with giving to the reader, *par morceaux*.

On the first and second particulars, in the enumeration of means, we find the following interesting paragraphs in the Appendix:

In the able and excellent letter of Rev. Dr. Griffin, President of Williams College, viz: "These are the eight revivals which the pity of heaven has granted to this College in twenty-six years, five of which, including two of less extent, have appeared in seven years.

"The means employed in these revivals have been but two, the clear presentation of divine truth, and prayer: nothing to work upon the passions but sober, solemn truth, presented, as far as possible, in its most interesting attitudes, and closely applied to the conscience.

"Sinners have been constantly urged to immediate repentance, and every excuse has been taken away. At the same time we have not denied or concealed their dependence for the sake of convincing them of their obligations. On the contrary, we have esteemed it vital to urge that dependence in order to drive them from all reliance on their own strength, and make them die to every hope from themselves. All that you can possibly gain by flattering their independence, is to extort a confession of their *obligations*; for, as to matter of fact, they *will not* submit until they are made willing in the day of God's power."

To the two primary means mentioned by Dr. Griffin the Rev. Dr. Wayland, in his judicious letter, adds the following very important one: "*On the part of the church, putting away all known sin.*" Page 11, App.

We cannot here forbear to introduce an extract from Edwards' great work on Revivals, in which he mentions "*abounding in deeds of charity,*" as a mean, under God, of promoting a revival of religion among a people. We need hardly say that nothing was farther from the author's intention than to attribute any *merit*, or *intrinsic efficacy*, to the right discharge of this, or any other duty in doing good, but he names it as one of the means which God is accustomed greatly to bless.

"If God's people in this land were once brought to abound in such deeds of love, as much as in praying, hearing, singing, and religious meetings and conference, it would be a most blessed omen: there is nothing would have a greater tendency to bring the God of love down from heaven to the earth: so amiable would be the sight, in the eyes of our loving and exalted Redeemer, that it would soon, as it were, fetch Him down from his throne in hea-

ven, to set up his tabernacle with men on the earth, and dwell with them. I do not remember ever to have read of any remarkable outpouring of the Spirit, that continued any long time, but what was attended with an abounding in this duty. So we know it was with that great effusion of the Spirit that began at Jerusalem in the Apostles' days ; and so, in the late remarkable revival of religion in Saxony, which began by the labours of the famous Professor Franck, and has now been carried on for above thirty years, and has spread its happy influence into many parts of the world : it was begun, and has been carried on, by a wonderful practice of this duty. And the remarkable blessing that God has given Mr. Whitfield, and the great success with which he has crowned him, may well be thought to be very much owing to his laying out himself so abundantly in charitable designs. And it is foretold that God's people shall abound in this duty, in the time of the great outpouring of the Spirit that shall be in the latter days.—Isaiah xxxii. 5–8. 'The vile person shall no more be called liberal, nor the church said to be bountiful. But the liberal deviseth liberal things, and by liberal things shall he stand.'—Vol. iii, p. 348–9.

We might go on to multiply quotations from the Lectures themselves, and from almost every page of the excellent Letters ; but those given above may suffice as specimens of the views of the work on this important topic. We fully approve them, and heartily rejoice in their peculiar fitness to do good at this time.

The use of means, it would appear, when stripped of false philosophy, is to the Christian a very simple and intelligible subject. They are of divine appointment ; they must be used ; without them there is no blessing, and their proper use, therefore, is of infinite moment ; yet, they are nothing without God. The impenitent sinner abuses the means, because he is a *sinner*, having not "a true heart" and a spiritual mind to discover their proper nature, uses, and ends ; and so, we fear, it is also with many of the professed friends of God. It is because they are *not taught of God*, that they so sadly pervert them ; either by a *fatalism*, which is prone to neglect means, or a daring and profane presumption, which *virtually* expels God's influence, and finds in the means and in the sinner *power* enough to do all the work ; or which calls in God's Spirit only, to *stir up* in the reluctant sinner, that reposing competency which he is asserted to possess, in order to do, unaided, all his duty. These two extremes are actually, and even extensively found in the Church at this day.



They mutually produce and augment each other; and they tend to the same fatal issue of dishonouring God, and of ruining the souls of men. While each claims to be right, as the opposite of the other; both are wrong, and the truth lies between them. But we leave this subject to abler hands, while we proceed briefly to notice a single other topic, expressed in part in the heading of the 8th Lecture, viz. "*The evils to be avoided in connexion with a Revival of Religion;*" or the *Abuses of this glorious work of God.*

The Rev. Dr. Miller thus begins his impressive letter on this subject, with the remarkable words of Baxter. "The pious and devoted Mr. Baxter somewhere remarks, '*The word of God is divine, but our mode of dispensing it is human: and there is scarce any thing we have the handling of, but we leave on it the prints of our fingers.*'" The justness of this remark we shall probably all acknowledge; and although the contemplation of the fact which it expresses, ought by no means either to discourage the Christian, or lead him to depreciate the real importance of human instrumentality, in extending and building up the Church, it ought to lead us all to cease from man, as an ultimate guide in divine things." And where do we see so much of the *stain of human hands* as in revivals of religion! Truly, it is wonderful that the Eternal Spirit will dwell for a moment in such hearts as ours; or endure the torture of human agency in the promotion of his blessed work! Now, in proportion to the glory which redounds to God, and the immense good done in the world by genuine revivals of religion, is the nameless evil of abusing so rich a boon. If revivals bear such a testimony to the being of God and the truth of Christianity, if they so copiously apply the blood of Christ, and hasten the conversion of the world, if, in a word, without their diffusive and divine influence the race never will be restored to the love of God, how fearful, how guilty is it to abuse them!

It has been most justly remarked, that as Satan has nothing so much to dread as a revival of religion, so there is nothing against which his subtlety, malignity, and power of evil, are so steadily directed: and as it is the greatest blessing in the world, so its abuse is the greatest evil.

"If revivals of religion are so exceedingly important to the Church, is it to be wondered at, if the enemy of God and man

should assume the disguise of an angel of light, and should audaciously mimic or counterfeit God's glorious work to answer his own evil purposes?

"I can easily conceive of at least four objects to be answered by him in making the attempt, viz: To draw off the attention of Christians from a work in which he is very actively engaged, at the present day, that of suppressing God's truth.

"To induce a presumptuous reliance on a self-determining will and power to be all, and to do all, that God requires; thus leading men to question their dependence on the Holy Spirit, to usurp his office, eventually, to deny his work and influence.

"To seduce into all manner of extravagance, that the whole work of revivals may thereby be brought into disrepute.

"And to open a door for the introduction of all manner of scepticism."—See *Dr. Milledoler's letter, in Appendix.*

In all ages of the Church, the work of the Spirit has been exposed to the evils of abused human agency; and the history of revivals in the world, from the days of the Corinthian disorders down to the present times, gives a melancholy picture of what God's cause has in this form endured from man. But our own age is, above all others, perhaps, prone to the production of the evils of which we speak. We cheerfully concede to it a peculiar fertility, in qualities which if well directed, are eminently fitted to adorn our nature, and extend our holy religion. But, at the same time, it is an age rife in the spirit of change and innovation; in impatience of restraint, pride of opinion, and love of novelty; in intense excitement, social combination, licentious liberty, and mighty action; in a spirit, which if not sanctified and ordered by the God of all grace, will go on to innovate his word, his worship, and work, and finally, bring in upon the Church an atheistic, self-sufficient mechanism, like the infidel system of cause and effect in the natural world.

The following solemn and just language is held by the Rev. Drs. Davis and Dana, in their respective letters.

"We live in an age of peculiar character, marked by a restless spirit of bold and daring enterprize, and an eagerness for discovery and invention, which is reckless of consequences. There is a prevailing and strong propensity to adopt what is new, because it is new; to stop our ears to the voice of experience and the dictates of common sense, and to turn aside from the *good old paths* in which our fathers have walked. This spirit affects all our most important concerns. Even religion itself is not exempt from its

influence. Indeed, no one of our interests is so much endangered by it."—Appendix, pp. 108, 109.

"Are there not certain characteristics of the age, which threaten in a greater or less degree, the purity of religion?"

"This is an age of *display*. Almost every thing new pushes itself into notice, courts the public gaze, and claims the public admiration. But religion, genuine religion, is modest, unobtrusive, and humble. It seeks not public applause. It is content with the notice and approbation of God. These characteristics constitute not only its beauty, but in some measure, its very essence. A vain ambitious popularity-seeking Christian is almost as great a solecism as a profane, or prayerless Christian. Should this spirit once enter our churches, it will sadly mar the beauty, and consume the very vitals of their religion."—App. pp. 20, 21.

These qualities which distinguish our *age*, still more eminently characterize our own *country*. Our character and circumstances give to them a special intensity; and when we add to this, that our land has been made the selected theatre of God's most extraordinary work of grace, the subject assumes additional solemnity and importance at every step. Alas! that we should have to confess and to deplore that we have been distinguished no less by our *abuse*, than our *participation* of the divine favour!

The evils of which we speak have, in former periods of our history, been of irregular occurrence, of limited extent, and of transitory reign. During their continuance, a world of mischief was accomplished; but they soon *burnt out*, and became rather beacons, than models to mankind. They were even overruled, in the result, as to the country and church *at large*, "to edify us much without intending it: they have had the effect which the great critic of antiquity assigns as the purpose of the tragic muse—that of *purifying by pity and terror*." This was emphatically true in the case of the memorable Davenport, and of the great excitement in Kentucky, in 1802, whose instructive history is so well embodied in the 4th Letter of the Appendix. But it would seem as if in later years a system of measures has been organized, in connexion with a scheme of doctrine and a spirit of action, which are evidently designed to give universality, duration, and supreme dominion to the influence of these evils. We do by no means intend to assert, that their promoters as a body are not men of God: we doubt not their sincerity, and even entire conviction of the rectitude of their intentions, and the

excellency of their system. Indeed, the peculiar mixture of truth and error, of piety and indiscretion, of good and evil done, while it may afford ground of hope for the leaders, terribly augments the danger of their followers and imitators. For, while any good that is done is in *spite*, and not in *consequence* of their errors, the second generation of friends may admire them in *spite* of their *virtues*, and in *consequence* of their *errors*; or, as one has said, "copy the wart of Cicero, and the stammer of Demosthenes." It is because of the good that mingled with these *evils*, that the best and wisest men in the Church were so long silent on this subject. They said among themselves, "*touch it not, for a blessing is in it.*" They cherished the amiable but fallacious hope that the evils would cease, and the good be augmented and made permanent. This silence, in its character and consequences, is well defined by good old Cotton Mather. "There was a town called Amyclæ, which was ruined by silence. The rulers, because there had been some false alarms, forbade all people, under pain of death, to speak of any enemies approaching them; so, when the enemies came indeed, no man durst speak of it, and the town was lost." *Corruptions will grow upon the land, and they will gain by silence.* It will be so invidious to do it, no man will dare to speak of the corruptions, and the fate of Amyclæ will come upon the land." Such was the public crisis when the Rev. Dr. Beecher gave to the world his very noble letter on "The New Measures," dated Boston, January 1827, and published by his request in the New York Observer, in December of the same year. This letter of its kind is unrivalled.—It deserves to be put by the side of Calvin's letter to the king of France. We would publish every word of it, (omitting names) if we had room; and we have attempted to give a faithful abstract of its admirable views. We feel the more pleasure in doing this, because the author had, at the time, no connexion with the Presbyterian Church, and was supposed to be capable of a disinterested and calm survey of the whole subject before him: and he declares in the letter, that he had "unquestionable evidence from eye-witnesses, and friends of the work." His opinions may be regarded, therefore, as peculiarly just:

*Boston, January 1827.*

Dear Brother,—It is some time since I have been rejoicing in the revivals of the West,—as I had hoped, the beginning of a new era in revivals, in respect to rapidity and universality.

"It is not until recently that a rumor has floated on the breeze to excite solicitude. But first by a paragraph in the *Christian Register*, I was alarmed; and since, by unquestionable information from eye-witnesses and friends of the work, my fears have been greatly increased, that Satan, as usual, is plotting to dishonour a work which he cannot withstand.

"I have no doubt that the promises of God, in respect to prayer, includes much more than has commonly been apprehended, and that a chief means of promoting those revivals which are to bring down the mountains, and exalt the valleys, and introduce the millennium, is to be found in more comprehensive and correct views concerning the efficacy of prayer.

"I am persuaded too, from the close alliance between the moral and social movements of our nature, that some degree of imperfection and indiscretion may be as inseparable from a sudden and powerful revival of religion, as it is from every other sudden and powerful movement of human feeling.

"No man appreciates more highly than I do, the importance of ardent, powerful, and fearless preaching, as a means of promoting revivals; or would deprecate more than I should, a cold-hearted, timid prudence, which would extinguish zeal and weaken the power of holy men when they are constrained by the love of Christ and the terrors of the Lord.

"But the more important revivals of religion are, the more should we deprecate all needless repellences in the manner of conducting them; and the deeper the wave of public feeling which is rolled up by the breath of the Almighty, the greater is the danger, and the more injurious the effect of mismanagement. The ship pressed by mighty winds upon the mountain-wave, needs a keen eye and a vigorous arm, as a slight movement of sail or helm may produce instantaneous shipwreck.

"The following are the subjects, upon which I would suggest a few thoughts:

"The hasty recognition of persons as converted upon their own judgment, without interrogation or evidence. Revivals may become so great and rapid, as to make it proper that those experiencing a change, in the course of a day, should meet in one place not to be recognised as converts, but to be examined, cautioned, and instructed; for the more powerful and rapid is the work of grace in a community, the more certain is the existence of sympathy and all the causes of self-deception; and the more imperious the necessity of caution, unless we would replenish the Church with hypocrites, to keep her agitated by discipline or covered with shame by the neglect of it.

"Severe and repelling modes of preaching and conversing with stupid and awakened sinners.

"Assuming without sufficient evidence, that persons are unconverted. We may not possess any evidence that a person is pious, and it may be highly probable that he is not ; but probabilities do not render it expedient to assume the fact as certain.

"The application of harsh and provoking epithets, which, though they may be true in some theological sense, are, as they would naturally be understood, a violation of civilized decorum and of Christian courtesy. The application to men, of all the epithets which their character in the sight of God might justify, would constitute a hell upon earth. And should such provoking epithets be hurled at each other by members of the same community, it might qualify them sooner for Billingsgate than for the Church of God.

"Another evil to be deprecated by such unusual treatment of mankind, is its tendency to produce imitators, who, without the moral power, will offer the same provocation, and be treated by an indignant community as the seven sons of Sceva were treated by the unclean spirits.—'Jesus we know, and Paul we know, but who are ye?'

"The laws of the human mind are not to be outraged in preaching the Gospel, or the depravity of the heart needlessly roused and brought out into virulent action against man and God. There is impediment enough in man while the rage of his enmity sleeps, to forbid the exciting of its extreme violence, and enough to inspire compassion for the sinner, without involving him in new disabilities by arraying against him the exasperated power of his depravity ; and if some are saved notwithstanding, there is no reason to doubt that many are destroyed by such treatment, who might otherwise have been saved.

"Female prayer in promiscuous assemblies.—First, it is no where commanded. Secondly, it is no where authorized, either by precept or example. Thirdly, female prayer in promiscuous assemblies for worship is expressly forbidden. 'I suffer not a woman to teach nor to usurp authority over the man ; but to be in silence.'

"Bold, or imprudent expressions in the ardour of preaching, or under the provocation of opposition, or in the delirious exultation of spiritual pride."

"Language of unbecoming familiarity with God in prayer.—Such a thing is possible in good men, but it is piety degenerated and mingled commonly with carnal affection or spiritual pride. No frequency of real spiritual access and communion with God, can possibly breed irreverent familiarity. For a man, then, to talk to his Maker about men and things, in the dialect more familiar and divested of reverence than a well-educated child would adopt, in addressing an earthly parent, is utterly inadmissible.

"Coarse, blunt, and vulgar expressions.—These, if indulged by good men, indicate, or infallibly produce, the want of that delicacy of feeling, which, next to conscience and piety, is our greatest safeguard against impropriety."

"A harsh and severe mode of addressing sinners.—Whatever language a man uses, it tends to beget in him the style of feeling of which it is characteristic. In the time of Davenport, they used to address men from the pulpit as "cursed sinners," and talk about their being "damned to hell;" which made some people wonder what had got into ministers to swear so.

"New era in revivals—reformers—reformation always opposed, even by good men, &c.—Such ideas, cherished, bring to the naughty and deceitful heart of man no small danger, and have ruined many; for though multitudes have thought they were raised up to be reformers in the church, but a small number of men have been in reality such; and as to opposition from good men, the facts generally have been the other way."

"A self-sufficient and daring state of mind, which is reckless of consequences, and incorrigible to argument or advice. It was this "know-certain-feeling," which emboldened Davenport to chastise aged and eminent ministers, and to pray for them, and denounce them as unconverted, and to attempt to break them down by promoting separations from all who would not conform implicitly to his views,—by setting on fire around them the wood, hay, and stubble, which exist in most communities, and may easily be set on fire, at any time, by rashness and misguided zeal."

"Whatever the code of public opinion has adopted which is sinful, must be rejected; but there are a multitude of things which belong to man as an intellectual and social being, which cannot be disregarded, without destroying alike civilization and Christianity. There are some things which adorn, and some which disgrace religion, and should we therefore in our zeal strip religion of the mildness, and kindness, and courtesy of civilized decorum, and exhibit her in alliance with all the repellencies and roughnesses of uncultivated humanity, as well might the bodies in the valley of vision have been animated and sent forth in all their unsightly nakedness before the skin came upon them."

"Success an evidence that all which is done in revivals is right. The grounds of deception are two. 1. Drawing general conclusions from particular premises; inferring that because some preacher's mode of address or action has been useful in some circumstances, it is applicable to all circumstances. As if the shipmaster, who had once been driven out to sea before boisterous winds, without anchor, or compass, or chart, or rudder, and who reached by miracle his port in safety, should return to denounce

henceforth these means of safety, and insist that nothing was needed to conduct auspiciously the commerce of the world but a direct course, and mountain-waves, and all sails standing, and a hurricane for a breeze. 2. Judging from limited views and immediate effects, without regarding general and permanent results, The world, both material and intellectual, is governed by general laws, and though the violation of them may produce a temporary good, the certain result, on the great scale, will be more than a balance of general evil. Now the importance of the soul and of eternity is such, as that good men in a revival are apt to feel no matter what is said or done, provided sinners are awakened and saved. But it ought to be remembered, that though the immediate result of some courses of conduct may be the salvation of some souls, the general and more abiding result may be the ruin of a thousand souls, destroyed by this conduct, to one saved by it; and destroyed by it, as instrumentally, in the direct and proper sense of the term, as any are saved by it."

"To some of the consequences of a revival, conducted under such auspices as I have described, I beg leave now to call your attention.

"It will become more and more exceptionable. Urged by circumstances, men will do things, which, if in the beginning they had been predicted, they would have said, 'Are thy servants dogs, that we should do these things?' By degrees, however, all landmarks will be removed, and what was once regarded as important will be set at nought, and what would once have produced horror, will be done fearlessly. Like the cave of *Æolus*, or the gate of *Pandemonium*, a single arm may suffice to let out the storm. But when once the atmosphere is put in motion, no human power can stop it, until it has exhausted its fury in works of moral desolation."

"Another of the evils to be apprehended, is opposition on the part of good men, and the consequent disunion of the churches by a civil war. The peculiarities of the system I have recognised, cannot go through the churches without opposition. Splendid by its early power, many have yielded to it who disapproved, for fear they might quench the Spirit: and many have been silent, because they feared that they might speak against a work of God. But when the work shall have given out its distinct character, and put off the natures of love and gentleness, &c. and put on those of wrath and strife: when other reformers shall hasten on to new discoveries, and surpass their predecessors as much as these surpassed others: and denounce them as they denounced those who could not go with them; when stripling imitators of pious men, having nothing in common with them but their imprudence, without their age and moral power, shall go out to outrage humanity, and caricature revivals of religion, then will these irregularities be



met, and then the collision will be keen and dreadful. For, in every church, there is wood, hay, and stubble, which will be sure to take fire on the wrong side."

"Another evil to be feared is, that it will unavoidably array a large portion of the unrenewed part of the community against revivals and religion; and produce infidels, scoffers, Unitarians, and Universalists, on every side—increasing the resistance seven fold to evangelical doctrine; withdrawing in proportion, the voluntary support of the Gospel; and consigning the precious cause of Christ, which ought and might govern public opinion, to the hands of a feeble, despised, dispirited few, who watch the holy fire upon the deserted altar of God."

"Another effect to be deprecated is, that it will prevent the great evangelical assimilation, which is forming in the United States, and paralyze general efforts as much as private churches. The rumor of extravagance would soon begin to press hard upon the friends of revivals in New-England; who could not and would not take the responsibility of justifying what they disapproved, and would be compelled in self-defence, publicly to clear themselves, as having no part nor lot in such matters."

"Another thing to be feared is, that meeting in their career with the most determined opposition from educated ministers, and Colleges, and Seminaries, all these in succession would be denounced, and held up as objects of popular odium, and a host of ardent, inexperienced, impudent young men be poured out, as from the hives of the North, to obliterate civilization, and roll back the wheels of time to semi-barbarism."

"Dear brethren in Christ; you must not, for a moment, suppose that I do not fervently love you: or that I ascribe to you, *in extenso*, all the defects to which I have alluded; but that I have drawn the outlines of a moral chart, which such a disastrous revival, as your present course could not fail to lead to, would amply fill up, I have not a doubt."

The following extract is from the letter written by him to the editors of the Observer, on the occasion of his requesting the publication of the above:

"But recently, circumstances to which I need not allude, have brought me to the conclusion that it is my duty to consent to its publication. Indeed, from the principles contained in Mr. ——'s Sermon, and from what I know concerning revivals which have taken place under his immediate auspices, I am sure that the 'new measures,' as they are justly called, though not unattended with some good, do nevertheless introduce into revivals another spirit, of whose nature and general influence those who countenance these measures seem not to be aware.

It is a spirit of fanaticism, of spiritual pride, censoriousness, and insubordination to the order of the Gospel, which, if not met by the timely and decided disapprobation of ministers and churches, threatens to become one of the greatest evils which is likely to befall the cause of Christ."

These admirable paragraphs need no comment. It required no small amount of moral courage to pen such a letter; and if the ministers of Christ throughout the land, had then come out and supported this timely and powerful testimony, the good done might have been unspeakable.

It was at the same critical season that the venerated Asahel Nettleton lifted up his warning voice, against the rising and dangerous evils, which Dr. Beecher, as we have seen, then rebuked with such nobility and truth.

Since the days of Edwards no man has arisen in our country, so eminently fitted as he to do justice to this subject. His experience, his wisdom, and success in revivals of religion, so far as we know, are without a parallel.

Mr. Nettleton united with Dr. Beecher in deploring, and in labouring to correct, the evils already mentioned. He rebuked them with the heroic spirit of an apostle, he foretold their desolations with a prophet's ken, and when no longer sustained by

"Zions friends and his,"

he weekly withdrew, shunning, perhaps, the very painful, but otherwise inevitable alternative of silent acquiescence of public and protracted controversy. We welcome his recent return to his native land. We trust he has been restored to us at this solemn crisis, with renovated health, to renew his labours of love, attended as heretofore, with the peculiar smiles of the great head of the Church.

We find the following notice of Dr. Beecher and Mr. Nettleton's letters on "the new measures," in the Preface to these Lectures.

"It was originally the author's intention to have republished the well known letters of Dr. Beecher and Mr. Nettleton written several years ago, in which the same general views which this volume inculcates, are defended with great zeal and ability. But upon examination he finds they are so much identified with the occasion in which they originated, that he thinks it best to omit them."

Now *our* reason for their introduction here is, that the

"*occasion with which they are identified, and in which they originated,*" was the very point at which the present abuses of revivals arose; and at which therefore the inquiry into their nature ought to begin.

But the letters in the Appendix, written several years after those of Dr. Beecher and Mr. Nettleton, fully confirm their sentiments, and sustain their views.

Take the following as examples:

"Many of those who become truly pious, entertain for a while, hopes, which they afterwards are convinced to be unfounded; and to pronounce such persons converted at once, and hurry their admission to the Lord's table, would be the most effectual method of preventing their saving conversion. There may be an error on the other side, of too long a delay, and of discouraging real believers from approaching the table of their Lord; but the error is on the safest side. As to apostolical precedent, it is just as strong for a community of goods; and after all, there is no undoubted case of any convert being immediately received to the Lord's supper."—*Dr. Alexander.*

"But the great, shall I say the fatal error in the management of revivals, is the hasty admission of the subjects to the privileges of the church. Convictions, we have reason to apprehend, are often mistaken for conversion;—a momentary impulse for 'the renewing of the Holy Ghost,' without which no man can see the Lord."—*Dr. Proudfit.*

"Another remark I would make, is, that we have carefully guarded against a speedy admission to the privileges of the church. Seldom in times of revival have we admitted persons to the communion in less than six months after they first became serious."—*Dr. M'Dowell.\**

"The whole number received into the church, during my ministry, is six hundred and seventy-four. None of these have presented themselves for examination, *under two and three months*, after they began to cherish a hope of having passed from death unto life."

"Neither have I seen it to be proper, even in seasons of the greatest excitement, to call upon impenitent sinners, either in our public meetings, or in the inquiring room, to manifest their *determination* to seek religion, or to give any *pledge* that they would do it."—*Dr. Hyde.*

"A sinner may be converted at too great an expense. I mean, that measures may be adopted, that shall issue in the conversion of a sinner, which measures may, at the same time, by exciting preju-

\* Whose experience in pure, enlarged, and repeated revivals, is hardly exceeded in the Presbyterian Church.

dice and enmity, be the occasion of a vast deal more evil than good.”—*Dr. Hawes.*

“The distinguishing doctrines, and the ecclesiastical order of our church, have, at such periods, always suffered. The doctrines of God’s sovereignty, original sin, the entire dependence of the sinner on the special influence of the Holy Spirit in the work of regeneration and conversion, and justification solely by the righteousness of Christ imputed to the believing penitent, and received by faith alone, have almost invariably been either denied, or perverted and misrepresented, in a manner that was equivalent to a denial. The order of our church has been disregarded.”

“It has even happened that a minister who has led others into extravagance, has at length found himself left behind them, and been considered and treated as a mere formalist, for whose conversion prayer needed to be made, and has been made accordingly, in the social meetings of his former disciples.”—*Dr. Green.*

“If you ask me, what means and measures have been most eminently blessed, in the revivals which have fallen under my own personal observation, in college and elsewhere, I answer,—substantially the same as were “mighty through God, to the pulling down of strong holds” in the Apostolic age—the same as were employed by Edwards, and Bellamy, and Brainard, almost a century ago—the same that have been so remarkably owned of God, under the labours of our beloved brother,\* now in a foreign land.”—*Dr. Humphrey.*

“We have known here nothing, except by report, of the ‘new measures,’ for building up the kingdom of Christ. We have no machinery for making converts; and we could allow none to be introduced. We should be afraid to make, or suffer an impression upon the young men under our care, many of whom will be ministers of Jesus Christ, that the Gospel can be helped, or the work of the Holy Ghost facilitated by human devices. And I think we shall hold, on this subject, to our general principles, too long settled by the experience of ages, and confirmed by the blessing of God attending the application of them, to be now thrown away in the ardour of questionable excitements, or for the love of innovation, or even to escape the imputation of being the enemies of revivals. I cannot tell you how much I sometimes fear, when I look abroad upon our country, that Christianity will degenerate in our keeping. Yet let us hold to the old foundations.”—*Dr. Lord.*

“The use of anxious seats, and putting the people to the test of a public vote, under the influence of strong feeling.”

“Public confession of sins, in the face of promiscuous assemblies.”

\* The Rev. Mr. Nettleton.

"Calling upon zealous but unauthorized persons to perform the appropriate duties of ordained ministers."

"Hasty admission to the communion, of very young persons, or of those who have given but little proof of their knowledge of the Gospel, or of their having experienced a gracious change of heart."

"A neglect of the ministers of the Gospel, who are not considered thorough-going revival men."—*Dr. Neill.*

"Reliance on means, instead of reliance upon the spirit of God."

"A tendency to exaggeration is specially to be avoided."

"A tendency to spiritual pride needs frequently to be corrected."  
—*Dr. Wayland.*

"The agency of the Holy Spirit, as the beginning and ending, has been almost or entirely set aside. A revival has been represented and sought for as an article of manufacture for which you have only to set the machinery and raise the steam of excitement, caring little with what fuel, and converts will be made to hand. Artifices to catch attention; devices to entrap the careless; representations to create impression; an exaggerated style of preaching to produce alarm, have in some cases been put in requisition, over which truth, and reverence, and humility, and faith must weep, and which have done more to injure revivals in certain places, than all the direct opposition of coldness and unbelief."

—*Rev. C. P. McIlvaine.*

"From these two excesses two special evils are sure to follow; one among the ignorant, the other among the learned and refined. That among the ignorant is gross, palpable disorder. The other evil referred to is, that these excesses, (I speak not of the *disorders*,) prejudice men of learning and taste against revivals, and arm the influence of society against them. And thus, while they throw discredit on the most precious of God's works and obscure his glory where it was chiefly to be shown, they lay stumbling blocks before the blind, over which millions will fall into hell."—*Dr. Griffin.*

From the above extracts it must be apparent that dissatisfaction at the measures referred to, does not result from *sectarian feelings*, for here are the representatives of six different denominations: nor from *party-spirit*, for here are venerable, and learned, and pious men of all the schools, we were going to say, except that which has adopted these excesses, making one great common party, in defence of a great common cause: *nor from inexperience in revivals, or secret opposition to them*, for here are men who have been for a series of years, and still are, the accredited friends and successful promoters, under God, of revivals of religion.

It is proper to say before closing this article, that we, by no means, intend to charge these abuses indiscriminately upon all who, in *part*, approve, or use what are called the *new measures*. Some of our best and most beloved brethren, who live far away from the seat of these evils, and have not yet seen the issue from the beginning, filled with a praiseworthy desire to realise the blessings of a revival of religion, have, we fear, without due reflection, introduced some of them into their congregations. It is, however, a grave question, "*What shall be the end thereof?*" They ought well to weigh the whole matter, at a crisis such as this, and to enquire whether the transition, which they and their people need, be not rather to a new spirit, than to new measures.

In regard also to protracted meetings we say, that unless, in connection with abuses, they are not to be numbered among new measures. They are as old as the Kirk of Scotland, yea, as the Church of Christ; and are virtually recommended in our directory for worship. Nor is a measure *evil* because it is *new*, any more than because it is *old*. Protracted meetings, when properly conducted, (a people being properly prepared for them) are often highly useful. They *combine* the labours and prayers, of many ministers, and of a whole church at once; they protract and deepen the impression of the truth upon the principle and after the manner of the Sabbath; they arrest attention, throw off for a time, the weight of the world's cares, and callings, and especially amidst the intensity and pressure of a city life, give time for the mind to think, and the heart to feel. It must be admitted, however, that they have been greatly abused; and afford peculiar inducements to substitute excitement, for divine impression, and concentrated means, for continued devotion.

We only add, that there are those to be found in the church, who oppose revivals of religion, if we may speak so, *on principle*, and who do well nigh as much harm as all our errorists and innovators. They give an ill savour to orthodoxy, by identifying it with inactivity, and utter deadness of spirit. Their opposition favours, as their life aids, in producing the opposite extreme, in the Church of God. To them belongs no small part of the evils of which we speak; and we should esteem it a real calamity to be called to choose between these evils. It were like selecting between stupor and intoxication; between madness and death.

In fine, from the signs of the times, our hope is high, that

good and wise men (especially among ourselves, where it is so much needed) are about to unite to save the Church of God, in this eventful day of its history, by rebuking the extremes to which we are exposed, and recalling the spirit with the success of the apostles.

There is one aspect of the general subject which we regard with peculiar hope, and which we cannot close this article without noticing. It is, *that the friends of order and truth in New England, and in the Presbyterian Church, are beginning to understand each other better, and to act more in concert. Such men have too long been strangers to each other, and fostered mutual and ill-founded prejudices.* The best men of the Congregational Churches of New England, and of the Presbyterian Church, think and feel very much alike on most subjects, and entirely alike on fundamental ones. It is time, that burying jealousies, without the surrender of principle, they should unite their labours, influence, and prayers, to arrest the progress of those errors in doctrine, and excesses in measures, which are now rampant in their respective denominations; and which, by abuses of revivals, by corrupting the fountains of religious knowledge, and turning to their account the power of the periodical press, threaten to overrun the land. We conclude with the memorable words of Robert Hall, in reference to another subject: "A growing unanimity has begun to prevail among the good in different parties, who, finding a centre of union in the great truths of revelation, and in a solicitude for their interests, are willing to merge their smaller differences in a common cause. The number of the sincerely pious, is, we trust, increasing among us, whose zeal, far from suffering abatement from the confidence of (those opposed to them) has begun to glow with a purer and more steady flame than ever. These are pleasing indications that the presence of the *Holy One of Israel* is still in the midst of us."

#### A FRIEND TO REVIVALS.

*Philadelphia, Oct. 3d, 1832.*

*Note.*—The Preliminary Essay is worthy, in all respects, of its distinguished author; and the letters, to which little or no reference is made, are also truly excellent. But it so happened that the train of thought which the writer pursued led him to select topics, which called more specially for the extracts which have been introduced.

VOL. IV. No. VI.—3 Q

## ART. II.—AN ADDRESS

*Delivered at Princeton, by the appointment of the Board of Directors of the Theological Seminary, at the close of the annual examination of the Students, in May, 1832. By Rev. Gardiner Spring, D.D.*

I HAVE never appreciated the embarrassment of addressing you, my young friends, until I am now, in the providence of God, called to this service. I shall not probably suggest a thought that has not frequently been suggested by those who have been called to this service before me. But if I shall be so happy as to present a few topics before your minds in such a light as shall have the least tendency to *increase and extend your usefulness* as men, as the ministers of Christ, I shall be abundantly gratified in the few moments I am allowed to enjoy with you.

The tendencies of piety are to produce good. "A good tree bringeth forth *good fruit*." The high aim of the true Christian is to be *useful*. This is the tendency of his spirit, his affections, his desires, his hopes, his efforts, his whole renewed character. It is not that he may be a *splendid man*, but a *useful man*.

A minister of the Gospel presses after a prize of very questionable lawfulness, when he aims at being a *splendid minister*; but he has no misgivings of conscience when he honestly aims at being a *useful minister*. He will be very apt to be disappointed if he aims at being a *great and splendid minister*; but he will rarely, if ever miss his mark, if he aims at being a *useful minister*.

You have a thousand times been told, that to meet the high claims of the work for which you are preparing, you must possess *ardent and uniform piety*. Your *usefulness* will, in a great measure, depend upon the power which the religion of the Gospel exerts upon your own soul. To this, more than any other cause, may be traced the secret power of such men as Baxter, Edwards, Brainerd, and Payson. One reason why so many ministers live to so little purpose is, that while they may perhaps be good men, they are obviously *deficient* in that personal piety which has a transforming effect upon the heart and deportment. God and heaven are not the point of attraction toward which their minds and efforts are



perpetually tending. I have known ministers of splendid talent not half so useful as many of their humbler brethren; and who probably will not be found in those illumined departments of the heavenly city, where they "that turn *many* to righteousness shall shine as the stars for ever and ever." You never can be faithful ministers, and therefore you never can be *useful* ministers, without fervent piety. You will not be faithful to the truth of God, nor to the souls of men. You will not take pleasure in your work, nor endure its trials, nor be eminently successful in winning souls to Christ, without fervent piety. Piety, my young friends, must be your great adornment, and give your character its lustre. The bare hopes of piety, and even its predominating graces, ought not to satisfy you. Her self-denying spirit, her heaven-aspiring affections, her exalted and humbling joys, her unreserved self-devotement, her increasing purity, her sweet sensibility and tenderness, her absorbing confidence in the cross, and her deep and restless solicitude for the best interests of men; this, under a wise direction, will not fail to make you *useful ministers*.

It is almost too obvious a remark, especially to you, to say, that to be a useful minister, a man must be *well instructed in the oracles of God*. But there are several reasons for making this remark, just at this time. You have the best opportunity for religious instruction of every kind. To say nothing of the excellent instructions you are receiving in the different departments of divine learning, immediately from the *Holy Scriptures*, which we all know to be the *only infallible rule* of faith and practice, the standards of faith adopted in this Seminary, I am more and more persuaded, must commend themselves to every reflecting and sober man. I know there is a growing prejudice against forming and subscribing creeds or confessions of faith; and it is not surprising that this prejudice should exist in a youthful mind. But, if there are essential doctrines of the Gospel, and if these doctrines can be ascertained and defined, where is the impropriety of embodying them in some well digested formula? By nothing has the baneful influence of error been so generally counteracted, and the cause of truth so generally promoted, as by judicious confessions of faith. New England owes her orthodoxy, under God, to the *Assembly's Catechism*; and not until that excellent summary of doctrine fell into disuse, did some of her churches decline from the faith

of their fathers. Old England, too, owes its remaining orthodoxy to the *thirty-nine articles*. And, where will you find a formula which more clearly ascertains and defines the system of doctrine taught in the Holy Scriptures, than the *Catechisms and Confession of Faith of the Presbyterian Church*? I am confident you will appreciate these remarks, gentlemen, and you will do so the more, the more you reflect upon them, unless you yourselves are carried about with every wind of doctrine, and fall away from the stedfastness of the Gospel. Equally confident, am I, that you have special cause for appreciating them at the present crisis of the American Church. Already are there such departures from the essential doctrines of the Gospel among us; already have so many become wavering and unsettled in their religious sentiments; that there is peculiar obligation on those who are preparing for the sacred office, to *investigate and understand* the meaning of the Bible. Do not allow yourselves to be satisfied with *vague notions* of the truth of God. To this we have seen, to our sorrow, not a few of the youthful ministry are exposed. As the guardians of this sacred Seminary, the Directors have not a little solicitude that no youth should go from these walls before he has formed a well digested system of religious truth. Let it be a maxim with you to have *no views, only so far as they are definite*. It were unspeakably better to understand a few truths well, and to know them certainly, than to expatiate vaguely over the extended fields of christian science. The *certainty* of knowledge is a very different thing from the *extent* of knowledge. Because you may have but a *partial* and *imperfect* view of divine truth, it does not follow that you must of necessity be in darkness and uncertainty in relation to those truths with which you are familiar. Though no man that ever lived, should perfectly know all that God has revealed, this would not prove that he does not know many things with perfect *definiteness* and *certainty*. Though our natural eye-sight is limited, so that we cannot see beyond a certain circle, nor all things at once in any circle, yet, we can see one thing at a time, and that clearly. The same is true of the understanding. Though we may have no knowledge about some truths, and though we cannot contemplate and compare many truths at once; yet, we can contemplate one thing at a time, and compare a few things together, and hence come to a definite and certain knowledge of such things as we can discern and compare, and from one truth clearly discover another,

and so make slow, but progressive, advancements in knowledge. And thus it is that we shall see clearly, and exhibit impressively the harmony, connexion, and consistency of the great truths which the Gospel reveals. It is this *definiteness* of view which we affectionately and urgently recommend to you. One doctrine of the Bible consistently understood, will almost necessarily lead a devout and inquiring mind to perceive and appreciate the harmony and connexion which run through all the peculiar and essential doctrines of the Gospel. The student who thoroughly understands one doctrine, of the Gospel, will be very apt to understand another and another. Once let your views of divine truth be definite, and there is little danger that they will long remain distinct and prominent. Clear and definite views of God's truth, combined with ardent piety, go far to make a *useful minister*. If the treasures which infinite wisdom has accumulated in the Bible, abundantly enrich, and adorn, and give practical utility to the *Christian* character, how much more to the *ministerial*? Aim at high attainments in Christian knowledge. If you cannot excel in every thing, excel in this. Labour, study, *pray*, to excel in this. To be burning and shining lights, you must feel the pre-eminent claims of religious truth.

Another characteristic of a useful minister, is *untiring diligence and energy of action*. It was not by his talents merely, nor simply by his fervent piety, nor was it only by his enlarged views of the truth of God. but by his indefatigable diligence and action, combined with these, that the Apostle Paul accomplished a greater amount of good, than was ever accomplished by any other man. The life of a useful minister is an *eventful life*. It is fruitful in benevolent results. His energy is not developed so much upon set occasions, or by studied effort: his whole life is full of labours and events that are intimately connected with the best interests of men. I know of no class of men who labour more, or more severely, than *FAITHFUL ministers of the Gospel*. There are good ministers, pious men, who are called to contend with most inactive and sluggish habits, both of body and mind; and there are those who are never satisfied and happy unless they are in some way actively employed: and the difference in the aggregate of good accomplished by these two classes of men, will be found, in the course of years, to be immense, and almost incalculable. Let every young man who is looking toward the sacred office, settle it in his mind,

that all his indolent habits must be broken up, if he has the most distant hope of becoming a useful minister of Christ! If he is not willing to harness himself for labour, he had better never enter the field. All the springs of his life will run down without effort. His hope and courage will sink and die away, if he has no spirit of enterprise. He will soon become a burden to himself, and a cumberer of the ground. Perhaps I conceded too much, when I said, that such ministers might be *good men*. A slothful minister is a contradiction, which it is very difficult to reconcile with the lowest standard of holiness. A man who is born for immortality; ruined by sin; redeemed by the blood and Spirit of Jesus Christ; put into the sacred ministry; set to watch for souls; promised a reward that outweighs all the material universe; and yet, murmur at hardship, and complain that he must spend and be spent in the service of his Redeemer! My young friends, we hope better things of *you*. God expects better things. The Church demands them. The age, the land which gave you birth, and nurtures you for scenes of toil and triumph such as the generations that are gone have never witnessed, expects better things of you, and things that accompany salvation to your own souls, and to this dying world.

To be eminently useful, you must also be *men of prayer*. In this respect every minister would do well to keep before his mind the example of such men as Luther, Knox, Whitfield, and Martyn. Nothing has so powerful a tendency to subdue the unhallowed affections of the mind, and the grosser appetites and passions of the body; nothing will so certainly control and direct your thoughts, and elevate them above all that is base and grovelling, trifling and *little*, as frequent and intimate fellowship with God. The great secret of mortifying a worldly spirit is to cultivate a heavenly one. "*Walk in the Spirit and ye shall not fulfil the lusts of the flesh.*" "*Be not conformed to this world, but be ye transformed, by the renewing of your minds.*" No where does the world appear so much like an empty shadow, and no where is its baleful influence so certainly counteracted, as in sweet communion with things unseen. You will find also, that prayer furnishes the strongest stimulus, the most powerful incitement to self-denying duty and toil. And who has not observed that intelligent, earnest prayer improves all the powers and properties of the soul, and

wakes up the mind from her sluggishness and apathy, to the exercise of the best and most ennobling affections? No where does that wonderful system of truth, that "mighty range of motive," disclosed in the Bible, obtain its sure and certain dominion over the soul, if not in the frequency, seriousness, and joys of familiarity with God. Were the history of ministers made known, I have no doubt that you might trace the distinguished usefulness of the most distinguished men to their closets. If you will review your own history, I think you will not fail to see that those periods of it have been most distinguished for usefulness, that have been most distinguished for prayer. The late Dr. Payson, in suggesting a few hints to a youthful brother in the ministry, among other most valuable remarks, has the following: "The disciples, we read, *returned to Jesus, and told him all things; what they had done, and what they had taught.*" I think that if we would every evening come to our Master's feet, and tell him where we have been; what we have done; and what were the motives by which we have been actuated; it would have a salutary effect upon our whole conduct. While reading over each day's page of life, with the consciousness that he was reading it with us, we should detect many errors and defects which would otherwise pass unnoticed." It is this familiarity with Jesus—they are these unaffected approaches to the throne of grace, through all the sins and duties, the mercies and trials of his course, that make the useful minister. I have seen ministers of very reserved habits in their intercourse with men, who were eminently useful because they conversed with God. You will *greatly abound* in the duty of prayer, if you are ever eminently useful in the sacred office.

It is also indispensable to distinguished and permanent usefulness in a minister of the gospel, that he *mortify an aspiring spirit*. Do not contend for pre-eminence. If you are thrown among those who contend for it, retire from the conflict. Strive to do good, and if your motives are impeached, let your habitual deportment be your only defence of them. I say again, beware of an aspiring spirit. There is scarcely any thing that has a stronger tendency to neutralize and counteract the benevolent designs of good men, than a self-complacent, aspiring spirit. *Beware* of it. Learn of him who was "meek and lowly in heart." He "that exalteth himself shall be abased, and he that humbleth himself

shall be exalted." "Pride goeth before destruction, and a haughty spirit before a fall."

A minister of the Gospel, to be eminently useful, must also be distinguished for no small share of *earnestness and zeal*. On this point I feel afraid of leaving a wrong impression on your minds. Zeal, without judgment and discrimination, spoils a man for a minister of the Gospel. A venerable clergyman once said, "I would make deficiency in *prudence* the ground of quite as serious and insurmountable objection against laying hands on a candidate for the ministry, as I would a deficiency in piety or knowledge." Be ye "wise as serpents and harmless as doves." You have seen many a man who possessed commendable qualifications for the sacred office, concerning whom, after all, it might be said, *he is not a safe man*. You may possess exemplary piety, and distinguished talent, but without practical wisdom, you cannot become a useful minister. And yet discretion may degenerate into timidity; may even lead to a trimming and calculating servility. A minister's character that is formed on the highest models of usefulness, must be distinguished for decision, energy, and zeal, as well as self-diffidence and discretion. There is no danger that your zeal will be too ardent, so long as it is the expression of *simple benevolence*. Seek not your own will, but the will of the Father who hath sent you, and you cannot be too zealous. Only be sure that your heart glows with the benevolence of the Gospel, and the flame cannot rise too high. True zeal will find its choicest aliment in cultivating the spirit of Jesus Christ. At a great remove from that false fervour and electric fire which has its origin in a selfish and ambitious mind, which hurries men on to act without consulting the sober dictates of their understanding, and which is distinguished for its subtilty, turbulence, and fickleness, it takes its rise from the meek and gentle spirit of holy love. It is warmed and fanned into flame by every breath of heavenly affection. It is simple; because it has nothing to disguise. It is strong and steady, because it is deliberate and cautious. It is unwearied, because, like the heaven-born charity from which it flows, "it seeketh not its own." And where shall we look for such a spirit, if not in the ministers of Christ? Where are there incentives to such a spirit, if not in the cross of Christ? Where did Paul find it, where did the primitive Christians find it, but in the love of Christ? What can support such a

spirit, but those awful and touching realities, those weighty and tender truths which are exhibited with such irresistible energy and vividness, in that wonderful redemption of which you hope to become the messengers to your apostate fellow men? A slight and cursory view of your great work, my young friends, will not answer the purpose of your high calling. Your minds must be roused to the importance of it; you must think intensely, and feel deeply; all your powers of body and mind must be awakened and invigorated in the service of your divine Master; nor should your resolution be impaired, or your efforts relaxed, till you are summoned from the field.

There is another topic on which I will make a few observations, which has an intimate relation to your usefulness, as the ambassadors of the Gospel of peace: and that is, the importance of exercising a *kind and fraternal spirit*. Charity suffereth long and is *kind*. Charity is not easily provoked. Charity thinketh no evil. Charity beareth all things, hopeth all things, endureth all things. O, if this spirit of kindness—this mutual forbearance—this patience of injury—this freedom from suspicion and jealousy—this spirit of fraternal love and confidence were more prominent in the character of the ministers of Christ, how would they adorn the doctrine of God their Saviour, and recommend religion to the world! If I do not misinterpret, nor pervert the signs of the times, the day is near when there will be a peculiar demand for the cultivation of this spirit in the American churches. Deeply does it concern you, to wipe away this dark and foul reproach which stains the ministerial character. “If a man say, I love God, and hate his brother, he is a liar; for if he love not his brother whom he hath seen, how can he love God, whom he hath not seen?” How often have we seen the usefulness of ministers lamentably circumscribed through the want of a kind and affectionate spirit! There are ministers who need nothing but brotherly kindness to make them patterns of every thing that is praiseworthy. I know that the constitutional temperament of good men is various; but there is no apology for the man whose external light is on the wane, because the glow of kindness declines within. You live in such an evil world; a world where there are so many occurrences that are unavoidably painful—so many wrongs to be encountered and forgiven, and where there are such frequent requisitions for the exercise of a kind spirit, that if you do

not take special pains to cultivate it, all the better feelings of your hearts will be suppressed, and the manly and generous spirit of a heaven-born religion will lose its glory in the envyings and suspicions of an earthly and selfish mind.

In a word, gentlemen, strive to possess the *uniformity* of character which the Gospel requires. It is worth much effort, watchfulness, and prayer, to guard against the more common faults and blemishes of ministerial character. It concerns you to cultivate every grace and virtue, and to be adorned with all the beauties of holiness. The usefulness of a minister of the Gospel depends much on this *uniformity* of character. As "*dead flies* cause the ointment of the apothecary to send forth a stinking savour, so doth a *little folly* him that is in reputation for wisdom and honour." *Little things* have more to do in the formation of a spotless moral character, than we are at once willing to believe. Especially beware of *little deviations* from sterling rectitude. "He that is faithful in that which is least, is faithful also in that which is much; and he that is unjust in the least, is unjust also in much." Little things exert a prodigious influence on the character of the ministers of the Gospel. It is impossible for the man who neglects them to command respect, or to be extensively useful. It is this *uniformity* of ministerial character which conciliates confidence and veneration, and which everywhere bespeaks a benevolent and elevated mind. Such a minister of the Gospel will not live in vain. He may have his superiors in some particular traits of excellence, but in that happy assemblage of excellencies that go to form the *useful minister* of Jesus Christ, he is one of the lights of the world.

---

### ART. III.—THE IMPORTANCE OF THE SABBATH AS A CIVIL INSTITUTION.

1. *The end of civil government is the happiness of the people. That form of government is, therefore, the best, which most effectually promotes this end.* There has never been a more unreasonable doctrine advanced, than that certain men, or certain families, have a right to rule over a people, for the accomplishment of their own purposes. It may



be wise to guard against popular commotions, and national revolutions. The evils arising from such a state of things are often exceedingly great, and the people, when unsuccessful in throwing off the yoke, are frequently left in a state of more intolerable oppression than before. Even when they succeed in subverting an old government which was despotic, there is imminent danger of their falling into the hands of some new tyrant, more arbitrary and oppressive than the former. But for absolute monarchs, in order to secure the stability of their thrones, to inculcate the doctrine of *legitimacy*, not only is unwarrantable, but has a tendency to defeat the very object which they have in view. A people enjoying a moderate share of liberty, and the tranquil possession of many blessings, will not, in most cases, hazard every thing for the uncertain prospect of bettering their condition, provided their rulers neither treat them with cruelty, nor assert any unwarrantable nor indefensible claims. But when kings pretend to have the same right over their subjects as over their cattle, and openly avow their intention to support this right, such declarations rouse the people to meditate resistance. They may be willing to remain quiet, upon the ground of expediency, but not upon the principle that they have no rights, and may be disposed of at the will of an individual who happens to be in possession of the throne, but in whose veins flows no better blood than in their own; and who, in intellectual and moral excellence, may be greatly inferior to a large number of his subjects. Doctrines of this kind might have suited the ignorance and credulity of the dark ages; but now, when knowledge is so generally diffused among the mass of society, and when the true principles of civil government have been so clearly and repeatedly expounded, they will be a subject of derision among the very lowest of the people.

The only method by which crowned heads will hereafter be able to maintain their dominion in security, will be to act as the fathers of their people, by making every exertion and every sacrifice to render their subjects contented and happy. It will be in vain for them to combine their forces, and enter into HOLY ALLIANCES. When the people choose to exert their power, the proudest throne must totter. The actual power still resides in them, and whenever they think proper to exercise it, a king will be as incapable of defending himself as Sampson, when shorn of his locks. Now, what is bet-

ter adapted to produce a combination of all minds in opposition to existing governments, than the assertion, that the great body of the nation is the *legitimate property* of the reigning sovereign, because, for generations past, his ancestors have been permitted to occupy the same station?

The friends of liberty, however, appear to run into the other extreme. They reason upon the abstract principles of the rights of man, and form theories of government which are indeed, consistent and beautiful; but they forget to take into consideration the actual condition of man. That system, which in theory is in every respect complete, may be wholly unsuited to human beings prone to indulge their passions, and to seek their own gratification, without regard to the rights of others. Indeed, as every man is naturally free from any obligation to be subject to the control of another, the conclusion derived from the contemplation of the abstract rights of man is unfavourable to all government; for every species of civil government restricts, in some degree, the liberty of the individual. It must, therefore, be recollected, that the reason and necessity of civil government arise from the need of defence, against injustice, violence, and fraud. Were there no dangers to be apprehended from either external or internal enemies, government would be wholly useless. Every man might sit in security, under his own vine and his own fig-tree, and there would be none to make him afraid. Now, in proportion to the magnitude of the evil apprehended, must be the degree of the force by which it is to be opposed. If the number and wickedness of those who are disposed to injure others be great, the people must commit into some hands a power sufficient for the defence of the community; otherwise, the weak would become a prey to the strong, and the humble and honest would be subjected to the proud and unjust.

It is a false opinion, therefore, that the same system is equally adapted to every people. If the great mass of the nation be very ignorant, they are wholly incapable of self-government. If they are very corrupt, the primary end of government cannot be attained, without the powerful restraints of absolute authority. To a people in such a state of rudeness or depravity, a free government would probably be worse than no government at all; for, in the latter case, wicked men could act only as individuals, or by voluntary combination for the execution of their nefarious schemes; but in the

former, when they seize the reins of government, they act under the sanction of the law. They possess the energy arising from complete organization, and are able to wield the force of the whole nation in accomplishing their iniquitous purposes.

It is, perhaps, remarkable, that of all the theories of liberty which have been promulgated in the ancient and modern times, no one has been founded upon the right of the people to be free from all government. For, undoubtedly, this is, in the abstract, the foundation of all their rights, and much of the reasoning of demagogues and radicalists, tends directly to this conclusion. Mankind, however, are generally convinced that some sort of government is necessary, and there is a point in delusion, beyond which the most frantic declaimers upon liberty do not attempt to lead the people.

That form of government, therefore, is not practically the best, which is most exactly built upon the indefeasible rights of man, nor that which allows most liberty to the subject. But that form is to be chosen, which is most perfectly adapted to the genius and character of the people for whom it is intended; and which affords to the citizens as much freedom as they are capable of enjoying, without injury to themselves. That system is balanced with most wisdom, which provides effectually for the security of life, property, and reputation, against both the injustice of individuals, and the oppression of rulers; and for the protection of the community against foreign enemies. When Solon was asked, whether he had given to the Athenians a perfect system of government, he replied, that he had not; but that he had given them the best which they were capable of receiving. Moses, the Jewish legislator, also acquiesced in some things, not in themselves good, on account of the hardness of the hearts of the Israelitish nation. Because Athens flourished under a democratic government, it does not follow that a democracy is adapted to the people of Algiers. Even nations of equal advancement in learning and refinement may require different political institutions. It does not appear that the same form of government is suited to France and Great Britain, nor from the prosperous condition of the United States can it be inferred that the people of Spain are prepared for a similar constitution.

These observations may seem to have a very remote bearing upon the subject which we have undertaken to discuss; but they all tend to one point, which it is necessary to have

fully established and constantly kept in view; namely, *that the end of civil government is the counteraction or suppression of injustice and vice; and that, as "prevention is better than cure," whatever tends to prevent crimes, is of the utmost importance to civil society.*

2. *The importance of virtuous principles, and good morals to civil society is acknowledged.* Upon this subject there can be no diversity of opinion. If there be no virtue and sound morality among a people, they cannot long exist, and certainly cannot remain in a state of order and tranquillity. Every bond of society would soon be severed. Every object aimed at, in the establishment of government, would be defeated. The tribunals of justice would become seats of iniquitous corruption. The fearful solemnity of an oath would have no effect in eliciting the truth; but by perjury, justice would be perverted, and the design of the law frustrated. All confidence in the intercourse of men would be destroyed. Fraud and treachery would poison all commercial transactions. The agents of government would suck the blood of the people, and the governors themselves would be actuated, not by a regard for the public good, but by avarice, ambition, or lust; and instead of exerting their power for the benefit of the community, would use it in the pursuit of their own aggrandizement. There would be no security in the possession of any thing, however dear or sacred. Property, reputation, and life itself, would be continually in jeopardy. The work of death, by the hand of the assassin, and by other secret means, would never cease. The property of widows and orphans would be embezzled by those to whom it was entrusted; and funds, appropriated to sacred and benevolent purposes, would be misapplied, and converted to the use of individuals. Voracious selfishness would swallow every thing. Revenge, malice, and other malignant passions would reign triumphant, and all that is amiable, all that is valuable in society would be deformed or extirpated. If this representation be correct, a dwelling among the wild beasts would be preferable to the habitations of men, were all the restraints of virtue and morality removed.

It may, perhaps, be the opinion of some, that order might be preserved by the energy and vigilance of government; but the error of this opinion will be manifest, when we consider that in such a state of things as we have supposed, government itself would be corrupt, whatever might be its form,

or however wise its constitution. Tyrants cannot operate effectually but by corrupt agents; for a virtuous people place even a despot under restraint, by refusing, at every point, to concur in promoting his wicked purposes. And even if a corrupt people should strangely happen to be governed by virtuous rulers, they could effect little, from the want of co-operation in the people, and of fidelity in their agents. Nor can the evil be avoided by a representative government. A corrupt people would choose for their representatives men of principles similar to their own. They would so abuse their privilege of suffrage, that, instead of selecting men of probity and wisdom for their legislators, they would elevate to the highest offices, the flatterers and cajolers of the multitude, and would even sell their votes for some paltry bribe. They would be governed by the arts and noisy pretensions of turbulent demagogues, who, while they cry aloud for liberty, are the slaves of low ambition. In such a state of things, men of worth would, of course, retire from all concern in public affairs, and slander would be so freely and impudently dealt out, from the press, and in private conversation, that all distinction of characters would be obliterated. The vilest peculator would see the man of integrity reduced by this nefarious art, to a level, in reputation, with himself.

A free republican government, especially, cannot exist without the diffusion of sound principles of morality among the people. When corruption becomes general, the first evil will be virulent contention and deadly feuds among the competitors for distinction. These will be followed by civil war, and anarchy; and a military despotism will close the scene.

But moral corruption cannot be confined to public men, or public bodies. It ferments like leaven, and diffuses itself through the whole mass of society. It enters the sanctuary of domestic life, and poisons the happiness of the rich and poor. Among the former, luxury and extravagance, adultery and seduction, would soon put an end to domestic felicity; amidst the splendour of fashion and wealth, anguish would be found preying upon the vitals of those whose disappointed ambition, mortified pride, or sated appetites had filled with the keenest agony. In the lower walks of life, we should discover idleness, intemperance, brutal passion, discord, oppression of females, neglect of children, disobedience to parents, enmity to neighbours, prodigality, and finally, pauperism, without the hope or prospect of relief.

3. *Virtuous principles and good morals cannot exist among a people, without the authority and sanctions of religion.* The plan of promoting morality without the aid of religion, is radically defective in these particulars:

First: The rule of duty is not, in all cases, sufficiently clear to be apprehended by men in general, and even when this rule can be ascertained, reason, which is the only arbiter, is so liable to be warped by prejudice, self-interest, and the violence of passion, that it often distorts and discolours the truth; in consequence of which, wrong principles of moral conduct are adopted and acted upon.

Secondly: The conclusions of reason with respect to right and wrong, do not bind the conscience with sufficient force. There is need of the idea of a God, who is the witness of our actions, and to whom we know ourselves to be amenable. While men have no knowledge of religion, and no sense of responsibility to their creator, they may indeed perceive what actions are virtuous, but they will feel themselves to be at liberty to practise or neglect them, according to the calculations of temporal advantage which they make at the moment: and, as the inducement to vice is commonly *present* gratification or gain, the majority of men will prefer this to the slow and distant rewards of virtue, unless the authority of God, as Lawgiver and Judge, be brought to bear upon the mind.

Thirdly: The sanctions of morality are not sufficiently powerful, when nothing more is taken into view than the consequences of our conduct in this world. It is difficult to restrain the inclinations and passions of men by any means. However fully they may be convinced of the truth of the general principles, that *honesty is the best policy*, and that the advantages of temperance are ultimately preferable to the pleasures of vicious indulgence, yet this general knowledge will have little effect in restraining the conduct, when appetite craves, and its gratification is easy. The awful motives which eternity furnishes are necessary to deter from vice. The solemnities of a judgment to come, and the vivid representation of eternal happiness and misery, should be brought to aid the conclusions of reason, and the dictates of conscience.

Besides the defects already mentioned, there is another in the system of *mere morality*, which is still more radical; but the importance of which, we are afraid, will not be appreciated

by the majority of readers. It is the want of an active principle of virtue, sufficiently powerful to counteract the strong tendency of our nature to vice.

We are aware that much has been said respecting the beauty of virtue, and the natural love which men have to it, as if it needed only to be known, in order to be practised. All this is plausible, and will serve to fill up the outlines of a theory; but is contradicted by universal experience. Admitting that men, from the constitution of their nature, must approve of virtuous conduct when it is known; there is still need of something more powerful than this cold decision of the judgment, to induce them to practise virtue, when the path of duty is difficult, or when the temptation to vice is strong. Now, from what source can a principle be derived, which will control the intemperance of passion, repress the irregular cravings of appetite, and stimulate to vigorous exertion? And, in what way can it be infused into the mind, and made the foundation of a virtuous life? We venture to assert, that the Christian religion only can supply this *desideratum*.

We are aware of the contempt with which our philosophers and politicians are wont to regard *vital piety*; confounding it, through ignorance or design, with fanaticism, and looking upon it as a morbid affection of weak and melancholy minds. But their ridicule and scorn must not induce us to conceal the truth upon this subject. We do not hesitate to affirm, that vital piety is the only source of sound morality. Admitting, indeed, that mere morality, that is, correct and virtuous external conduct, will answer the purposes of civil society, yet if we wish to erect a fabric which will stand, we must give it a solid basis. It will be in vain to allege, that because the superstructure, which is the only useful part of the edifice, has an appearance of solidity, the foundation which upholds and supports it, may be safely removed. In proportion to the importance of morality, is the necessity of founding it securely upon the principles of genuine piety. Those men who profess themselves the warm friends of morality, but the opposers of religion, know not what they are doing. They are engaged in the foolish project to which we have alluded, of erecting and sustaining an edifice without a foundation.

The effect of true religion upon the standard of morals, in any country, is great, though it is generally overlooked.

Pious Christians, who walk in the retired paths of life, who take no active part in the administration of civil affairs, and who are often looked upon as of little use in society beyond the limits of their own families, do nevertheless exert a powerful, though imperceptible influence, by maintaining and propagating just views of moral duty, both by their precepts and examples. It will be found that the morals of any community rise and fall by the same scale, as vital piety. We do not, however, mean to dignify with this last name, all the extravagant cant, wild fanaticism, and hypocritical sanctimoniousness, which many injudicious persons consider the perfection of piety. By *vital piety* we mean a deep, rational, and scriptural principle, founded in just views of the attributes, the providence, and the grace of God.

We maintain, therefore, that Christians, whose lives are consistent with their holy profession, are the most useful citizens—the most genuine patriots. The residence of one truly pious man in any place has a greater effect in correcting erroneous views of morality, than any philosophical writings whatever. The wicked may hate, injure, and revile him; but they are constrained to yield him their esteem; and, in a moment of reflection, the secret wish of their heart is, “O let me die the death of the righteous, and let my last end be like his!” When men are tempted to commit any unlawful act, there is no thought which more frequently occurs to them than this, what will be the opinion of men concerning this? And if they are acquainted with any whom they believe to be men of real piety, the idea of the abhorrence of sin, which they know such persons entertain, very often operates as a salutary check.

Although the penalties of the civil law are useful, and cannot be dispensed with, yet wherever one man is restrained from the commission of crime by the consideration of these penalties, a thousand are restrained by some sense of religion, some abhorrence of the crime itself, or some regard to the retributions of eternity. The conclusion is therefore just, that *whatever promotes true religion, will promote the interests of civil society.*

4. *The Sabbath is important as a civil institution, because it furnishes an excellent opportunity of obtaining the requisite knowledge of religion and morality.* All that has hitherto been said is preliminary to the subject proposed



for discussion in this essay. We now arrive at the point in question.

Assuming then the principles which we have endeavoured to demonstrate in the preceding pages, our observations shall, for the sake of brevity, have special reference to the actual condition and civil institutions of our own country.

If the prevalence of religion and morality be essential to the prosperity of a nation, it must be admitted, that the best opportunities should be afforded to the people of acquiring information upon these subjects. It would be a waste of time to attempt to prove that knowledge of this kind, which men pick up at random in the course of their secular occupations and employments, is not sufficient.

There is need of particular and repeated instruction upon these important topics. Most of the inhabitants of our country, it is true, enjoy for a time, the privilege of instruction in some school; and it is admitted, that much useful knowledge might in this way be communicated. But the fact is, that in a great number of our schools the pupils learn nothing of the true principles of virtuous conduct, or the rules of morality, which should govern their future lives; much less are they instructed in the fundamental doctrines of the Christian religion. They learn to *read, and write, and cypher*; but this process does not furnish them with a single idea upon the subjects under consideration. At the same time their susceptible minds cannot remain without impression. They frequently imbibe from each other the principles of almost every vice, and no effectual means are used to counteract this tendency to mutual corruption. One depraved and insinuating boy often diffuses his immoral principles through a whole school; and although all may not follow his example, yet all who are under his influence are, in some degree, injured. It is the fashion of the day to form systems of education, and to provide for extending instruction to all classes; but while provision is made for attaining the general object, it may be doubted whether sufficient attention is paid to the means of inculcating the principles of virtue and morality.

It cannot be denied, that families are the nurseries in which sound principles should be instilled into the minds of children. The impressions received in childhood are most important, because they are the most indelible. But if no time be appropriated for such instruction, if secular business occupy the attention every day, this most important branch

of moral education must be neglected. Parents, when immersed in the cares of labour or trade, and involved in worldly schemes, will commonly feel no disposition to communicate lessons of morality. There should be one day set apart from the days of secular occupation, for the purpose of affording to parents an opportunity of instructing their children, even if no other end could be answered by such an institution.

But it is a melancholy fact, that many parents, perhaps a majority, have neither inclination nor ability to communicate sound moral instruction. It is to be lamented, as one of the most formidable evils which menace our country, that multitudes are now advancing to maturity without receiving any salutary lessons on points immediately connected with their present and future happiness. Many of these, on the contrary, hear from their parents such maxims only as have a tendency to fix false principles in their minds, principles of cunning, injustice, and selfishness. And this is not the worst. It need scarcely be said, that the example of many parents has a powerful effect in confirming and strengthening the noxious sentiments which have been instilled by their precepts into the minds of their children. And even when their instructions are sound, their effect is counteracted by the inconsistency of their example, with the lessons which they give.

In this state of things, the necessity of communicating religious knowledge in some other way, than by parental instruction must be evident, and in every country provision should be made for the accomplishment of this end, by means of well qualified teachers. Even if there were no day considered sacred, nor any profession of men devoted to the business of communicating religious instruction, it would be good policy in any government, and especially in a free republican government, to set apart one day in seven, for the delivering of public lectures upon the great fundamental principles of religion and morality, by persons of suitable abilities and learning. There can be no reasonable objection to the adoption of such a plan, except that the want is already supplied by the institution of the Christian ministry and the Christian Sabbath.

Upon this subject, Europeans and Americans are prone to run into opposite extremes. In most countries of Europe some particular form of religion is established by law. There

is reason to apprehend, that, in our country, the fear of infringing the rights of conscience will lead to the neglect of the means requisite for the diffusion of religious and moral instruction. Let the Sabbath fall into disuse, let the ministrations of the Gospel cease; let the youth of a whole nation grow up in ignorance of God and a future state of retribution, and the consequences will be most lamentable.

In these remarks we are so far from pleading in behalf of a religious establishment in our country, that, as warm friends of religious liberty, we hope that we shall never see the day when one denomination of Christians shall be placed above another by the arm of civil authority. At the same time every wise politician will see the propriety and necessity of giving to the diffusion of religious knowledge, all encouragement which is compatible with liberty of conscience. What the duty of a government is in other respects, it is not our business to inquire, but that the observation of the Sabbath should be required, and an opportunity thus afforded for all who choose to give and receive religious and moral instruction, appears to us so evident a truth, that we know not upon what ground it can be contested.

5. *The Sabbath is necessary to all denominations of Christians, for the quiet and decent celebration of divine worship.* Every religion enjoins certain solemnities and forms of worship, in which all its followers unite. Now if there were no Sabbaths, the celebration of these would be attended with great inconvenience and confusion. Different denominations would set apart different days; and while one part of the community was engaged in the worship of God, the other would be occupied with business or amusement. And, indeed, it would be difficult to induce all the members of the same communion to unite in the observance of any particular day. While they considered it as a matter of mere voluntary convention, many would refuse to break off from their secular occupations, unless they were compelled to observe the day by the authority of law. Now, it is evidently the duty of a government to afford facilities for the celebration of public worship, and to protect the people in the undisturbed enjoyment of this privilege. A large number of citizens consider their religious privileges as more valuable than their property; and as government is intended for the happiness of the people, it is bound to defend the religious, as well as civil rights of the community.

It has already been proved that religion is essential to the prosperity of a state : but religion cannot flourish without public worship ; and public worship cannot be celebrated in a becoming manner without a day set apart for the purpose. Therefore, the Sabbath is an institution of great importance to the community.

It may, however, be the opinion of some, that the establishment of the Sabbath, by law, is a violation of the rights of conscience, since it enjoins the observance of a religious institution, whether we are convinced of its divine authority, or not. And it has been alleged, that if civil rulers have a right to oblige the people to observe a certain day, they may, upon the same principle, compel us to adopt some particular creed, and attend some particular form of worship.

It may be urged, therefore, that the enacting of laws for requiring the observance of the Sabbath, is inconsistent with liberty of conscience.

This objection is more specious than solid. When civil rulers enact laws, requiring the citizens to abstain from secular occupations, they do not pretend to prescribe a religious duty. They bind no man's conscience to abstain from such occupations *on a religious account*. So far as it relates to the civil authority, it matters not from what motives the law is obeyed. If the government may require every citizen to labour a certain number of days upon the highway, because it is necessary for the public good, why may not the same authority, for the same reason, require all the citizens to abstain from labour one day in every week? No man can assert that rest is inconsistent with liberty of conscience.

There is, therefore, no infringement of religious liberty, in requiring the Sabbath to be observed. If there are reasons, derived from the consideration of the public good, which render it important that there should be a cessation from labour once in seven days, it is right to require it.

It is true, that the chief reason for enforcing the observation of the Sabbath, is its connexion with religion, and its necessity to public worship. But religious instruction and public worship are (according to our supposition) considered by the legislator as essential to the prosperity of the nation, and ought, in every way, to be encouraged, so far as they can be encouraged without interfering with private judgment, and the consciences of men.

The politician, as a politician, views religion itself as a

mere political engine. He considers the Sabbath, not as a means of preparing men for another world, but of fitting them to be good citizens. There is, therefore, no infringement of the rights of conscience, in enacting laws for observing the Sabbath.

Now, since the Sabbath is necessary to the various denominations of Christians for the celebration of divine worship; since the appropriation of such a day for this purpose is one of their most valuable privileges; and since such appropriation does not violate liberty of conscience; the conclusion is plain, that the Sabbath is of such importance to civil society, that its observance should be protracted by law.

6. *The Sabbath is important as a means of preserving the people from barbarous manners, and of strengthening the social affections.* The character of men is influenced in a remarkable manner by the meetings which they are accustomed to attend. It is desirable that members of the same community should see one another in circumstances favourable to the excitement of friendly sentiments. In a state of seclusion from society, men become rough, austere, and unsociable. If they are to act together as citizens, they ought to know and respect one another. Most men are inclined to society, and in all countries, public meetings of some kind are common among the people. The nature of our own free institutions occasions many assemblies of the inhabitants, for the various purposes of exercising the right of suffrage; of being trained to the skilful use of arms; or of deciding causes by the law of the land. There are also many conventions of the people for purposes of trade; as sales and fairs; and perhaps more for amusement than for all other purposes. Now, it is probable, that this freedom of social intercourse, when nothing is transacted but what is innocent, tends to refine the manners, and strengthen the social affections; but in all these associations there is something wanting. In all, the mind is under the influence of worldly and selfish motives. In all, the distinction arising from rank, wealth, and learning, is too scrupulously maintained.

The object of men, when convened for such purposes, is some selfish gain or gratification. Every one is occupied with his own affairs, and thinks little of the concerns of others, beyond the mere expressions of civility. There is nothing to repress the cupidity of avarice, the pride of distinction, and the keen relish for sensual pleasure.

Contemplate now the inhabitants of a parish convened in the house of God for the purposes of instruction and worship. Here the rich and poor meet together in the presence of that God, who is the Maker of both. Here every thing has a tendency to diminish the importance of mere external and adventitious distinctions. All unite in the same penitent confessions. All hear the same salutary truths; which, by revealing the momentous realities of another world, cast a shade over all terrestrial glories. Here the duty of loving God supremely is inculcated, and after that, the duty of loving our neighbour as ourselves.

Men, thus situated, will probably feel their own dependence and be impressed with the truth, that we are all pilgrims and strangers upon earth. The union of voices in the praise of God by a whole congregation has an excellent effect. Men who unite in the same acts of worship, and utter at the same time the same words of praise, cannot so readily revile and defraud one another. No external circumstances could be contrived so favourable to the excitement of right feelings in men towards their fellows, as those which occur in assemblies for public worship.

Then, if ever, pride, envy, and ill-will must cease to be active. Then, if ever, feelings of mutual kindness and esteem must be excited. The very looks of men, assembled for worship, are different from their looks upon other occasions. There is more composure, more meekness, more benignity, manifest in their countenances. They accost each other more respectfully and affectionately. They inquire kindly concerning the health of each other's families. The neatness and cleanliness of the dress of almost all persons upon the Sabbath, are not without their effect. The influence of the state of the body upon the feelings and dispositions of the mind is very manifest. Clothe a decent man or woman in filthy rags, and their temper will be obviously affected. Observe the labouring man after the toils of a week, upon Saturday night, and upon the Church green on the Sabbath, and mark the difference in his appearance.

Cleanliness, it has been said, has a near affinity to virtue. If it is not a virtue, it is at least an emblem of virtue; and any institution which leads the people to cultivate it, is valuable to the nation. Now the Sabbath, and its ceremonies, have more effect in leading the people to cultivate this minor virtue than any thing besides. In passing to country Churches,

who has not frequently observed the difference between families accustomed to attend public worship, and those in the habit of remaining at home? The former are distinguished by an appearance of neatness, and the latter by an air of listlessness, as well as by the filth which had been accumulated during the past week. It may be a prejudice; but we have long thought, that men have a better appearance in the house of God than in any other place.

Destroy the Sabbath, and you take away from the people not only the best means of moral improvement, but the most effectual means of preserving men in a state of civilization. This appears from the fact, that wherever the Sabbath is respected and observed, the people are peaceable, decent, and honest; while in those parts of our country where they live in neglect of religious ordinances, and are destitute of instruction, the inhabitants are rude, uncultivated, given to excess, and in every way exhibit an unamiable character.

The existence of the Christian Sabbath, together with the instructions and solemnities connected with that day, have a greater effect in preserving the people from sinking into a state of barbarism, than all the schools and colleges in the land. And politicians should remember, that in all national improvements, to advance is arduous, but nothing is more natural and easy than a retrograde motion. It required great exertion and long continued effort to elevate the nations of Europe to their present high standing in the scale of civilization, but it would require no effort to sink men below their former state of degradation.

Many professing Christians in this country have committed an egregious mistake, by forsaking the house of God, and the assemblies of his people, for the sake of worldly advantage; carrying their families into the wilderness, where they have no Sabbath privileges, and where they are cast into a society, promiscuous and corrupting. They obtain richer land, and a greater quantity of it for their sons; but those sons too frequently become wild men of the forest, and the dearly bought gain of the parents, seldom redounds to the benefit of the child. It may, indeed, be said, that for a morsel of meat they have sold the birthright of their children.

*7. The Sabbath is an institution, necessary for the refreshment of man and beast, after the labour of six days.*

If there is an objection of any weight against the appointment of a day of rest by the civil authority, it is this; that it is un-

VOL. IV. No. IV.—3 T

just to prevent men's increasing their wealth, and providing the means of subsistence; that it is no small deduction from the profits of labour, to take away one day from every seven; and that men ought to be allowed to dispose of their time in the manner that appears to them best.

Although this argument appears plausible, (leaving religious considerations out of the question) yet there are cogent reasons for refusing such a degree of liberty, as is here demanded. There are many persons in the community, who are placed under the authority and control of others, as minors, servants, and apprentices. All such should be protected from the oppression of their guardians and masters, by the laws of the land. Now the avarice of many men is so insatiable, that if a day of rest did not intervene to afford relief to those under their authority, their strength would be broken, and their spirits exhausted by unremitting toil; and we find by observation, that the simple expectation of this day of rest, not only enables multitudes to undergo the hardship of labour, but causes them to engage in it, and pursue it with alacrity. The beasts, also, need a day of rest. The comfort of the useful animals employed in the labours of agriculture, or in bearing burdens, is not beneath the attention of the legislator.

It is also a fact, that men, without a day of remission and relief from the cares of worldly business, would be injured, instead of being profited. Taking nothing into consideration except the profit of the labour performed, we should find, that the proceeds would, in a period of considerable length, be greater from six days in the week, than from the whole seven. It is a fact, well known to all who have made exact observation, that men who labour diligently for six days, are so much exhausted, that they are unfit for immediate exertion; but after an interval of rest, they return to their occupation with renewed vigour and alacrity.

If there were two contiguous nations, the one of which observed a day of rest, and the other laboured every day in the year; and if, in industry and the number of labourers, they were equal, there can be little doubt, that the profits of the former would be considerably greater than those of the latter. The difference between them, as has before been observed, in point of morality, cleanliness, order, refinement, and social affection, would be very important; but on the



mere score of pecuniary emolument, it would be no less remarkable.

8. *The conversion of the Sabbath into a day of amusement would render it an injury instead of a benefit to society.* The observation of the Sabbath has been enforced in all Christian countries by civil penalties, since the days of Constantine the Great; but there has existed great diversity in the mode of observing it. In general, however, abstinence from all servile labour, and attendance on the solemnities of public worship, have been considered essential to its proper observation. But how far it may be made a day of amusement and diversion, is a question upon which there has been much diversity of opinion. In those countries where the Romish religion is professed, it is a custom almost universal, to spend the former part of the day in attendance upon the ceremonies of the Church, and the remainder in sports and diversions. In towns and cities, the theatres, and other places of amusement are open, and frequented; and in the country, the peasants, dressed in their holiday clothes, dance together, and engage in other rustic diversions.

In protestant countries also, much diversity of opinion and practice exists, in regard to the manner of observing the Sabbath. No people have been so distinguished for a rigid observance of the Sabbath, as the Puritans of England, and people of Scotland, with their respective descendants in America. The attempt to introduce into England, by royal authority, the customs of the Continent, with regard to the Sabbath, had, perhaps, as much influence as any other circumstance, in depriving the monarch of his crown, and his head.

It does not suit our present purpose, to discuss or decide the question, whether the Puritans and Scotch Presbyterians did not carry their rigour in observing the Sabbath to an extreme. We know that the Pharisees, in the time of our Lord, had fallen into an over-scrupulous and too rigid method of observing it; so that no single thing drew upon Jesus Christ more hatred and persecution, than his supposed violations of the Sabbath; and it is by no means improbable, that men in later times have sometimes fallen into the same superstition. It is also certain, that Calvin, Beza, and many others, whose zeal for evangelical truth needs no commendation, entertained sentiments upon this subject, different from those of many English and Scotch divines. But we do not wish now to

ascertain the precise rules for observing the Sabbath, but to show, that if it be observed at all, it ought to be regarded as a sacred day, on which we should abstain, not only from secular business and servile labour, but from sports and amusements of every kind.

This position will be evident, if we attentively weigh the following considerations.

The principal benefit to be derived from the Sabbath will be lost, or greatly depreciated, by making the whole, or any part of the day, a season of diversion. The chief object of the Sabbath is to afford an opportunity for public worship, and the communication of moral and religious instruction. Now, to these objects, the majority of men are with difficulty drawn, while they are prone to seek pleasure in sports and amusements. The effect of countenancing these will be to draw the minds of men from the principal objects of the institution. It may be said, that when the people have engaged in the worship of God, during a part of the day, they may, with propriety, spend the remainder in amusement, especially as this is the only time of relaxation for the inferior classes of society. To this we reply, that there is no need of making provision by law for the amusements of the people. They are too prone to seek such gratification spontaneously; and if they are indulged in this way upon the Sabbath, they will not fail to employ other parts of their time in a similar manner. One whole day in seven is little enough for religious worship and instruction. Little benefit will accrue from the best prayers and sermons, unless the impressions of religious truth are carefully cherished. For this reason, the time which immediately succeeds attendance on the exercises of the sanctuary, should be spent in serious reflection, reading, or conversation. Now if the people go from the worship of God to a scene of amusement, however innocent in itself that amusement may be, the devout and serious spirit, which ought to be preserved, will undoubtedly be lost amidst the gaiety of surrounding objects. There is, moreover, an incongruity in joining together, upon the same day, exercises and employments so different. In the morning the man or woman is seen kneeling at the altar, partaking of the emblems of the body and blood of Christ, and uttering solemn vows in the presence of God: in the evening the same person is found in the midst of a noisy and giddy throng, who evidently "have not God in all their thoughts."

But this is not the worst. If the Sabbath is considered in any degree a day of amusement, the majority of men will make it so altogether. Parties of pleasure upon the water, and excursions into the country will require the whole day; and a few Sabbaths thus spent will produce an utter dislike to the serious duties of the Church, which will consequently be studiously avoided. So far then as the Sabbath is made a day of amusement, so far its important benefits will be lost. But the evil is not merely of a negative kind. If a whole people be permitted without restraint to seek such amusement as may gratify their taste, innumerable excesses and crimes will be the consequence. When men set out with no other object in view than amusement and diversion, there is no moderation in their feelings and their spirits. They easily become foolish and wild in their ideas and schemes. When they are collected in companies, this buoyancy of spirit produces not only extravagance, but vice. Ridicule calls in the aid of profaneness, and the young man who has cast behind him all the restraints of parental authority and early education, stops at nothing in endeavouring to distinguish himself. Every thing is in excess. There is, of course, no improvement to be derived from the conversation of such a company. Buffoonery, affectation, impudence, and selfishness, are all that can be expected from such associations. The original of this faint picture may be fully inspected, by visiting a pleasure-boat, fitted out for a Sabbath expedition.

But even now, we have not viewed the evil in its worst aspect. Men of corrupt morals, and women of suspicious characters, mingle in parties composed of plain and honest individuals, for the purpose of carrying on the work of seduction. If the curtain were raised, so as to expose the scenes of debauchery which are connected with parties of pleasure upon the Sabbath, we are persuaded, that the most unblushing advocate of such amusements would be completely silenced. The political economist may rack his brain to find a cure for pauperism, and the monied philanthropist may erect Magdalen asylums; but they will not be able to keep pace with the progress of vice in our cities, while the civil authority, by permitting, encourages this perversion of the Sabbath from its original design. For, we believe, that we shall be supported by the experience of all impartial observers, when we assert, that in our large cities, the seeds of more vice are sown and diffused upon the Sabbath, than upon the other six days; so

that it would be infinitely better to have no Sabbath at all, than to have it converted into a day of dissipation. But the Sabbath, as a day of remission from labour, exists, and is too firmly established to be abolished, even by the strong arm of government. It will continue to be distinguished from other days, and will be employed in a way either beneficial, or injurious to society. Now what is the course which a wise and provident government ought to pursue, in relation to this institution? It, undoubtedly, ought to enforce its observance with a zeal proportioned to the advantages which that observance must produce. They should enact salutary laws, and use means to have them executed with promptitude and vigour. They should prohibit all unnecessary labour, and travelling; all diversions; all meetings of idle persons in public places; and should so frame these laws, that they may be free from any defect which may prevent their easy execution.

In most of the United States, there are wholesome laws in existence for the prevention and punishment of Sabbath-breaking; but they are seldom executed, although the violations of them are most notorious. They are broken in every town and village, under the eye of the magistrates to whom the execution of the laws is entrusted. The odium attached to *informers*, is far greater than the odium attached to the violation of the law; and such is the state of things in many places, that a combination, for the patriotic purpose of aiding the magistrate, is soon overpowered by a general and violent clamour against all interference of that kind. In the state in which we write, there is an excellent law upon this subject, but it has no more effect than so much blank paper; not merely through the negligence and timidity of the magistrate, but because there is no provision made for issuing process *instantly* against the violators of the statute. It is not a little remarkable, that some persons oppose the immediate punishment of Sabbath-breaking, on the ground that the issuing of *process* against the offenders, would itself be a violation of the Sabbath.

One thing, however, is incontrovertible; that the existence of laws which are never or rarely executed, has an injurious effect upon the public mind. It destroys that reverence for the laws, which should be carefully cherished, as one of the best safeguards against crime. It leads, also, to a contempt for the officer whose duty it is to execute the laws; and will ultimately lead the people to call in question the wisdom of

the legislature. If the law be salutary, it should be obeyed, and disobedience impartially punished. If it be an impolitic and unnecessary law, let it be at once repealed. The most notorious violation of the laws, prescribing the duties of the Sabbath, is the passing and re-passing of vehicles, by land and water. Steamboats and stage-coaches are commonly more employed upon the Sabbath, than upon any other day of the week. The quiet and decorum of the day of rest are disturbed by the driving of carriages, and the passage of wagons, engaged in the transportation of goods. And in certain villages, near our large cities, the streets exhibit, upon that day, the appearance of a fair or a race-ground, rather than a day of religious rest. The taverns are filled with successive parties of pleasure-hunters, passing from or to the cities; and the very sanctuary of God is frequently disturbed by the noise and tumult of these unseasonable visitors. These are evils which are rapidly eating into the vitals of our moral system.

It has also been to us a subject of surprise, as well as deep regret, to behold in many parts of the country, the labours of agriculture going on, without the least apparent necessity, on the Sabbath. We have seen, in fine clear weather, the harvest cut down, as well as gathered in. Surely, this cannot be justified by good citizens, when it is done in direct violation of the laws of the land. Whatever may be thought of the religious obligation of the Sabbath, all good citizens might be expected to respect the civil authority. Unless energetic measures are used to prevent the growth of these evils, the effects will be deplorable; and magistrates and others will be convinced, that their connivance at the breach of the law, providing for the observance of the Sabbath, was a dangerous dereliction of duty.

There is, indeed, a cure for the political evils of which we are complaining, but it is a slow remedy, and often tremendously severe. Corruption of morals will, at length, throw every thing into confusion; subvert every valuable institution, and spread desolation over the country where it prevails. Let it be remembered, that the overthrow of almost every flourishing nation which has ever perished, has been occasioned by the deterioration of national morals. Under despotic power, a military force is made the instrument of preventing the injury which the prevalence of vice produces; but a free government can rely only upon the knowledge and virtue of

the people. It should be inscribed over every door and gateway, in conspicuous characters, and proclaimed to every assemblage of the people, that VIRTUE IS THE BASIS OF A REPUBLIC.

The events of future times, perhaps, will show, that it is a poor and a vain thing to have connected distant places by canals; to have levelled mountains; to have built railways from city to city; to have defended our coasts by fleets and fortifications; and to have extended our population and improvements from the Atlantic to the Pacific. Ruin threatens us from another quarter. The mine which will probably subvert our noble political fabric, is in the midst of us. Foreign foes can never conquer us. Increase of wealth, and men, and national improvements, can never save us. There is something still more necessary than arts, and arms, and overflowing treasures, and various modes of internal conveyance. There is still need of something to give stability to all these possessions; and this can be accomplished only by deeply radicated principles of integrity and virtue among the people.

We sound no false alarm. Past events justify these forebodings; and, in such circumstances, it is the duty of every patriot to raise his voice in defence of an institution which is intimately associated with the dearest interests of the community.

9. *If the Sabbath is an institution of God; to avoid his displeasure, every government should cause it to be properly respected and observed.* This proposition may seem to remove the subject from the ground upon which its discussion was proposed; but a little reflection will show that this consideration ought not to be excluded. It is not, indeed, the object of this article to prove that the Sabbath is a divine institution; but it is impossible to do justice to the subject, without examining it briefly in this point of view. We cannot properly investigate the policy of a government without considering, that there is an over-ruling Providence, which is more manifest in the government of nations, than in the affairs of individuals. Whether any community thinks proper to acknowledge, or refuses to acknowledge the providence of God, it is equally under his control; and its prosperity, or overthrow, will depend, materially, upon the moral character of its members. If, then, we have the slightest ground for believing that God has separated one day of the week for his

own service, in order that men may have an opportunity of contemplating his character, and joining in his worship, it is surely politic (to say the least) to pay regard to such an institution, because no evil, and much good, will arise from its observance. And if it should prove to be established by divine authority, its violation by a people, and a neglect to provide for its sanctification by the government, may provoke the judgments of God against both. The history of the Jews recorded in the Old Testament furnishes a salutary lesson for our instruction and warning in relation to this matter.

But we may, and ought to take higher ground. In a country where a large majority of the people are Christians, it may be taken for granted, that the origin of the Sabbath is divine; for upon this subject there has been among Christians a general agreement. The question then is, whether rulers, knowing that God has appointed a certain day for his worship, are not bound to make such arrangements as will render attendance on it easy and convenient. Civil rulers are not to prescribe to men what they shall believe, or how they shall worship; but if there be a day, divinely appointed for public worship, it is their duty to have this day so observed, that all who are disposed may be able to worship without interruption or distraction. The doctrine which we wish to inculcate, with respect to the duty of civil rulers, is this: that they are under obligations to promote truth and piety in the country which they govern. This should be effected by all the means in their power, which are lawful, and which do not interfere with the natural rights of man. And it is their best policy to endeavour to avoid the displeasure of the Most High by discouraging vice in all its forms, and by promoting virtue and religion.

The observance of the Sabbath, therefore, by any people, is important, because, as it is a divine institution, its observance will be pleasing to God, and because it is proper to avoid a course which will bring down upon the people the judgments of Heaven.

We know the contempt with which many modern politicians would dismiss an argument of this kind. It is, indeed, a fact, that a sort of atheism has deeply infected many of our public men. They are loth to acknowledge the hand of God in any thing, and are still more reluctant to submit to his institutions and commandments. It is, probably, the regret of all pious men, that the Constitution of the United

States never recognises the being or providence of God. How far He will consider this as impious, who can tell? But, surely, it would have been at least prudent to make some acknowledgment of our dependence, and some expression of gratitude for national favours. There is also reason to fear that the members of our government, in the highest stations, do not give the weight of their influence and example to the observance of the Sabbath. This is an evil over which the true patriot, as well as the Christian, should weep. There is one practice sanctioned by the authority of our general government, which is a direct violation of the rest of this sacred day; and which, as it is public and notorious in every part of the country, has a most pernicious effect on the public mind, in the way of example. We have already treated of it at large. It is the carrying of the mail on the Lord's day, in time of peace. When the owners of vehicles for conveying passengers, see the coach which carries the mail every where travelling without necessity, they are emboldened by the example to set the laws of the State at defiance. And we see no prospect of a reformation in this matter, until this practice is discontinued. The voice of the people should be raised against a practice which not only operates so injuriously by its example, but which is literally A NATIONAL SIN, and will assuredly bring down upon us the judgments of God. It would be easy, if any exigence required the immediate and rapid communication of intelligence, to send an express who might travel without intermission.

If a disregard to sacred things is countenanced by those whom God has ordained to be "a terror to evil-doers, and a praise to them that do well," the divine blessing cannot be expected by the nation which is governed by such men. The conduct of civil rulers, in relation to the Sabbath, is important, not merely on account of the influence of their example, but because experience, as well as the word of God, teaches us, that the sins of rulers are often visited upon the nation over which they preside. This, with other weighty considerations, should lead those who have the privilege of choosing public officers, to elevate to the highest stations none but men of sound principles and good character. For a Christian people to commit the management of their affairs to avowed infidels or open despisers of religious institutions, is an affront to the King of heaven, and, in some sort, a denial of the truth and importance of the religion which they profess to believe.



It is time for Christians to be awake to the importance of this subject, and not to be carried away by the impetuosity of party spirit. The difference between political systems, in this country, is trivial, but the difference between the friends and enemies of religion is immense. Though Christians should not enter into the political contests of the day, they ought to come forward boldly to the discharge of their duty; and not under the pretence of avoiding politics, to neglect the service which God and their country demand of them. They should not leave the choice of rulers to those who are least qualified to judge, but should exercise their right of suffrage impartially, and with a view to the glory of God, and the best interests of their country. They should withhold their vote and support from every man, however able and eloquent, who refuses to acknowledge the truth of religion, and treads under foot the ordinances of God.

We shall, in conclusion, endeavour to describe the manner in which the Sabbath should be observed, in order to render it most interesting and valuable, as a civil institution. At the close of the week, every family should REMEMBER that the Sabbath is approaching, and should make such arrangements as will have a tendency to render the observation of it easy and pleasant. While a superstitious scrupulousness, and a Pharisaic rigour are avoided, let the determination of every one be, to lay aside all secular concerns, all servile labour, all diversions, and all unnecessary journeys. Let the day be considered sacred, and consecrated to religious services, and the acquisition of the knowledge of God and his word. It should not, however, be a day of gloom and austerity; but a season of sacred enjoyment. Every heart should overflow with gratitude; every voice should be tuned to praise. Every countenance should shine with the expression of joy and hope.

It is wrong to spend the morning of this day in unnecessary sleep. Too much sleep stupifies the mind, and is unfavourable to health. If we rise early, and pursue our business with alacrity, we ought not to be dull and remiss when the time is the Lord's, and when his service calls for our attention. To the devout and pious mind, no day dawns with so sweet a light as the Sabbath. It was originally intended to bring to fresh remembrance the great work of creation, when God first caused light to shine out of darkness, and when the glory of God was made visible in the heavens and

in the earth ; but it now stands as a memorial of another work, more interesting than creation itself. When the light of this day salutes our eyes, we seem to be transported to Calvary, and placed by the sepulchre of our crucified SAVIOUR ; the stone is rolled away ; the tomb is deprived of its victim, and DEATH itself lies vanquished before our eyes. But while death and the grave are vanquished, we see a luminous path leading from earth to heaven. We behold a faint reflection of the glory of the celestial city, and are led to contemplate there a Sabbath which shall never come to an end.

Vigilance and resolution are necessary to guard against the intrusion of worldly concerns, and against interruption from secular affairs. Constant occupation in the appropriate duties of the day, furnishes the best defence against these temptations. When the time of public worship arrives, let every one join himself to the congregation of worshippers, and by his appearance and conduct, show that the duties of the Sabbath are not a burden, but a delight. While in the house of God, he should summon all his power and best affections to the solemn and delightful work of praising and adoring the *King of heaven and earth*. Then shall he know by experience, that it is not a vain thing to serve the Lord ; that "one day in his courts is better than a thousand ;" and that it is better to be a door-keeper in his house, than to dwell in the tents of wickedness.

To a soul rightly disposed, how sweet is the solemn stillness of the Sabbath ! What a blessed serenity overspreads the mind, when released for a season from the bustle and toil of this lower world. How welcome the sound of the bell which summons to the great congregation ! How delightful the solemn music with which a whole assembly offer their thanksgiving to God ! How inestimable is his word, whose entrance giveth light and understanding to the simple ! It instructs, it warns, it reproves, it convinces of sin ; shows us the refuge of the Gospel ; elevates our thoughts to heaven ; brings consolation to the afflicted ; and improves and strengthens all the principles of virtuous conduct. When this word is expounded, and applied by one whose lips have been touched with a live coal from the altar, when it comes warm from the conceptions of a heart deeply imbued with piety, how pleasing and salutary the impression upon the susceptible mind !

When the public service is concluded, there should be no

remission of pious exercises. A great part of the benefit of public ordinances is often lost by carelessness, after the service is over. Light conversation and secular cares, too frequently extinguish the sacred fire of devotion, which ought to be so kindled upon the Sabbath, as to continue burning through the ensuing week. Give God the whole day. He requires for his peculiar service only one day in seven; a most reasonable requisition. Six days are enough for the cares and business of this world, which is at best, "vanity and vexation of spirit." Let us not rob our own souls of a real privilege, by mingling the groveling affairs of earth, with the loftier concerns of a better world. Begin, continue, and conclude the Sabbath by the appropriate duties of the day. In all this there need be no weariness, or disgust. There will be none, if the heart be rightly disposed. We may vary our exercises at will, still keeping in view the end for which the Sabbath was instituted. Meditation, prayer, praise, reading, and serious conversation should occupy the time. Many acts of benevolence and mercy may also be performed upon this sacred day. Now let us suppose a whole community to spend the Sabbath in such a way as I have described: the effects cannot easily be told. The state of society would be better than has ever yet been seen upon earth. The Sabbath, thus spent, in holy and useful exercises, would be one of the chief comforts of life; and it would be found one of the most effectual means of preventing crime, and promoting a reformation of manners.

Contrast with this description, the manner in which the Sabbath is spent by many in our Christian country. The morning is wasted in sleep, unless some excursion or party of pleasure rouses the person from his bed. When sleep is shaken off, the newspaper, or some unprofitable book, occupies the still drowsy attention. The leisure now afforded, invites the man of business to look over his papers, to examine his bonds and mortgages, or to post his accounts. The merchant calculates his profit and loss; devises new schemes of commercial enterprise; reads the prices current, and determines upon a voyage to some foreign port. The lawyer is employed in looking over his brief; arranging his papers, and inventing arguments in support of his client's cause. The farmer surveys his grounds, inspects his cattle, and forms his plan of labour for the week. The young and giddy are roving in search of amusement; a party is formed to visit some place at

a convenient distance; there a crowd collects, and a promiscuous company is formed. Here the young man learns from his superior the rudiments of vice, and the inexperienced young woman is often caught by the attentions of some decoying villain, who has assumed the garb and manners of a gentleman. Here the habits of intemperance are often formed, and the young tradesman, or mechanic, while he neglects public worship, and violates the Sabbath, sows the prolific seeds of future ruin. Expenses are incurred which are inconvenient; habits of dissipation are contracted; dangerous acquaintances are formed, and opinions imbibed, which will operate like secret poison on the moral principles of the young.

If, then, the object of government is to bring corruption into the dwellings of the industrious tradesman and mechanic; to multiply the miseries of seduction and female prostitution; to extend the evils of bankruptcy and the frauds connected with it; to add to the list of drunkards, already so enormous as to be appalling, to encourage dissipation so ruinous to the common people; to increase and perpetuate pauperism, and to fill our poor-houses and prisons with tenants; in short, to bring in luxury, extravagance, and every species of excess and misery; let the Sabbath be abolished, or spent in idle dissipation.

But if it is the policy, as certainly it is the interest of civil rulers, to promote order, purity, peace, sobriety, industry, and every species of virtue, and domestic comfort; if they would set up an effectual barrier against the torrent of vice and debauchery; if they would preserve and advance the civilization of the people; if they would avoid the just vengeance of Heaven, on account of national sins, let them be careful to enact wholesome laws for the observation of the Sabbath; and when such laws already exist, let them be promptly and impartially executed; and let all the people

**REMEMBER THE SABBATH DAY TO KEEP IT HOLY.**

## ART. IV.—REMARKS ON GALATIANS, Chap. IV. 21—31.\*

Λέγουσί μοι οἱ ὑπὸ νόμον θάλοισις εἶναι, τὸν νόμον ἐκ ἀκούει; Γύγραπται γάρ  
 ὅτι Ἀβραάμ δύο υἱὲς ἔσχεν ἕνα ἐκ τῆς παιδίσκης, καὶ ἕνα ἐκ τῆς ἐλευ-  
 θέρας. Ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης, κατὰ σάρκα γεννήθη· ὁ δὲ ἐκ  
 τῆς ἐλευθέρας, διὰ τῆς ἐπαγγελίας. Ἀτινά ἐστιν ἀλληγορούμενα· αὐτῶι  
 γὰρ εἰσὶν αἱ δύο διαθήκαι· μία μὲν ἀπὸ ὄρους Σινῶ, εἰς δουλίαν γυνῶσαι,  
 ἥτις ἐστὶν Ἀγαρ. Τὸ γὰρ Ἀγαρ, Σινῶ ὄρεος ἐστὶ ἐν τῇ Ἀραβίᾳ, (υπο-  
 χεῖ δὲ τῇ νῦν Ἱερουσαλὴμ, δουλείᾳ δὲ μετὰ τῶν τέκνων αὐτῆς. Ἡ δὲ αὖτε  
 Ἱερουσαλὴμ ἐλευθέρᾳ ἐστὶν, ἥτις ἐστὶ μήτηρ πάντων ἡμῶν. Γύγραπται γάρ·  
 Εὐφραίνεθί, εὐῖρα ἡ ἐ τέκεσσα· ῥῆξον καὶ βόησον ἡ ἐκ ἀδύνατος, ὅτι πολλὰ  
 τέκενα τῆς ἱρᾶς μαῶλοι ἢ τῆς ἐχύσης τὸν ἄνδρα. Ἡμεῖς δὲ, ἀδελ-  
 φοί, κατὰ Ἰσαάκ, ἐπαγγελίας τέκενα ἱσμεν. Ἀλλ' ὥσπερ τότε ὁ κατὰ  
 σάρκα γεννηθεὶς, ἰδίᾳς τὸν κατὰ πνεῦμα· ἔτω καὶ νῦν. Ἀλλὰ τί  
 λέγει ἡ γραφή; Ἐκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς· ἡ γὰρ μὴ  
 κληρονομήσῃ ὁ υἱὸς τῆς παιδίσκης μετὰ τῷ υἱῷ τῆς ἐλευθέρας. Ἀρα,  
 ἀδελφοί, ἐκ ἱσμεν παιδίσκας τέκενα, ἀλλὰ τῆς ἐλευθέρας.

*"Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons; the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless, what saith the scripture? Cast out the bond-woman and her son: for*

\* We have received, from a highly respectable source, this exegetical discussion, which we conceive to be altogether worthy of the attention of our readers, and peculiarly within the scope of our publication. All responsibility, with regard to the sentiments of the paper, remains of course upon its author; and for this reason we admit it as the communication of an individual.

*the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free."*

THE passage just cited is confessedly one of the most difficult in the New Testament. Among the various explanations of it which have been given, I do not recollect to have seen that which is offered in the remarks which follow. It is offered without pretensions, and therefore without hesitation to your readers.

Every interpretation which has been given of this passage may be classed under one of three general views which have been taken of it.

The first is that of the "double sense." It was maintained by Chrysostom, Theophylact, and most of the other ancient fathers; and by Grotius, Henry, Scott, and many others among the moderns. They maintain that these verses contain Paul's exposition of the *second* and *spiritual* meaning of a passage which, in its *primary* signification, relates only to the personal history of several individuals in Abraham's family. Grotius, quoting Chrysostom, explains "Α τινά ἐστιν ἀλληγορούμενα, v. 25. thus: "Sunt ἀλληγορούμενα; i. e. figuram rei majoris continent." Henry says, "These things are an allegory, wherein besides the *literal* and *historical* sense of the words, the Spirit of God might design to signify something *farther* to us." Theophylact, paraphrasing the same words, says, 'Η μὲν ἱστορία αὕτη οὐ μόνον τοῦτο δηλοῖ ἀλλὰ καὶ ἄλλα τινὰ ἀγορεύει· διὸ καὶ ἀλληγορία πικλεῖται· τύπος γὰρ ἦσαν ἐπεινα τῶν παρόντων.

The next general view of the passage is that taken by most of the German commentators. It is, in short, that although the original narrative, Gen. xxi. 9—14. has but one meaning, and that the obvious and historical one; yet Paul, following the mode of interpretation prevalent among his countrymen, and familiar to those to whom he wrote, made a very different application of the passage, and one subservient to his present design. Representing the second as an allegory, he made it to teach the comparative merits and claims of the Mosaic and Christian dispensations, and the different fate of those who embraced them. According to Morus, Paul says, v. 24. "narrationem esse allegoricè *explicandam*, cum grammatico seu historico sensu, *posse alium* conjungi *allegoricum*. Ac Moses, dum illa narravit, *sane non videtur* in animo

habuisse illum alterum allegoricum sensum, sed Paulus explicans locum, sequitur suorum popularium morem." Koppe explains the first word of v. 24. by "this whole history may be explained in a much more exalted sense;" and immediately after denies that narrations merely historical, can in any one instance, in either sacred or profane writing, be certainly proved to have also a secondary meaning.

A third view is that of Borger. He says that the Apostle quoted the passage in Genesis, not for *argument*, but for *illustration*; and that he explains those characters and events, not as prefiguring the two covenants and those who were attached to them, but adduces them as exhibiting a remarkable *similarity* in several particulars to these, and therefore well calculated to set them before the Galatians in a clear and striking light.

His paraphrase of the first clause of v. 24. is, "which things may be excellently accommodated to our cause:" and he says, "Cum vero Paulus, Hagaram et Saram fuisse docet δὴν διαθήκῃν ἑτέραν, id non ita interpretandum est, quasi illarum historia mulierum religionis Christianæ Judaicam illam aliquando eversuræ ad significationem jam habuerit: cum id tantum contendere videatur Apostolus, narrationem Mosis *insigni similitudine* cum religionis permutatione esse conjunctam *adeoque* aptissimè hanc cum illa *comparari posse*."

In cases, which, like the present, refer to the Old Testament history, or dispensation, it is indispensable that the whole ground be accurately examined, and it will here be of advantage to direct our first and particular efforts to obtaining an adequate understanding of the passage in the Old Testament; and then apply the light we have obtained to the elucidation of the place in the New.

What then is the plain, full meaning of the narrative in Gen. xxi. 9—14? What is the nature of the event there recorded? Let us endeavour to pursue this inquiry with all the assistance the Bible affords.

And here it is necessary, first of all, that adequate notions be entertained of the Abrahamic covenant. This matter shall be presented as briefly as possible, by the quotation of one or two passages of Scripture. Rom. iv. 13, 14. 16. "For the promise that he should be the heir of the world, was not to Abraham or to his seed through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise is made of none

VOL. IV. No. IV.—3 X

effect. Therefore it is of faith that it might be by grace, to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham who is the father of us all." Here it is plain that the promises made in the Abrahamic covenant are fulfilled in the blessings conferred upon true believers. Again, Heb. vi. 13, 14, 17, 18, "For when God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." From this passage it is plain that the oath recorded, Gen xxii. 16—20. confirmed *those promises* to which they became heirs, who, under the preaching of the Gospel, flee for refuge to the hope set before them. See also verses 19, 20. Of course the Abrahamic covenant embraced the whole covenant of grace, and was identical with it. And this is established by Gal. iii. 14—29. where the Apostle proves the validity of the Gospel covenant against that of the law, by its precedency in point of time, viz. 430 years. "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. For ye are all the children of God by faith in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

This whole argument depends on the identity of the Abrahamic covenant with the covenant of grace.

All the Apostles also in their preaching regarded the promises of the Abrahamic covenant, as embracing the spiritual blessings of the Gospel. After having proclaimed the doctrines and offers of the Gospel, they say, in applying them to the Jews whom they are addressing, (Acts, iii. 24—26.) "Ye are the children of the promise and of the covenant which God made with Abraham, saying, In thy seed shall all the kindreds of the earth be blessed." This last promise refers, according to Paul, Gal. iii. 16. exclusively to Christ.



Observe now the language used. Gospel blessings, when spoken of as embraced in the Abrahamic covenant, are called "an inheritance," Gal. iii. 18; or "the promise," Rom. iv. 16; true believers in Christ are called "the seed or children of Abraham," Gal. iii. 7. 29. and thus "heirs of the promises." Heb. vi. 17.

What then, again, is the nature of the transaction, recorded Gen. xxi. 9—14? Sarah saw Ishmael, the son of her bond-woman Hagar, "mocking," abusing, or as Paul says, Gal. iv. 29, "persecuting" her son Isaac; and desires Abraham, in consequence, to cast out this bond-woman and her son, declaring that the son of the bond-woman should not inherit with her son Isaac. Her meaning is plain; the word she uses, נָשַׁךְ, *cast out*, is applied, as well as the corresponding word *ἐκβαλλω*, used by Paul, to repudiating a wife, and casting off a son. See Lev. xxi. 7, Hebrew and Septuagint; also Eccles. vii. 28. Ezra, x. 3. Jud. xi. 2. 7. She wished Ishmael to be entirely excluded from all that might be inherited by virtue of being a son of Abraham. Further than this, probably, she did not think. But why was the thing very grievous in Abraham's sight, because of his son? He knew the spiritual nature of the promise made to him, (see Heb. xi. 9, 10. 14—16.) and may he not have felt that to comply with Sarah's request would be to cut him off from all these? But whatever were his views of the consequences, or his feelings in relation to them, God commends him, v. 12, "Let it not then be grievous in thy sight because of the lad, and because of thy bond-woman; *in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.*" This is the important passage, and fortunately it has found an inspired interpreter. Rom. ix. 6—9. "They are not all Israel which are of Israel; neither because they are the seed of Jacob, are they all children, but, 'In Isaac shall thy seed be called:' that is, they which are the children of the flesh, these are not the children of God, but the children of promise, and accounted for the seed." In this passage, those denominated *Israel, children, children of God, children of the promise*, are, according to the Apostle, those in whose case the word of God, in his promises to Abraham, (and we know what they are,) takes effect, v. 6.; and they are distinguished from those, who like Ishmael, are merely the descendants of Abraham by natural generation, to whom, as is necessarily implied, these promises were never

made. And this confined reference of the promise of the Abrahamic, *i. e.* of the Gospel covenant, Paul proves, *v.* 7, by this passage; "In Isaac shall thy seed be called," *i. e.* according to Paul, all who shall in fact inherit these promises, are the subject of special promise, as Isaac was: this must be the meaning of *v.* 8.

Now supply the reasoning, "Hearken to Sarah, and cast out Ishmael, *for* neither he, nor others shall participate in the spiritual blessings of my covenant, by virtue of their natural descent from you; but only those, who like Isaac, are the subjects of special promise."

If there is any coherency here, between the command and the reason assigned for it, we have in them plain ground for two remarks.

1. We have in Ishmael, an actual case of non-participation in the blessings of the Abrahamic covenant, *i. e.* of the Gospel.

2. The casting forth of Ishmael was an act *expressive* of this fact.

Nothing can be plainer than these inferences, and nothing need be said to prove them. A few more preliminary remarks, and we shall be ready to direct our attention directly to the passage in the Epistle.

And first, on what ground did *Ishmael* stand with relation to the covenant of grace? The facts can be easily brought together. He was, by natural descent, a son of Abraham, he was circumcised by virtue of this descent, Gen. xvii. 23. he lived to at least the age of sixteen with Abraham in the land of Canaan, (compare Gen. xvi. 16. and xxi. 5. 8.) and doubtless, united in the worship of God by sacrifice, &c. at the altar. But he was not the subject of special promise, and did not inherit the spiritual blessings promised to Abraham and his believing seed.

2. What was the relation which *Isaac* bore to the covenant of grace? He *was* a subject of special promise, and therefore became an inheritor of all the spiritual blessings of the covenant. Röm. ix. 7, 8. "In Isaac shall thy seed be called: that is," &c. That the words of the promise, *v.* 9. refer to his being a child also in faith, is proved by the simple language of these verses.

3. On what ground did *the Jews of the Apostle's days*, who clung to the law as a rule of life and a system of salvation, stand, with regard to the covenant of grace? They were

descendants of Abraham by natural generation, they were circumcised, performed the worship prescribed by the law, and wishing to be justified by the law, Christ was made of no effect unto them. Gal. v. 3.

4. What relation did *real Christians* of the Apostle's days bear to the covenant of grace? They, like Isaac, were subjects of promise. Gal. iv. 28; and in consequence of having believed in Christ, became Abraham's seed, and heirs according to the promise made to him. Gal. iii. 29.

These things being undeniable, it follows, *That the relation of Christians to the covenant of grace, and of Isaac to the covenant, are the same relation.* And Isaac, as an instance of an heir to the promises, differed in no respect from the individual believers of the Apostle's days, except in having preceded them by about 2000 years.

It equally follows *that the relation which the Jews of the Apostle's time who clung to the law, bore to the covenant of grace, and the relation which Ishmael bore to that covenant, are the same relation.* He lived, indeed, 430 years before the establishment of the Mosaic dispensation, but all the circumstances in which those who lived under that dispensation, differed from him, were not of a kind calculated to affect their common relation to the covenant of grace. The principal circumstances in the situation of each of the parties are enumerated above, and are the same in both. The condition therefore of Ishmael was the condition of all Judaizing unbelievers of the Apostle's time: and *his* fate of exclusion from the blessings of the covenant of grace must inevitably be *theirs*, provided they remained on that ground. And this fate, having in his case, already taken place, it would afford a striking instance and exemplification of the impending fate of the rest.

Let us turn now to the passage in the Epistle. The Galatian Christians had, soon after Paul left them, been visited by teachers, who taught that "unless they were circumcised and kept the law, they could not be saved." And they had so far forsaken the doctrines of grace which Paul had preached to them, that though they still believed Christ to be the Son of God, they grounded their hope of salvation principally on their observance of the Jewish law. Paul, with a warmth of zeal unsurpassed in any of his writings, testifies against this perversion of the Gospel, and their foolish and ruinous apostacy. He shows that men, now, like Abraham, were

justified by faith only, ch. iii. 1—9; that all who stood upon the ground of the law, were and must be under the curse, v. 10; but that Christ had suffered the penalty of the law, v. 13, so that by simply believing in him, a man could obtain the blessing of Abraham, or justification, v. 14. To the objection that the law was a dispensation established by God, and therefore binding, he answers, that the system of salvation by faith had been established long before the other, v. 17; and that the law was, in fact, not intended to be an independent scheme by which men were to be saved, v. 18, 19. but was intended to act a part subservient to the Gospel, until the full establishment of the latter, and was then to be set aside, v. 25. He then commences and continues in a strain of urgent intreaty, and strong expostulation, through the first part of chap. iv. and closes what he says on this subject by referring to the history of Isaac and Ishmael, which has been considered.

The question now is, what was his design in making this reference? It has, I think, been proved above, that we have in Isaac an actual instance of one standing upon the ground which the Apostles wished the Galatians to take and maintain; and in Ishmael an instance of one, on the ground from which he wished to guard them. We should say then, *a priori*, that when referring in this place to Isaac and Ishmael, *he probably designed to show, by the actual instance of these two individuals, the different condition and fate of those who embraced the Gospel as he preached it, and of those who believed and embraced the doctrines of the false teachers.* The reason for this supposition is, that the historic narrative to which he refers, affords an instance pertinent to his purpose, exactly a case calculated to enforce all he had been urging. Now, is it probable that he has referred to this passage containing facts capable of direct application to his object, and yet passed by these, and made another and very different use of it?

But that he *has* referred to it, for the express purpose just supposed probable, appears to be proved by his own words. The introduction has the aid of an appeal to a case parallel to theirs, v. 21. "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons: he who was of the bond-woman was born after the flesh; but he of the free woman was by promise." And, throughout the whole passage, there is no intimation that Isaac

and Ishmael are referred to with any other design, v. 28. "Now we brethren, *as Isaac was*, are the children of promise." v. 29. "But as then, he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now. Nevertheless, what saith the Scripture, &c." So far, then, the design of the Apostle seems plain, and the execution of it clear and forcible.

But what shall we do with verses 24—26? Are they not inconsistent with the explanation just given? If they are, it must fall to the ground. The Apostle says, v. 24, "Α τινὰ ἰστέν ἀλληγορούμενα. The signification of ἀλληγορούμενα is first to be considered. Ἀλληγορία is defined by Donnegan, to signify, 1. A discourse, or saying, *bearing a different sense* from the obvious one. 2. *An explanation* in a different sense. So, also, ἀλληγορίω signifies, 1. *To speak* in such a manner, as to carry a sense different from the obvious meaning of the words: 2. *To interpret* in such a manner. With Donnegan agree, in substance, all others who have given definitions of these words. Scapula defines ἀλληγορίω, "Aliud verbis, aliud sensu ostendo. Sæpe etiam est aliter interpretari quam verba præ se ferunt." And ἀλληγορεῖσθαι dicuntur ea quorum interpretatio affertur diversa a verbis quibus scribuntur aut dicuntur. Est etiam *allegoricè dici*." The passive, ἀλληγορεῖσθαι, then, signifies, 1. *To have a meaning* different from the obvious one: 2. *To be explained* in a sense different from the obvious meaning. Next, is ἰστέν ἀλληγορούμενα synonymous with ἀλληγορεῖται? Matthæi says; Grammar, § 559, that the participle with the finite verb, makes merely a circumlocution for the proper verb; and participles of all verbs, with the verb εἶμι. He then cites many classical examples, as Iliad, ε. 873, τετλήότες εἶμέν for τετλήκομεν. Herodotus, I. 57, ἦσαν ἰέντες for ἴεσαν. This idiom is not less common in the New Testament. Mar. xiii. 20. The stars of heaven ἴσονται ἐκκινεσθαι, &c. See Winer, § 39. 2. He adds, however, in a note, that sometimes the εἶναι is to be taken separately, and then the participle stands for an adjective. Mar. v. 5, 6. If the present is an instance of the first sort of usage, *i e.* ἰστέν ἀλληγορούμενα for ἀλληγορεῖται, then, according to the above definitions, the words will mean either, "Which things *are explained* allegorically; or, which things *are spoken* allegorically." The rendering so common now, "Which things *may be* (in accommodation) explained allegorically," has no foundation in grammar, and is founded on

the general view such interpreters have taken of the whole passage. And if this remark is true, are not all those interpretations which come under the 2d and 3d classes, set aside? But what is meant by "Which things *are explained* allegorically?" Did the Apostle refer to the fact, that the Jews of his day allegorized this part of the Old Testament narrative? and then, did he mean to demand for this interpretation of these unbelievers, the force of a divine precept? or, did the Apostle mean to maintain the principle, that an allegorical *explanation* of a passage, which has really but one plain meaning, should be attended to, and regarded so much as to lead them to renounce their Judaism? For that this is the design of this whole passage, is the plain implication of v. 21, 22. Adhering to this signification of ἀλληγορούμενα, we can understand "Α *τινα*, &c, only in one way, viz. "Which are (now, by me) allegorically explained." But according to this, Paul, in the first place, professedly puts upon the passage a sense which does not belong to it; and, secondly, betrays his design to those he is addressing; a certain way of destroying the effect he wished it to have. The *other* signification of the word would give *this* meaning to the passage; "which things *are spoken* allegorically." If ἀλληγορούμενα is taken as an adjective, agreeable to Winer, as above noticed, it amounts to the same; "which things *are* allegorized," according to the common version. Instances of this use, both of the verb and of the participle in an adjective sense, are cited by different commentators. Porphyry, Vit. Pythag. p. 185, "The one kind (of characters) communicating their meaning by imitation (of the thing designed,) the other ἀλληγορούμενων παρὰ τινος αἰνίγμους, *express their sense by allegories.*" Eustathius; "This cyclops, *εἰς θυμὸν ἀλληγορεῖται*, is *allegorically* anger." In the life of Homer, p. 325, it is said, concerning the marriage of Jupiter and Juno, related by him, *δοκεῖ ταῦτα ἀλληγορεῖσθαι*, these things appear to be allegorical, viz. as it is added, that Juno signifies the air, and Jupiter the æther. Clemens Alexandrinus, Stromat. v. 11, *ἔφης ἀλληγορεῖται ἡ δονή*· the serpent is allegorically pleasure.

The following are instances of the participle used adjectively. Philo de Cherub. "The leaders of the sect have left many monuments (or works) ἀλληγορουμένης ἰδέας of the allegorical kind." Heraclides Ponticus, in Allegor. Hom. says, that the fable of Homer, in which he represents Thetis and Briareus releasing Jupiter from chains, can be excused only

ἵνα ἐκιδείξωμεν ἀλληγοροῦμένον τὸν μύθον, if we represent the fable as allegorical.

All this is certainly enough to prove that the words *ἵνα ἀλληγοροῦμεν* may be rendered *are allegorical*; and this rendering is, doubtless, for the reasons given in the examination of the other, to be preferred. Nay, this use of the word seems to be most common. The plain statement of v. 24—26, then, would be, “which things are allegorical. For these (two women) are the two covenants; one from Mount Sinai, which brings forth to servitude, and corresponds to the city Jerusalem, and is in bondage with its children; but the Jerusalem which is above, is free, which is the mother of us all.”

My first remark as to these verses is, that in their plain meaning, they agree with no hypothesis yet made, in explanation of the passage. If Paul is to be understood, for instance, as we understand Heraclides; in the last quotation, he is made to say that the Mosaic narrative was not a history of real occurrences, but was framed with the design of representing by symbolical personages the two covenants, and those embraced under them. They agree most nearly with that of the double sense. “These characters are real historical characters; the events recorded actually took place; but, besides their nature, as matters of simple fact, they are also allegorical representations of spiritual things.” But then, reasons have been given, showing that this hypothesis is not true. The one, simple, historical meaning of the passage, which admits and requires no secondary one, has been exhibited above. The hypothesis next mentioned, which, for brevity’s sake may be called the German, denies that the things which Paul finds in the passage, are there, either literally or allegorically, and the same ground is maintained by Borger.

I would remark further, that it is very improbable that the Apostle has made a second and allegorical use of a passage, when the real one exactly suited his purpose; or that he has first given the passage a defective, secular meaning, and then allegorized that into a second spiritual one, when the real meaning was itself spiritual and applicable. On the contrary, if, in the passage we meet with something of the external form of allegory, it is highly probable that *the allegorical meaning given to the quotation, will be found to be nothing but its real genuine sense*, and the use to which it is applied, one to which it is literally and historically applica-

VOL. IV. No. IV.—3 Y

ble. And why may not this be the specific state of the case before us? Here is the *exterior*, the *drapery* of allegory, but beneath this suspicious, or, perhaps, splendid outside, there is all the honesty or homeliness of the simple truth.

The plain reason for this opinion is, that the original passage, as explained and illustrated above, by independent evidence drawn from inspiration itself, seems to contain all that the Apostle finds there. What conclusion, then, can be drawn, other than that just mentioned?

But a question meets us here, If the Apostle has used the passage in its plain true meaning, why has he thrown his argument into an allegorical *form*? The reason, doubtless, is to be sought in the almost universal mode of religious teaching and writing in his day. The allegorical was a mode of instruction which had been current from the earliest ages; and was at this time, especially among the Jewish doctors, almost exclusively followed. It would be very easy, but the undertaking would perhaps be more curious than useful, to prove this assertion by actual quotations from the Jewish writers and the Christian fathers. To mention but one instance, Philo, allegorizing this same passage, makes Sarah to represent *virtue*, and Hagar *science*. Science is the handmaid of virtue, and prepares the mind to receive and carry out into practice its instructions, when it may safely be discarded and forgotten. This mode of teaching (by allegories) appears every where in the Bible. Jotham used allegory in his speech to the Shechemites, Jud. ix. 7—15; the prophets frequently used the allegory or the parable in their instructions, Isa. v. 1—6; and Christ himself, has made more use of the parable than of any other mode of speaking. Does he wish to warn the people against neglecting the instructions which they heard? He speaks the parable of the sower. Does he wish to show the Jews their wickedness, and guilt, and impending ruin? He relates the story of the vineyard and the husbandmen. Does he wish to illustrate the readiness of God to receive and pardon returning sinners? He tells of the prodigal son. This will serve to show how familiar the parabolic or allegorical style was, both to teachers and people of that day; and this fact is sufficient to account for the allegorical shape of the Apostle's argument in the passage under consideration.

Again, the supposition is easy, and is sustained by facts, that the circumstances or events chosen as the foundation of



an argument may not correspond in all their parts, to the subject to which they are applied; so that in the adjusting of the allegory, language may be used, or minor points on either side may acquire a prominency, which, in plain argument, would not have appeared. A few instances will make this matter plain. In the conclusion of the parable of the unjust steward, Christ says, Luke xvi. 10—12. "He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much. If therefore ye have been unfaithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" The whole form of these three verses, owes it occasion to the parallel intended to be run between secular and eternal things, or rather, to Christ's design of speaking of eternal things in language borrowed from the circumstances of those merely secular, and no one will say that in the circumstances of the spiritual things themselves here spoken of, there is any thing of itself sufficient to account for the language chosen. Consequently, in the actual interpretation of the discourse, we have to abate from the apparent force of many of the expressions, and receive the views given under *material modifications* derived from other literal passages. Again, Luke xix. 26. "For I say unto you, that unto every one which hath shall be given, and from him that hath not, even that he hath shall be taken away from him," &c. and the similar passages. Here also it is plain that the doctrine taught is thrown into a shape, borrowed from the circumstances chosen by which to convey it, which it would not of itself have assumed. There is a palpable, bodily outline given to it, which if we regard as the native inseparable shape of the truth itself, we shall greatly err.

Keeping these things in mind, let us now inquire, what circumstances, connected with the doctrine which the Apostle was inculcating, and with the historical events and personages to which he refers, were capable of being worked up into an allegorical costume, with which to invest his argument. To show what he meant by the words, "which things are allegorical," he says, "for these (*i. e.* these women, Sarah and Hagar) are the two covenants." The various reading here\* does not alter the sense. Now, if we can under-

\* The article *αἱ* before *διαθήκαι* is omitted in some manuscripts.

stand *how* Sarah and Hagar were the two covenants, we shall know the exact meaning which the Apostle attached to ἀναγορεύματα. As to the covenant referred to, there can be no doubt, *v.* 24. Hagar is the covenant from Mount Sinai; Sarah is the Jerusalem which is above. Hagar is the covenant under which the lovers of Judaism were; Sarah, that under which Paul, and those who had embraced his doctrines, had placed themselves. Hagar and Sarah were not *literally*, of course, but allegorically the two covenants. Absolute expressions in such a sense are very common in the oriental idioms. We need only refer to such as occur in 1 Cor. x. 4. Gen. xli. 26, &c. And no one, familiar with those idioms, or even with the English Bible, need be told, that by the phrase "*children of a covenant*," Paul means those who are parties to a covenant; who are within its provisions, and controlled by its arrangements. This use of the words children, son, daughter, is a genuine Orientalism, and is to be met with every where in the Old and New Testaments. Thus, *citizens* are called "*children of the kingdom*," Mat. xiii. 38; *companions* of the bridegroom are called "*children of the bride-chamber*," Mat. ix. 15; the *inhabitants* of Zion, are called "*children of Zion*," Ps. cxlix. 2; *hostages* are called "*sons of suretyship*," 2 Kings, xiv. 14. So extensive and uniform is this phraseology, that it was the most natural and obvious language by which Paul could have expressed his idea. Christians, therefore, were children of the "*covenant of grace*," Judaisers were children of the covenant made on Sinai. It has been shown that Isaac was really under, *i. e.* was a *child* of the first; and that Ishmael was really under, *i. e.* was a *child* of the last. But Isaac was a child of Sarah; Ishmael the child of Hagar. So that, by a kind of necessity, resulting from the idiom of the language, and the views taken of the parties concerned, the two women and the two covenants are respectively brought into correspondence; and Sarah represents the covenant of grace, and Hagar the old Mosaic dispensation. Further, though Isaac is referred to in his personal history only, yet, as he was one of the whole multitude of the spiritual seed of Abraham, what is true of him, is true of all, so that his standing and his fate are a perfect exemplification, and, therefore, representation of theirs. For the same reason, the standing and fate of Ishmael are, as has been before remarked, an exemplification of those of the whole party to which he belonged. And we have in the Old

Testament, the history of his being actually sent away, as a non-participator in the blessings promised to Abraham. When, now, the Apostle says *ἄτινα*, &c. he appears to refer to *these* circumstances just enumerated. He refers to these, and introduces them for the sake of the allegorical form which they enabled him to give to his argument.

We have endeavoured already to forestall an objection that may be made; that, in the Epistle, the two women are brought forward into a promineney, and an importance is given to them which are not sustained by the explanation which has been given. Reference was made to similar instances in the parables of Christ, and the number might be greatly increased. The same reference will bear out the modification and limitation, which must be made in the sense of several of the terms used. The most important one of these is *ἀλληγορούμενα*. It is granted that the strict, full meaning of the word, as shown above, is not exactly preserved, *i. e.* that the narrative quoted is not really and strictly an allegory, in the rhetorical signification of that term. But it is maintained, that the circumstances which have been enumerated *did* give the whole passage an allegorical exterior; and, as it had the *outward* form, so Paul applies to it the *name of allegory*, though in that limited sense which facts show to be the true one. Further, it is very easy to show that similar uses of words and modifications of meanings appear very frequently in the New Testament. Some of the New Testament uses of *δαίμων*, *βασιλεία τοῦ θεοῦ*, *ἄρχων τῆς ἐξουσίας τοῦ αἵρος*, *λόγος*, &c. are instances of this sort. Nay, in the very passage under consideration, we have several examples of this fact; *τῇ νῦν Ἰερουσαλὴμ* to denote the Mosaic dispensation; *ἐλευθερία*, and especially *ἡ ἄνω Ἰερουσαλὴμ*. All these words have attached to them, in this passage, meanings of which no examples could be brought from classical or Jewish writers. But in this, and similar cases, the derivation of the particular use of a word, from the known and usual one, is so clear, and so clearly pointed out by all the circumstances and connections, that no doubt can remain as to its proper acceptance. In this way, we clearly understand *ἡ ἄνω Ἰερουσαλὴμ* to signify the covenant of grace; and, in the same way, it may be inferred, that in using the term *ἀλληγορούμενα*, the Apostle refers, to the *corresponding relation sustained by Sarah, and by the covenant of grace to Isaac; and by Hagar, and the temporal part of the Abrahamic covenant to Ishmael; also to*

*the fact of Isaac's being one of the whole number of Abraham's spiritual seed, and Ishmael one of the multitude of those not of this number ; and lastly, to the casting out of Ishmael, as the actual consummation of his exclusion from the spiritual inheritance ; an exemplification and earnest of the exclusion of all who are not united to Christ and to Abraham by faith.*

It was not originally intended, nor is it now, to enter into the particular illustration of all the phraseology of the passage. This has been often done already by abler hands, and I have nothing new to offer. No objection can, as I conceive, be drawn from any part of the passage not yet noticed, unless it be the first part of v. 25. Τὸ γὰρ Ἀγὰς Σινᾶ ἕως ἰσραὴλ ἐστὶ τῆ Ἀραβίας. This passage is variously read, and variously interpreted, and even its genuineness has been called in question. Almost all agree in throwing it at least into a parenthesis; since, if the passage be read without it, every thing is plain and natural. The reading of δὲ for γὰρ is of little or no importance. The word Ἀγὰς is omitted by many witnesses, viz. of MSS. E. F. G. 17 (probably) and α.; by the Ethiopian, Armenian, and Vulgate versions, and of the Fathers, by Cyril in some places, Epiphanius, John Damascenus, Origen, Ambrosiaster in his text, Jerome, Augustine, Sedulius, and Beda. This reading is preferred by many of the latest commentators. Then the word will mean, "for Sinai is a mountain in Arabia." But did the Galatian Christians need to be told where Mount Sinai was, especially after the teachers of the law had been preaching so zealously and so effectually among them? Or was Paul in the habit of throwing in such geographical notices into the midst of a warm argument on the doctrines of faith in Christ, especially when the notice answers no purpose? Vater says that the variations are so many, and the testimonies so divided, that the true reading cannot be determined. This one from the considerations just offered, may safely be rejected. On less authority depends the omission of the word Σινᾶ. The words then will read, "for Hagar (i. e. the word Hagar) signifies 'mountain' in Arabia." Nothing could be more tame. To notice the accidental coincidence of the name of one of the parties he had introduced, with an Arabic word, signifying a mountain, seems beneath the sobriety of an Apostle. Besides the Arabic word is not هجر, the Hebrew name of Hagar, nor yet Ἀγὰς, according to the Greek, but ἡγᾶ. It is

true the letters ה and ך are sometimes interchanged in the different dialects, (See Gesenius) but this will not justify the use made of the fact. According to this rendering identity is required. And further, the primitive and common meaning of חֲנֹךְ is, as commentators say, not *a mountain*, but *a stone, a rock*; and then a *rocky place or country*. So that its application to a mountain is secondary, and then has reference to its being a rocky one. On the whole, it may be said of this reading, it gives a sense tame and irrelevant, and is not supported by sufficient authority. The common reading which retains both the words, is best supported. It has been rendered in two ways. By the first the words εἰς Ἁγὰς are referred to the woman—"for this Hagar is Mount Sinai in Arabia." But the neuter article εἰς forbids this rendering, and the idea would be a mere repetition of that immediately preceding. The neuter article permits but one translation, "for in Arabia, Hagar is (*i. e.* is the name of) Mount Sinai. The most learned of the late commentators say, proof is wanting that Mount Sinai was ever called Hagar. Blomfield, however, remarks that the fact is asserted by all the ancient commentators, and especially Chrysostom, himself, a native of the east. Grotius says there was a city near Mount Sinai, called by Pliny, Ἁγὰς, by Dion Cassius, Ἀγὰς; that Strabo and Stephanus call the nation that inhabited it Ἀχραῖος, which was changed by the later Greeks into Ἀγαρηνοί. If this testimony is admitted, and I know not why it is objected to, it will indeed be true that Hagar, or rather Agar, is the name of Mount Sinai; but still there are very serious objections to the words, and objections that put their genuineness very much in question. The variety of readings, so great as to make it impossible to arrive even at strong probability as to the genuine words, is a circumstance throwing great suspicion upon it. Such variety is always a circumstance connected with interpolation: for instance, the subscriptions to the epistle. Again, its character is just that of a marginal gloss. Geographical, historical, and other notices were frequently written in the margin of manuscripts, and thence by the next copyist inserted into the text. Two or three instances will illustrate this remark. In Acts, xii. 1. after the words, "Herod the king," one copy reads, "he who was called Agrippa." The last part of v. 10. of the same chapter, reads thus: "and they went out and *descended the seven steps*, and passed through one street," &c. See also Clark on Acts, x.

24. and xi. 1. That the words under examination are of a character similar to these glosses is manifest. But the greatest objection to the genuineness of the words is the meaning they give. "Now Hagar is the name of Mount Sinai, in Arabia." For what purpose this notice that the name of the bond-woman, and of Mount Sinai were the same? The Apostle is, according to every interpretation given of the passage, comparing Hagar to the *law* or dispensation promulgated from Mount Sinai, not to Sinai itself. It would seem then to be the merest trifling to notice the identity of these names. For the reasons mentioned, and others, some as Bentley, Kuster, have maintained that the words are a gloss, and ought to be thrown out of the text. Koppe remarks, that the reading then would be elegant, and that this solution of the difficulty would be worthy of adoption, if there were only absolute need of it. His own solution does not prove the absence of this necessity, and let the reader judge for himself how much the considerations offered, prove its existence.

Whatever meaning can be deduced from the words, supposing them genuine, appears to me, nearly or quite as relevant to the interpretation of the passage which has been given as to any other. To that of the "double sense," it can have no relevancy whatever. For, as has been just seen, Hagar is the symbol, not of Sinai, but of the Sinaitic covenant, and the coincidence of name, was not only originally untrue, but was not at all necessary to her being actually a type. Perhaps on the German or on Borger's plan, the propriety or relevancy of such a reference to the coincidence of name, might be less questioned than on the present one. But it has been remarked that in parables and allegories, circumstances were introduced to finish out or to enliven a picture, and influenced the choice of terms, which are not in the explanation, to be granted all that importance which they apparently sustain. Of how much weight then against the interpretation given, is the objection, that, admitting it, the words "ἐν γὰρ Ἰαγὰς," &c. have very little object or relevancy?

## ART. V.—DE SACY'S ARABIC GRAMMAR.

*Grammaire Arabe, à l'usage des élèves de l'école spéciale des langues Orientales vivantes; avec figures. Par M. le Baron Silvestre de Sacy. Seconde édition, corrigée et augmentée, à laquelle on a joint un Traité de la Prosodie et de la Métrique des Arabes. Paris, imprimé par autorisation du Roi, à l'imprimerie Royale, 1831. 2v. 8vo. pp. 608. 697.*

EVERY dabbler in bibliography knows the difference between the republican and loyal copies of the London Polyglott. On grounds somewhat analogous, this may be called the Royal edition of De Sacy's Grammar, in contradistinction from the Imperial one of 1810. There is something amusing in the political mutations of the learned Baron's title-pages. If we recollect aright, the library, whose exhaustless stores afforded the materials of his 'Notices et Extraits,' assumes in three successive volumes of that work, the epithets National, Imperial, and Royal, none of which is indeed too lofty for so noble a collection.

To the eye, this new edition of the *Grammaire Arabe* differs from the old, in nothing so much as the whiteness of the paper. The Arabic type appears to be the same. The bulk of both the volumes is indeed enlarged, a circumstance which led us to expect more alteration than we found upon inspection. We are, in truth, surprised to find that twenty years of unremitted and perhaps exclusive application to this branch of study, have produced so little change in the contents and character of this repository. Every step of our comparison reminded us, that what we were examining was not the product of the German steam-mill. A German author seems to think a reprint a dishonour. It is not enough that he can represent his work as enlarged, corrected, and improved. Unless the talismanic term *umgearbeitet* can be added, his soul remains unsatisfied. This vice, if such it be, without all controversy leans to virtue's side. It generates a habit of dissatisfaction with the least defect or error, which cannot fail to stimulate the author and maintain his watchfulness. Like every thing else, however, it may be perverted; and it is. With all its salutary influence, it has had no small

VOL. IV. No. IV.—3 Z

share in giving rise to that almost puerile dislike of what is permanent, and that frantic fondness for up-rooting, overhauling, and down-pulling, which, deny it as they may, makes the mass of German writers legitimate objects of a little friendly ridicule with foreigners of sense. When weary, however, of this artificial chaos, we need only cross the Rhine to be at the antipodes. In France all is stereotyped, religion, politics, and dress excepted. Especially is this the case with writers of the old régime. While the German seems to adopt the principle that nothing must remain which can be changed, Frenchmen of this class seem to act upon the rule, that nothing must be changed which can remain.

Of this characteristic difference, which is not meant to be applied with rigour, we are constantly reminded in pursuing our comparison between the two editions of the work before us. The frame-work of the Grammar stands unaltered. The terminology has undergone no change, except by the addition of technical terms from the native grammars. The work, considered as a whole, is what it was, upon its first appearance. Indeed, some closeness of inspection is required to discern the slighter touches which do really distinguish it. Here and there a word is either added or omitted, a collocation is rendered more euphonic, two paragraphs are blended into one, or the reverse. In German phrase, it is an *überarbeitung*, not an *umarbeitung*. A very few parts seem to be re-written, those, for instance, on the conjugations and tenses of the verbs, and, in a less degree, those on the prepositions and the syntax of the pronouns. The matter absolutely new, with one exception which we shall recur to, consists of sentences and parts of sentences, with here and there a paragraph entire, scattered throughout both volumes.

Next to the quantity of matter added, we are struck with the character of the additions. Here again we are reminded of the Germans by the contrast. The same new facts which De Sacy simply adds to his previous details, as so many details in one long catalogue, a German, moderately national and lively, would have made the basis of a span-new theory, conflicting with, and possibly demolishing, the one that figured in the first edition. We do not say that either course is, in its essence, wrong. In essence, both are right. But in degree, both verge upon extremes. While we smile at the nimble self-complacency, with which two facts are sometimes wrought into a theory, with a train of exceptions and anom-



alies behind it, like the tail of a bird of paradise, we must admit, that a mere detail of crude particulars, with no attempt to classify them, if not quite so ludicrous, is equally pernicious. The latter description is, however, very far from being applicable to De Sacy's work. He is not, indeed, a philosophical grammarian, in the modern sense. He meddles very little with the rationale of the changes he describes, and still less with that sort of etymology, so highly prized in Germany, which, not contented with mere root-digging, descends into the bowels of the earth, and professes to rake up the primordial elements of speech, the very roots of roots. The cool assurance, with which some recent quacks in this department describe explicitly the stages of the process which elaborated language, ought to shame some of their betters who set them the example. This, if any thing, must make Gesenius sick of his absurd attempts to designate the age of every book and every sentence in the Hebrew Scriptures, by professional inspection, and to decide without appeal what is "spät," "aramäisch," "makkabäisch," or "unächt," in the oracles of God. In this sort of philosophy, De Sacy seems to have made no proficiency. His speculative powers appear to have been spent upon the nomenclature of his system. Under some strange misconception, he has taken endless pains to make the technicalities of this extensive work conformable, in all points, to a system of logic published by himself, and entitled *Principles of General Grammar*. This, we think, is more useless in itself than the German subtleties. The philosophy of things is something above the philosophy of names. This elaborate and novel terminology we regard as the greatest blemish of the *Grammaire Arabe*. Evil has arisen, we admit, from the transfer of the technics of Greek and Latin Grammar to the eastern languages, but even they are better than this substitute, or rather this appendage, for De Sacy employs both. The terms of Latin etymology and syntax, though in a great degree inapplicable, we must still prefer to the learned Baroh's "*complémens logiques*," "*rapports d'annexion*," "*propositions volitives*," and "*propositions qui font fonction de termes circonstantiels d'état*."\* This terminology, such as it is, comprises, we believe, all that the courtesy of criticism enables us to designate philosophy in this important work. The principle on which it is con-

\* See the Title of Ch. 29. t. 2, p. 383, 2 edit.

structed, is that of stating the phenomena of the language, under proper heads, with such explanations as are necessary to render them intelligible. In this way the book was originally written. In this way the additions have been made at present. They are mere specifications furnished by the author's reading, with scarcely an attempt to incorporate them with the previous matter, any further than by juxtaposition. This plan, whatever be its intrinsic merits, is carried out with faithfulness and skill. And after all that petty theorists may say, it is vastly easier to blow up a bubble from the soap and water of a little quack philosophy, than to exhibit a complicated mass of facts, in methodical detail, so as to be intelligible. This our author has accomplished. We can recollect no work of similar extent, in which the same plan has been followed up with such perspicuous accuracy. The comparative merits of the plan itself may well be questioned, and it must be owned, that there is a pervading tendency to push the leading principle too far, so far as almost to confirm Professor Lee's assertion, that "the *Grammaire Arabe* presents scarcely any thing more than an elaborate collection of examples, arranged under particular heads."

This quotation tempts us to incur the guilt of a digression, by adverting to the article from which it is extracted. As a curious specimen of literary controversy, as well as on account of the author's reputation, and the importance of the subject, it deserves attention. The Baron de Sacy, it appears, inserted in the *Journal des Savans*, some three years since, an extensive notice of Lee's *Hebrew Grammar*, published two years earlier. This notice we have never read, but we gather from Professor Lee's reply, that De Sacy, as might have been anticipated, undertook to controvert the leading principles maintained by his contemporary. A reply to this review, by Lee himself, appeared in the last two numbers of the *London Classical Journal*. The first thing in it that attracts attention, is the total want of ceremony, not to say of courtesy, with which the writer speaks of his opponent. To one who recollects the standing of the parties in the public eye, the following expressions must, to say the least, seem strange.

"As to the term recommended by M. de Sacy, I cannot help considering it a perfect absurdity." *Classical Journal*, Vol. 40, p. 2.

"In this, M. de Sacy is mistaken. It is probable, indeed, that he has not read my Grammar throughout." p. 3.

"I hope M. de Sacy has not been willing to pass over certain particulars, and then to report them as wanting." p. 4.

"I cannot help treating his objection, therefore, in this place, as quite beneath himself, and perfectly childish." p. 7.

"The truth appears to be, that M. de Sacy has no adequate notion whatever of the real force of these forms." p. 9.

"Can any thing short of perverseness, or a determination never to depart from the paths of custom and of ignorance(!) induce a writer to close his eyes, &c." p. 10.

"It would be a work of supererogation to exemplify a thing of which every tyro in Hebrew is well acquainted, but, I doubt, whether any sort of proof would suffice to convince my learned reviewer." p. 13.

"M. de Sacy must necessarily be right, and because he believes he is so." p. 308.

"When the philosophy of language shall be substituted, as I trust it will, for the philosophy of technicalities, it will, perhaps, be found, that half a dozen rules will really comprehend more of the Arabic and Hebrew language, than all the ponderous volumes with which the world has been pestered by such philosophers as the Baron de Sacy." p. 310.

"Had M. de Sacy stumbled on this, his Grammar would, perhaps, have been shorter by a few pages, and its rules intelligible." p. 311.

"Fortunately, however, for poor Mr. Ewald and myself, literature and science have no Pope." p. 312.

"The truth is, that no such rule any where exists; it is the mere figment of M. de Sacy; and it has been framed for this particular occasion." p. 323.

"Why does our savant object? I suppose, because he is determined to do so, and for no other reason." p. 325.

"Here, then, we have a trifling technicality, implicating one of the greatest savans of Europe in a ridiculous mistake." p. 326.

In these quotations, which are mere selections from a number that we marked upon perusal, there are two things which we think must offend every reader of taste. The one is the tone of contempt adopted towards the learned Baron. However great the acknowledged merits of Professor Lee may be, and however just his criticisms in the present case, we are sure, that public sentiment will never sympathize with this apparent scorn of his illustrious contemporary. Another, and,

perhaps, still more offensive circumstance, is the vindictive style in which he justifies himself, by accusing his opponent; defending his own Hebrew Grammar by assailing the *Grammaire Arabe*. No doubt, there was occasion to call into question some of De Sacy's views of Arabic grammar, and, no doubt, as to many of the controverted points, the two tongues may be looked upon, and spoken of, as one. But what we allude to is something very different from mere objection to De Sacy's theories. A particular criticism offered by De Sacy, is sometimes met by a sweeping condemnation of his own work, or a sneer at some specific flaw in it, entirely unconnected with his own remark on Lee. This adds an air of personality to the pervading coarseness of the articles, which we are grieved to see sanctioned by authority so high. It ought, however, to be recollected, that we write with no further knowledge of De Sacy's own critique, than the reply affords, and cannot therefore undertake to say, that no provocation was there given, which would palliate or justify this mode of refutation. If we may form a judgment from the Baron's other writings, and the way in which he notices a criticism on his Grammar by Professor Lee, in a note to the last edition,\* we should rather expect a punctilious adherence to old fashioned courtesy, than outrages upon it.

We are so far from making these remarks upon the style of the reply, because we think De Sacy altogether in the right, that on almost every point of Hebrew Grammar called in question, we think him very clearly in the wrong. The specimen here given makes us not a little sceptical about his merits as a Hebrew scholar. We had, indeed, before seen reason to believe, that the absorption of his faculties and feelings in one favourite study, had prevented any very close attention, during many years at least, to the details of other languages.† At all events, the criticism quoted from the *Journal des Savans*, evince no accurate experimental knowledge of the Hebrew text. The reference to arbitrary technical definitions as fixed principles, and the adoption of the opinion so common among sciologists, that Hebrew is a chaos

\* Vol. II p. 483.

† There is one expression in the work before us which must make a Grecian smile. After speaking of the "antithetic future," a term introduced by Erpenius, and of the sense which he attached to it, the author adds; "*en effet le mot ἀντιθετικός, qui est grec,*" &c. This "*qui est grec,*" strictly implies no more than a doubt of the reader's erudition.

of intractable anomalies, are symptoms which can scarcely be mistaken. It is not surprising therefore, that the exceptions taken to Lee's bold and startling views, are any thing but masterly. Even where we cannot agree with the grammarian, we have no hesitation in dissenting from the critic.

So much for the questions which relate to Hebrew Grammar. With regard to them, Professor Lee is on the vantage ground, and in repelling criticism, he was, perhaps, at liberty to use strong terms. But when he comes to make an application of the self-same principles to Arabic, and to identify the vindication of his own Hebrew Grammar with the condemnation of the *Grammaire Arabe*, his strides become too bold. We do not deny the affinity of the languages, and the identity of many forms and idioms. We do not even question Lee's assertion, that in the end, the phenomena of both may be reduced substantially to the same principles and standard. But the end is not yet come. Data ought surely to precede conclusions. It is here that we draw the line between Arabic and Hebrew. The Hebrew, which is studied in our schools of learning, is the Hebrew of the Bible. The whole of it is shut up in a single volume. Abundant time has been afforded for research, comparison, and combination, within bounds so narrow. It is easy to bring theories and systems to the test. A Bible and a concordance furnish the student with a pair of balances in which to weigh his grammar and his lexicon. The data being thus provided, let conclusions follow. Now if De Sacy's Grammar had professed to teach the Arabic of the Koran or Hariri only, the plan which he adopted would have been preposterous. With all the facts before him, a neglect to generalise would only have marked his own unfitness for the task. But the case was otherwise. He was to ascertain the principles which govern the formation and the usage of a language, which, as yet, was known but partially. How could this be performed without a copious and accurate induction of particulars? These particulars were to be found, not in one book, nor in the few which, at that time, had been printed, but in libraries, whole libraries, of history, philosophy, romance, and poetry, as well as in the *usus loquendi* of a hundred nations, from the Niger to the Indus. He might easily have started with a bold hypothesis, and by convulsive efforts have adapted facts to it, or it to facts; but what would have ensued? The bubble would have burst, and De Sacy might, by this time, have been quite forgotten.

Upon these grounds we defend the *Grammaire Arabe*, as it appeared at first; both plan and execution. Upon the same grounds we are disappointed in its new appearance: not that the phenomena could all have been observed; for even yet how much remains to be decyphered and explained. But we must confess, that from the supplemental reading of near twenty years we looked for some approximation to philosophical arrangement, founded not on mere hypothesis, but on the comparison of facts already ascertained and stated. There are clear indications, it is true, of diligent and unre-mitted study, in the multiplication of examples and occasional changes in the phraseology. What was stated in the first edition as a strange anomaly, is now admitted among usual forms. What was hinted at as doubtful, is affirmed as certain; what was censured as inaccurate, is recognised as genuine, and vice versa what was laid down positively, is expunged or qualified.\* It should also be mentioned, that the author has precluded the necessity of not a few additional details, by frequent reference to works which have appeared in this department of philology since his first edition. Among these may be named his own *Chrestomathy* and its sequel the *Anthology*,† together with the Arabic scholia upon various authors, which have been edited, within the above named period, by different orientalists. With respect to this last invaluable source of philological improvement, a very marked and gratifying change has taken place, since the first appearance of *De Sacy's Grammar*, and partly in consequence of the new impulse given by that work to the study of the language. In a note to the first edition, (Vol. II. p. 379) these words occur: "il est fâcheux que tout ce qui a été imprimé de *scolies* jusqu' à présent, du moins la plus grande partie, soit défiguré par des fautes innombrables. Ou fera mieux d'étudier quelques chapitres du commentaire de l'Alcoran par Beidhawi." In the new edition (Vol. II. p. 510) these words are omitted, and the following inserted: "aujourd'hui les moyens ne man-

\* Compare "je doute fort de la vérité de cette observation," (I. 740, 1st ed.) with "cette observation est fausse, et n'a aucun fondement," (I. 930, 2d ed.) See also the frank "j'ai eu tort," of vol. II. § 472, (2d ed.) and the positive "je persiste à croire," of the old edition, (II. 240,) which is omitted in the new. Many similar examples might be added.

† *Chrestomathie Arabe, ou Extraits de divers écrivains Arabes, tant en prose qu'en vers, avec une Traduction Française, et des Notes.* 2d ed., Paris, 1826.

*Anthologie Grammaticale Arabe, ou morceaux choisis, de divers auteurs Arabes, avec une Traduction Française, et des Notes.* 1829.

quent plus pour s'exercer à cette étude." Among the publications which have wrought this change, may be mentioned as among the most important, De Sacy's own magnificent *Hariri*,\* and Freytag's edition of the *Hamasa*,† to which he constantly refers his readers, as well as to the *Moallakat*, edited by Menil, Vullers, Kosegarten, Hengstenberg, and others. Proceeding on the principle of mere detail, it is obvious that our author was exempted, by this change in the resources of the student, from the obligation to enlarge his Grammar, which would otherwise exist. That it did not rather lead him to modify his plan, though it may appear surprising, can scarcely be regretted, as the Baron's strength so evidently lies in the laborious arrangement of details. It may be, that the lively and ingenious mind of Ewald, when brought to work upon De Sacy's rich materials, will produce, or rather has produced, a Grammar vastly better than either by himself could be expected to construct. Our only fear is, that in attempting to supply the Baron's lack of philosophy, the new cloth will take too much from the old garment, and the rent be made worse.

There is one improvement in the *Grammaire Arabe* which must not be overlooked. The second volume is enlarged by the addition of near fifty pages, on the subject of Prosody and Versification. This topic was omitted in the first edition, perhaps, because it had been somewhat overlooked in the author's private studies. It is stated by Ewald, in his Latin treatise on this subject, that the Arabic verses printed in the early publications of De Sacy, abound in false quantity and metrical anomalies.‡ It may have been this criticism which occasioned the addition to the Grammar now in question. So far as we have seen, however, Ewald's little work is neither cited nor referred to.

On the whole, the value of the work does not seem to be remarkably enhanced, nor does the proprietor appear to have expected that the second edition would displace the first, for we see that he has advertised the treatise on Prosody for sale apart, in order to accommodate the former purchasers.

\* *Les Séances de Hariri, publiée en Arabe, avec un commentaire choisi, par M. le Baron Silvestre de Sacy. Paris, 1822, folio.*

† *Hamassæ Carmina, cum Tebrisii scholiis, primum edidit, indicibus instruxit, versione Latina, et commentario illustravit, G. G. Freytag. Bonn. 4to.*

‡ *De metris carminum arabicorum libri duo. Auctore G. H. A. Ewald. Brunsvigæ. 1825. p. 139.*

## ART. VI.—VIEW OF THE VALLEY OF THE MISSISSIPPI,

*Or the Emigrant's and Traveller's Guide to the West ; containing a general description of that entire country, &c. &c.* pp. 341, 12mo. H. S. Tanner, Philadelphia, 1832.

THIS is an excellent book, on a subject of great interest at the present time. Information of the kind it contains, is not only very much needed, but very much desired.

We have our attention here directed to a portion of the world, which, in whatever light it be regarded, must awaken many interesting reflections. No one can cast his eye over the map of this continent, without being struck with the almost unexampled advantages in many respects possessed by the great Valley of the Mississippi. Accordingly, we find that it is attracting the attention of the whole civilized world. The European, especially, of the middle or lower ranks, casts many a wishful look to that fertile and extensive region, where he may find a peaceful retreat from the confusion and oppression of his native land. The American people feel a still deeper interest in what all expect to see the abiding place of our national strength. The patriot's bosom glows, as he calculates its immense resources, and its high promise ; the politician estimates, with keen-sighted sagacity, the probabilities of the balance of power being cast, ere long, west of the Alleghany ; and the philanthropist looks westward, too, as a theatre for the execution of his benevolent plans and purposes. But, especially to the Christian is the west an object of interest. As he views this nation born almost in a day, and springing forward to the full maturity of manhood, almost before he realizes the fact of its existence, and promising future increase which imagination can scarcely paint, he inquires with deep concern, what is to be its *moral* character ; its influence upon the welfare and progress of the Church of God?

Feelings and inquiries of this kind, we confess, are the first which arise in our minds, every time our attention is turned to the Valley of the Mississippi ; and we are glad to see the book before us, for the additional reason to the one already mentioned, that it furnishes many facts which enable us to give replies to those inquiries, and, as Christians, and especially as Christian reviewers, to form an opinion as to the Church's duty to that part of our country. This work de-



serves the more special attention, as it is written in a Christian spirit, and abounds in serious reflections; and also, as it gives an accurate view of the various means of instruction and improvement now in operation in the Valley of the Mississippi.

"The Emigrant's and Traveller's Guide" we would, therefore, recommend to all who desire to be made acquainted with that region. The author, who, we are at liberty to state, is the Rev. Robert Baird, General Agent for the American Sunday School Union, and who has had the most advantageous opportunities for several years, of recording observations on the western country, has, under the modest title which he has chosen, given us a satisfactory and interesting picture of it. He has not attempted originality, but has freely used, in the preparation of his work, the statements of those who have written on the same subjects before him. His object, as stated in the preface is, "to give a brief, and yet satisfactory account of this vast country;" and his desire has been, to embody in as small a compass as possible, such information as he deems most desirable and useful to the community. He has had especially in his eye three classes of persons. 1. Those who desire to remove to the west, and there cast their lot; and for their benefit, many of his observations and statements of facts are intended. 2. Those who purpose to travel for amusement, health, or business, west of the mountains. 3. A third class to whom the author hopes his book may be useful, is composed of those who, while they remain at home, desire to know more about that great country, interesting in so many respects to us all. For all these the work is well calculated.

The author begins his view of the western country in his second chapter, by informing us of the existence commonly unobserved, of a great central valley in North America, extending from the Gulf of Mexico, on the south, to the Northern Ocean, and bounded east by the Alleghany mountains, as far as Canada, and then a line of hills, extending farther to the north, and on the west by the Oregon, or Rocky Mountains, which extend from the Isthmus of Darien, 2500 miles in a northern direction. This immense basin, or valley, containing upwards of four millions of square miles, embraces four smaller vallies, distinct from each other, and of different sizes: that of the St. Lawrence; that of numerous streams running into Hudson's Bay; the valley of M'Ken-

zie's river, and that of the Mississippi. Only the first and last of these have as yet become the abode of civilized man.

The Valley of the Mississippi, according to our author, is to be regarded as bounded on the east by the Alleghany range of mountains, with its continuations from the southern point of Florida into the State of New York; thence the boundary bends its course westward, until it nearly reaches the shores of Lake Erie, thence southward for some distance, then westward through Ohio and Indiana, and in Illinois, to the northward, it takes another direction to the west, and strikes the Rocky mountains in latitude  $49^{\circ}$ . These mountains constitute the western boundary down to  $41^{\circ}$ , whence the line passes down the highest table land between the Arkansas and Red rivers on the east, and the Rio Bravo on the south-west to the Gulf of Mexico. As described thus, it extends through more than 20 degrees of latitude, and 36 of longitude, and contains about 1,300,000 square miles.

After this accurate outline of the "Valley," the writer gives a more detailed account of its different parts, with some of their most striking physical features, with which we presume our readers to be sufficiently well acquainted, and advance at once to his Fifth Chapter, in which he considers :

"1. *Climate considered in relation to the productions, &c.*  
—We may number four distinct climates between the sources and the outlet of the Mississippi. The first commencing at its sources, and terminating at Prairie du Chien, in lat.  $43^{\circ}$ , includes the northern half of Michigan Territory, almost the whole of Huron and Sioux districts, and all of Mandan, and corresponds pretty accurately with the climate between Boston and Quebec; with this difference, that the amount of snow falling in the former is much less than in the latter region; and its winters are not as severe, and its summers are more equal in temperature. Five months in the year may be said to belong to the dominion of winter. The Irish potato, wheat, and the cultivated grains, succeed well in this climate; but the apple, peach, pear, and the species of corn called the *gourd seed*, require a more southern climate to bring them to perfection. Abundance of wild rice grows in the numerous lakes at the head of the Mississippi, which constitute an important article of food for the natives. On account of the vast body of frozen water still further to the north, spring opens late; but the autumn continues longer than in the same parallels on the Atlantic. A species of corn called the *Mandan*, cultivated by the Mandan and other tribes, flourishes in this climate.

"The next climate includes the belt of country between  $48^{\circ}$  and  $36^{\circ} 30'$ . In this climate lie Missouri, Illinois, Indiana, Ohio, the southern part of Michigan territory, Western Pennsylvania, Western Virginia, and Kentucky. The severity of winter commences with January and ends with the second week of February. *Wheat* is at home in this climate. The Irish potato flourishes well in the northern, and the sweet potato in the southern part. It is the favoured region of the apple, the pear, and the peach tree. The persimmon is found throughout, and the pawpaw with its luscious fruit, abounds in the southern part. Throughout the southern half of this climate, cotton is cultivated for home consumption, and some for exportation, but not much. *Tobacco* and *Hemp* find a congenial soil, and temperature, in the same part of this climate.

"The next climate extends from  $36^{\circ} 30'$  to  $31^{\circ}$ . Below  $35^{\circ}$ , in the rich alluvial soil, the apple tree begins to fail in bringing its fruit to perfection. Between  $36^{\circ}$  and  $33^{\circ}$  cotton is in general a certain crop; but below  $33^{\circ}$  is perhaps its best climate, and there it becomes a first rate staple article. Wheat is not cultivated much in the southern part, but corn grows luxuriantly throughout this climate. I have never seen finer orchards than in the northern part. Tennessee, Arkansas, and almost the whole of Mississippi, Alabama, and Georgia, lie within this climate. Wheat is not cultivated in the southern part, and does not flourish in any part as well as in the one preceding. The long moss is here seen on the trees along the swamps. The palmetto abounds, and the fig tree and orange flourish in its southern parallels. Sugar cane will grow also in that part of this climate, but is not a profitable crop generally, as the season is too short for its full maturity.

"Below  $31^{\circ}$ , to the Gulf of Mexico, is the region of the sugar cane and the sweet orange tree. It would be, if it were cultivated, the region of the olive. On the Florida projection, almost every species of tropical fruits, including the banana, cocoa, almond, &c. find an agreeable climate, and in many places a suitable soil.

"Snow is seldom seen here, and the streams are not often frozen. Winter is only marked by nights of white frost, and days of north-west winds, and these do not last longer than three days at once, and are succeeded by south winds and warm days. Cotton and corn are planted from February to July. The trees are generally in leaf by the middle of February, and always by the 1st of March. Early in March the forests are in blossom. Fire-flies are seen by the middle of February. In these regions the summers are uniformly hot, although there are days when the mercury rises as high in New England as in Louisiana. The

heat, however, is here more uniform and sustained, commences earlier and continues later. From February to September, thunder storms are common, accompanied sometimes with gales and tornadoes of tremendous violence."

"2. *Minerals*.—Many parts of the West abound in valuable minerals. The eastern slope of the Ohio Valley abounds in iron ore, coal, and salt. These valuable minerals are also found in almost all the States. Vast quantities of iron are manufactured in Pittsburg, and its vicinity. Immense veins of coal are found in the same region, and also in Ohio and on the Missouri, in Kentucky, Tennessee, and Alabama, and will be sources of great wealth to the inhabitants in this Valley, as there is reason to believe that this valuable species of fuel will be found in almost every State. Salt water is found in many places throughout this region, and is often discovered in springs, or "licks," as they are called, to which the wild deer and buffaloes resort, in the uninhabited country, in vast numbers. Salt is manufactured in great abundance, on the Kiskiminitas, a branch of the Alleghany river; at Yellow Creek, near its junction with the Ohio above Steubenville; on the Kanawha, sixty-five miles above its mouth; on the Saline river thirty miles from Shawneetown, in Illinois; as well as in many other places.

"In Washington county, and the adjacent region in Missouri, there are lead mines of great extent and value. The principal "diggings," are included in an extent of fifteen miles in one direction by thirty in the other. This district is 70 miles south-west from St. Louis. About 3,000,000 pounds of lead are smelted in a year, giving employment to about 1200 men. The ore is principally of that class called *galena*, and is very rich, yielding from seventy-five to eighty per cent. There are also very rich mines of the same mineral at Galena, in the north-west corner of the state of Illinois, and on the Ouisconsin, in Huron district. In 1829, it is said that about 12,000 people were employed in the neighbourhood of Galena, and it is probable that from nine to ten millions of pounds were made that year. A larger quantity, it is believed, is now made annually. A few years ago this place was in the possession of the Winnebagoes.

"Ores of copper, antimony and manganese, have been discovered, but they are not yet wrought. It is probable that mines of gold and silver will be found in this region, as they are abundant in the neighbouring country of Mexico. I may add that gold has recently been found in Tennessee and Alabama. And I have little doubt that it will be found in Missouri, and the Ozark mountains, which stretch south-westward from that State."

The remainder of this chapter contains a view, necessarily

general; of the soil, natural productions, animals, &c. of the valley. Chapter VI. contains an interesting historical sketch of the western country in general, without, however, entering into any detail. The numerous and dreadful "Indian wars" which that country witnessed in the early times of its settlement by the whites, are mentioned in the notices of the individual States.

In Chapter VII. the author remarks upon the *future increase of population* in the west. Among the reasons which he gives to authorize the expectation of a very rapid increase, besides the fact that during forty years past it has arisen from 150,000 to 4,231,950, are :

1. *The perfect security now enjoyed, both as regards person and property.*

2. *There is in the Valley of the Mississippi an immense extent of country, still unoccupied, composed of the finest land in the world, which may be obtained at a very low rate.*

"There are probably, at a reasonable calculation, *one million* of square miles, or 640,000,000 *acres* of land fit for cultivation in the Valley of the Mississippi—equal to 4,000,000 *farms*, or *plantations*, of 160 acres each; or 8,000,000 of farms, of eighty acres each, a quantity of land which, in New England, would be considered very ample for one family. It is, indeed, probable, or rather it is certain, that it will not all be needed for agricultural purposes for a century or two. I have said that there are 1,000,000 of square miles which may be cultivated. The whole valley, however, contains more than 1,350,000 square miles, so that I allow more than 350,000 square miles for *mountainous regions*, for *marshes* and *swamps*, and for *sterile plains*, and *prairies*, towards the Rocky Mountains. But I would remark, that excepting the skirts of the Alleghany and Rocky Mountains, there is scarcely any thing which deserves the name of a *mountain* in the whole valley; and as to the swamps and marshes, the day will come when many of them will be drained, either by the State or General Governments. And even the prairies, excepting the very sterile, which are less extensive than most suppose, will be turned to good account. And it ought to be remembered, that forests are as necessary for a dense population, as cultivated ground is. There must be large tracts of uncultivated land, to afford fuel, and timber, and pasturage.

*Four millions*, or rather *eight millions*, of families may have farms in the West of no mean size. Besides, thousands, or rather hundreds of thousands of families will be engaged in the navigation of the rivers; in the various arts, and trades, and manufactur-

ing processes, which even now employ and support a large population; in merchandise and commerce; and in the learned professions of law, medicine, divinity, and the instruction of youth in thousands of common schools, hundreds of academies, and colleges, and universities. The facilities for supporting a family in the Valley of the Mississippi, not indeed equal in all places, are such as would astonish an eastern resident, who knows little or nothing about this region. It has been correctly said, that "nature has been almost too profuse in her gifts to this great valley." Such is the fertility of soil, and other natural advantages, that too little industry is required, for the proper development and strengthening of the valuable traits of human character. It is true, indeed, that industry, and perseverance, and frugality are needed, especially by the emigrant upon his arrival; but he will, by a few years of toil and energy, acquire the means of *living*, without a very constant application of his powers of body and mind. A little effort, comparatively, will enable him to support his family, and live in comfort."

4. Another reason is to be found in *the increased facilities for trade and intercourse between the different sections of the west.*

Probably no country on the globe, of equal extent, has so many advantages for internal intercourse, as the valley of the Mississippi. Noble rivers open on the view of the western traveller in almost every direction, navigable during many months in the year, almost to their source. The proportion of them that admits steamboats of large size, is great, and so prodigious has been the increase of this kind of navigation in those waters, and the improvement too, that now, New Orleans and Pittsburg are nearer together, in point of communication, than were Cincinnati and Louisville, fifteen years ago. The number of these boats now running, is estimated at something less than three hundred, and their tonnage not far from 60,000! Nearly every stream, tributary to the Ohio and Mississippi, has several suited to its size, and in addition to these, hundreds of flat bottomed and keel boats are constantly bearing the fruits of the valley to its great outlet in New Orleans.

5. The fifth reason mentioned, is *the increased confidence in the general salubrity of the climate of that country.*

6. *The increased and increasing religious and literary advantages and privileges which emigrants to the west may now and henceforth enjoy.*

"I am far from asserting, that these privileges and advantages are as great as it is desirable that they should be. But they are rapidly increasing. In many places, particularly in the large towns and cities, they are as great as in the Eastern towns and cities; whilst great efforts are now making to supply every destitute neighbourhood with these advantages. Within the last five years astonishing efforts have been *commenced*, (and they are but commenced,) by the friends of religion, both in the East and West, to dispense bountifully, Bibles, to those who are destitute of them, to establish Sabbath Schools, to send the living preacher to destitute neighbourhoods, to promote the Temperance reformation, to plant Colleges and Theological Seminaries, &c. No one can for a moment doubt, that these efforts will greatly promote the increase of emigration to that region. A noble beginning has been made in these things, but much, very much, remains to be done. In what has been commenced, we have an earnest of what will be accomplished." Pp. 51—52.

Some other reasons are detailed, but every one must be satisfied, that while those above mentioned continue to operate uninterruptedly, population will continue to roll into that country like a flood. The probable increase is estimated, in general, as likely to be a doubling of the whole number of inhabitants in *eleven years!*

Chapter VIII. contains an excellent account of the climate and diseases of the West, prepared for the work by Dr. Drake of Cincinnati, from which we learn with great satisfaction, that the idea so generally entertained of the unhealthiness of that region, is erroneous. Most of the sickness to which emigrants are exposed, upon their arrival in the west, is owing, doubtless, to the fatigue they undergo, and the want of the conveniences of life, rather than to any intrinsic quality of the climate. The list of diseases given in this chapter, as prevalent in the West, is not at all greater, nor more alarming, than might be furnished of any State in the East.

Our next extract is from the very interesting Chapter IX., on the Indian tribes, monuments, &c. of the Valley of the Mississippi.

"When we look back to the state of this Valley one hundred years ago, we find that every portion of it was occupied by powerful tribes and nations, the names of many of which are handed down to us in the early histories of the country. But widely different is the present state of things. Several large and powerful tribes have been destroyed by intestine wars, or what is more de-

plorable, by wars with the civilized emigrants, who have gained the possession of the best part of the Valley.

"What are called the Southern Indians are the Choctaws, Cherokees, Chickasaws, Creeks, and Seminoles, inhabiting parts of Mississippi, Alabama, Tennessee, North Carolina, Georgia, and Florida. These tribes are entirely insulated now from those which are west of the Mississippi. They were all once very powerful tribes, and their wars with each other and with the French and English, and of some of them with our own government, are well known. At present the Seminoles are only about 4,000, and the Chickasaws 3,500. While the Choctaws are about 12,000, the Cherokees 11,000, and the Creeks 20,000,—exclusive of those portions of the tribes which have removed west of the Mississippi, and which, if added, would make the number of the Choctaws 18,000, the Cherokees 14,500, and the Creeks 22,500. The government, it is well known, is endeavouring to remove the portions of these tribes which are still east of the Mississippi, to a country west of Arkansas Territory and the State of Missouri, and to place the Choctaws immediately north of the Red River, the Cherokees between the Arkansas and its great branch the Canadian river, and the Creeks on the north bank of the Arkansas river. The Chickasaws are to unite with the Choctaws, and the Seminoles will have a separate portion of the country. The country which the government has purchased in that region from the Osages and other tribes, contains about 100 millions of acres. The Creeks and Seminoles have recently sold their lands in Alabama and Florida to the United States, and will probably remove within two years. The Choctaws and Chickasaws have already commenced removing, having sold their lands a year ago.

"In Ohio, Indiana, and Illinois, which once contained so many powerful tribes, are now to be found only scattered remnants of the Shawnese, Putawatomes, Miamis, Kickapoos, Peorias, Kaskaskias, and Cahokias; and almost all these are about to remove west of the Mississippi, to the country granted to them in exchange for their land in these States.

"On the Upper Mississippi and towards Lake Superior, are the Chippeways, Monomies, and Winnebagoes. About the lead mines on the Mississippi live the Sacs and Foxes. In the same region are the lawas. High up the same river live the Sioux or Dacotas, extending over to the Missouri. In the Valley of the Missouri river, live, in succession as you ascend, the Osages, reaching to the Arkansas; the Pawnees in three divisions, who were once numerous, and next to the Sioux in strength; Arickarees, Mandans, the Minnetarees, Arripahas, Assineboins, Crows, and Blackfeet. On the Arkansas are found the Quapaws, Chiamanches, &c. On the Sabine, and between it and the Red River, are the



remnants of several tribes, residing also partly in Texas, such as the Appallaches, Chetimaches, Tunicas, &c. once numerous and powerful. The Cados are high up on the Red river." Pp. 76—78.

The data upon which the number of the different tribes is given are said to be incomplete; but it may be known from public documents with some degree of accuracy. According to the estimates of the writer, the number of tribes is about fifty, and the whole number of Indians in the Valley, two hundred thousand. Several of the tribes that once numbered thousands, are now extinct, and others are reduced to a few families. Our author's just and important remarks on their present state and prospects, we quote:

"As to moral habits, they are unquestionably indolent as it regards such labour as we are accustomed to perform.—This might be expected. Their mode of life from time immemorial has been wholly diverse. They need the exciting circumstances of the chase or war, and then they will travel further, and perform more incredible exploits of activity and daring, than those who are unacquainted with them would imagine to be possible. But steady, unremitting industry is intolerable to them. Excepting the Cherokees and some of the Choctaws, very few of the Indians have made much progress in the knowledge of the arts of civilized life. But the truth is that very few, and these inadequate, efforts have been made in other tribes to induce them to live a civilized life. The great and only hope of their civilization is with the children, through intellectual and religious education.

"As to the domestic virtues and habits of the Indians, and the happiness or misery of their condition, there have been very different opinions. Rousseau, Chateaubriand, and others, have described them as amiable, virtuous, and eminently happy. I have known many who have professed to entertain the same opinion. But Volney, and Charlevoix, among the former writers, and many of the latter, have much more justly described their condition, as that of a race, taken as a whole, neither amiable nor happy. Indeed I know not how any man who has really studied the condition of the uncivilized Indians, can possibly represent them as in any other than a very wretched condition. Their countenances are almost always stern and melancholy, seldom wearing a smile. They manifestly have not the acute sensibility which civilization imparts or rather increases.—That they have affections is certain, but not generally of an ardent, tender kind. Born amidst forests, and perpetual gloom; from their childhood conversant with rocks, woods, deserts, and the dreariness and solitude of the wilderness; having only a precarious, and often a scanty, subsistence; subject

to constant and deep alternations of hope and fear; enjoying but little the present life, and having no certain hopes of a life to come, it is no wonder that cheerfulness and joy should seldom be depicted in their countenances. It is not surprising that they should have little fear of death. They scarcely regard it in any other light than as the end of a life void of attractions, and even of existence, which few of them *firmly* believe to be prolonged beyond the present stage of being. Their fortitude in the endurance of suffering, results from a physical insensibility, to which is added the effect of constant inculcation of it as a chief or only virtue. No ordinary stimulus can move them. But when they are excited, they have no moderation. Their rage, their fury in battle, their alternations of hope and despair exhibited in gaming, their brutal exhilaration in drunkenness, are truly horrible.

"It is interesting to observe how manifestly the Indians, degraded and ignorant as they are, show the traces of the moral law written on the hearts of all men. There are certain virtues which they hold as being of universal obligation, such as honour, constancy, generosity, forbearance, and regard for truth. They generally admit, under some form or modification, the being of a God and the immortality of the soul. Many of the tribes have forms of prayer which they use on extraordinary occasions, such as when starting on expeditions of hunting or war. They are exceedingly superstitious, and greatly under the influence of their prophets or "medicine men." Every thing with them which is inexplicable is a "medicine." Their prophets and jugglers have almost as much influence as their chiefs and warriors. Their ideas of a future world are of course dark and confused. Their Elysium is a great and beautiful country of prairie and forest, filled with wild beasts, which are hunted by the happy and good, that is, those who were brave on earth, and killed many of their enemies: whilst the cowardly and undistinguished sink into oblivion, not being able to pass with fearless hearts, the "narrow bridge."

"As to matrimony, it is well known that every man may marry as many wives as he can maintain. All the evils which naturally flow from polygamy are of course experienced. Jealousy among the wives, their quarrels and their brawls, are frequent occurrences in the harem of an Indian chief. Marriage is generally managed by the parents.

"The vices of the Indians are such as might be expected among an uncivilized people, who are destitute of the power of Christianity. And it is greatly to be regretted, that their intercourse with the whites has been, generally, any thing else than beneficial to their morals. The most shameless abominations are committed by men, whom the Indians, in their ignorance, call Christians, only

because they have a white complexion, and belong to a nation which professes to be Christian.

"The more civilized Indians dress after the fashion of the white people. This is the case with the Cherokees, some of the Choc-taws, and of the small tribes in Ohio and Indiana. Their clothes are coarse, but decent. The Cherokees, having made considerable progress in the arts—having farms on which they raise grain and cotton, and possessing looms and mills, and blacksmith shops, and horses and cattle, &c. not only dress comfortably, but many of them have respectable cottages and houses. But the uncivilized tribes wear a calico jacket, and over that a blanket or buffalo skin wrapped around them, and have moccasins and leggings. But in summer, their youth especially, go without the last named garments. When they can afford it, the squaws of the partially civilized tribes, wear blue broad-cloth petticoats.

"Their laws have the nature of universal custom, and are like a spell in their influence over the Indians; so much so, that if any Indian knows that he has committed an offence for which he must die, (according to their custom) he seldom embraces the opportunity of escape, but will return home to die, and dies as if there was an irresistible fatality which prevented him from doing otherwise. This is an inexplicable circumstance, excepting upon the principle that public opinion is every thing; and an Indian considers that he might as well die, as live under the conviction that he deserves, in the opinion of all, to die. This consciousness is intolerable. This fact, of itself, demonstrates how low their conceptions of death are!

"I think that no man who has any correct moral sentiments, or any just idea of what constitutes true human happiness, can avoid feeling a deep sympathy for these poor benighted 'children of the wood.' Is not their condition a miserable one? Are they not, in some degree, intelligent, and of course accountable beings? And what can be done to raise them from their degradation and misery? The answer, to my mind, is plain—that is, instruct them in the principles of Christianity, and the arts of civilized life. Especially begin with the young. Almost all the tribes are willing to have their children thus instructed. And our government, as well as the Christian community, ought to arise, and give to every tribe these great blessings. They can be made Christians, and civilized men. They have minds, and vigorous ones too. They are not more barbarous than our ancestors once were. The Gospel of Jesus Christ can influence their hearts, and raise their thoughts, and their despairing eyes, towards heaven.

"I have indeed met with men, some of whom have been among the Indians, and know something of them, and some who have not, who have professed to believe that there is no need of send-

ing the Gospel to the Indians—that they are happier and better off without it. With regard to the latter class—those who have never been among the Indians—they are deceived by the misrepresentations of others, or by their own dreams of the simplicity and happiness of what they consider the “natural state of man.” As they know nothing about the matter, it is not worth while to lose a moment in refuting their romantic and absurd ideas. But as to the former class, viz. those who have been much with the Indians, and who yet believe they are better off without civilization and Christianity, I have a word or two to say. I have uniformly found that this class, which is composed of men who are universally ignorant of the true nature of the Christian religion, may be divided into three subdivisions. 1. Those who think that the fact, that the poor Indians prefer their own state to that of civilization, is conclusive proof that they are really in a better condition than they would be, if civilized. These gentlemen would be opposed, of course, to every effort to enlighten mankind in any way. They must believe that the world is at present, excepting a few political evils, doing about as well as can be desired. They have no standard at all of excellence in human condition. Knowledge, and science, and the arts, and literature, and taste and refinement, and the innumerable blessings of civilized life, are nothing at all in the estimation of these gentlemen. And to instruct any ignorant person, (who is contented with his ignorance) is to do him an injury, to make him less happy, although it may be the means of elevating him in the scale of human dignity, and affording him increasing and refined pleasure commensurate with his expanding faculties and enlarged desires! 2. Those who know that increased knowledge and advantages bring with them increased accountability, and having a morbid sensibility on that subject, as it affects their own case—being conscious that they do not live up to their advantages—they think that ignorance is a happy state of total or comparative exemption from responsibility. These men do not consider that increased light brings with it not only increased responsibility, but also increased ability, if we are not wanting to ourselves, of meeting, happily, that responsibility. 3. Those who have been guilty of living in an unlawful manner among the Indians—who have indulged in sensual lusts, or who have defrauded the ignorant Indians in dealing; and who, as is commonly the case with abandoned men, try to persuade themselves that all others are as bad as themselves—it should be no subject of marvel that *such* men think the Indians are as virtuous and as happy, if not more so, than the whites; and verily, they are probably better than such *white Christians* as these men! I have no doubt that the Indians are really more virtuous, or rather less vile and abominable in their lives, than the mass of white men

who go among them to trade with them, and who too often rejoice to find, that they are beyond the Sabbath, and beyond the inspection and surveillance of that hundred-eyed Argus—public opinion. Some of these men dread the instruction and Christianization of the Indians, because it would pour a flood of light upon their dark deeds, and break up forever their unrighteous traffic.

“But I rejoice that the subject of civilizing the Indians, is arousing the attention of the Christian public. Missionaries are labouring with much success among the Cherokees, Choctaws, and Chickasaws—and their efforts among the Osages, Creeks, and some other tribes, are not without encouraging success: and as the government is now about to try the experiment of collecting several tribes on the west of Arkansas Territory and the State of Missouri, what benevolent heart does not wish, that there may be one day, a happy community of civilized Indians, sharing in all the blessings of our government?”

The next fourteen chapters contain a geographical, statistical, and historical description of the Various States and territories which lie in the Valley. We find under each of these, an outline of its constitution and government; its soil, productions, facilities for commerce, cities and towns; education in colleges and schools, public lands, besides historical notices and general remarks upon various topics of interest. Of these chapters, we can only say that they are among the most interesting in the book, and we recommend them to the perusal of every one who thinks of looking to the West as a home. The closing chapters of the volume contain an account of the steamboats of the western rivers; advice to emigrants, and notices of the routes to be travelled; and a full account of the religious sects and literary institutions. On this last subject, we are happy to find that there are in the Valley of the Mississippi, not far from *thirty* colleges, many of which are well endowed, and in successful operation; five or six theological seminaries, and many other institutions of a lower grade, for the education of youth.

Of the religious denominations of the west, the author gives us as satisfactory an account as could be expected, from the known difficulty of obtaining information of this kind. The general distribution which he has made of the population, according to their profession or supposed preference, assigns 800,000 to the Methodist church, 700,000 to the Baptist, 550,000 to the Presbyterian, 500,000 to the Papal, 50,000 to the Episcopal, 100,000 to the Cumberland Presbyterian, and

100,000 to various other smaller sects, leaving about a *million and a half* who may be safely reckoned to be under no religious influence whatever.

With the efforts made to advance the cause of true religion in the Valley of the Mississippi, our readers are acquainted, but let them bear in mind the facts above stated, that *more than one half* of its growing population is either uninfluenced by the Gospel, or deluded by false and fatal views spread abroad by errorists almost without number; and can they think that all has been done that should be, for the exertion of a pure moral influence over that region?

We would not willingly join in giving undue prominence to any particular field of effort, nor obscure the claims of others or of other nations upon our churches, but we cannot refrain from calling, again and again, the attention of American Christians to the scene presented to their eye beyond the mountains.

*There* lies a country vast in extent, of almost unexampled fertility, of delightful climate, of abundant mineral resources, of peculiar facilities for commerce, opening the fairest prospects of success to adventurers of every clime, already peopled with upwards of four millions, and increasing hourly and rapidly. *There*, beyond all reasonable doubt, will be, twenty years hence, a population of fifteen millions, with cities, rivalling in size and beauty, New York, and Philadelphia, and Baltimore, with literary institutions of their own; with a public sentiment of their own, and with manufactures and a commerce of their own; *there* will be, before twenty years, the balance of power in our confederacy; and there a *moral* influence of incalculable extent.

And now, who can forbear inquiring with deep concern, "what is to be the character of these coming generations?" Shall they grow up in beauty and order before the eye? Shall knowledge, and patriotism, and piety, adorn and elevate them; and as they advance in physical strength, shall they make a corresponding progress in every thing pure and lovely in the sight of God and man? And as from every stream that rolls along their vallies, the earth shall pour forth its exuberance to the astonishment of the world, shall sacred influence, springing from every city, and town, and hamlet, unite in spreading their benign effects throughout the earth? Shall the God of heaven be honoured, and thousands and millions

crowd his gates, bringing their songs and their thanksgivings before his throne?

Or, on the other hand, shall that country, left to corrupt and degrade itself, gradually break away from the restraints of the Gospel; the Sabbath be dishonoured, and the ordinances of God despised, infidelity abound, Romanism defile the sanctuaries of Jehovah, the Sunday-school decline, and every benevolent institution fail, and that vast population be left to exert its immeasurable energies, without the controlling influence of intelligence and virtue, first to destroy themselves, and then to roll back on us a torrent of every thing that is evil?

To this inquiry, we answer, that if the American Church shall do its duty, shall foster every good institution in that land, shall supply them with a devoted and pious ministry, aid in the establishment of Sunday-schools, spread abroad in every way sound religious knowledge, and *do it now*, we may, under the blessing of God, hope for the best, we may see our fondest wishes surpassed. But, should we sit down satisfied with what has already been attempted; leave our brethren to struggle single handed, and unsustained, for the supply of the necessary means of grace to the hundreds of thousands now destitute, and the daily extending settlements of the West, we shall live, we fear, to see the Valley of the Mississippi the strong hold of Popery; a prey to every fanatical teacher; wasted by infidelity, and **DESERTED OF THE LORD!**

Who can endure this thought? What Christian, professing to possess the same feelings that characterized his Master, in his life and death, can look on, while the decision of such results are pending, and forbear to inquire, "Lord, what wilt thou have *me* to do," that thy kingdom may triumph? Daily are the anxious inquiries heard among us from the West, "Will none come over to help in the great work to which we have put our hands? Are there no more labourers to be had for the waste places of Zion among us? No more active laymen, ready to lay aside the ease of wealth, and the enjoyments of eastern privileges, and come hither to work for Christ?" We rejoice that many are answering these questions in the affirmative; and we would sincerely pray, that every individual, who, after examination, concludes it not to be his duty to go to the Heathen, may inquire whether

he be not called by the present indications of Divine Providence, as regards the West, to engage in building up the walls of Jerusalem in the Valley of the Mississippi.

---

ART. VII.—HEBREW GRAMMAR.

*Grammætik der hebræischen Sprache des A. T. in vollständiger Kürze, neu bearbeitet von Georg Heinrich August Ewald, a. o. Professor zu Göttingen. Leipzig, 8vo. pp. xvi. and 304.*

WE are among the number of those who attach very great importance to that class of philological works called elementary. The mere entrance into any language worthy of attention, and particularly one so important as the Hebrew, deserves all the pains which can be given to it by the pioneers of literature. While we would be thankful, therefore, for what is done already, we desire to see more, much more, accomplished. First impressions are, in no case, more important than in this, and in application to no enterprise can it be said with more emphatic truth,

*Dimidium facti qui coepit habet.*

We attribute much of the dislike for critical investigation, which disgraces our educated clergy, to the durable impressions left upon their minds by the first coup-d'œil of the languages of Scripture. Such of our readers as are acquainted with the elder Christian writers upon oriental grammar, need not be told what sort of a coup-d'œil their works, for the most part, are likely to present. With some conspicuous exceptions, they are marred by two great faults; great, we mean, in reference to their effect upon the learner's taste and fancy. The first is an overstrained attempt to reduce the phenomena of eastern languages to the technical forms of Greek and Latin grammar. The other is a total want of taste, if not a fondness for repulsive barbarisms, in their terminology. These, in themselves, may be little things, but their effects are great, as may be seen in the history of Hebrew learning since the revival of letters. During the former portion of that period, this branch of learning was confined, almost ex-



clusively, to a few stout spirits who were not to be appalled by any array of technical horrors and grammatical perplexities; men whose proper element was to be found in the turbid waters of an intricate philology. Such were many of the scholars who are usually designated as the Dutch school of philologists. Such too, are, no doubt, to be found in every age, men who delight in difficulty even for its own sake, and are prone to envelope every subject that they touch, in a factitious fog, for the subsequent pleasure of dispelling it. Such, however, is by no means the intellectual constitution of the most of those who are called to the study of the Hebrew Scriptures. The products of this manufactory are not, therefore, suited to the wants of such.

The extreme of thorny intricacy, which we have adverted to, was naturally followed by a strong reaction towards the opposite extreme. The invincible disgust created in the minds of such as had too much conscience to neglect the study, and too much taste to relish the existing apparatus, led many able men to the unfortunate expedient of rejecting the Masoretic system altogether, as a nuisance. The novel difficulties thus engendered, some of which are far more formidable and far less surmountable, than those arising from the other scheme, retarded the success of this alleged improvement. And though some still floundered on, this no-point doctrine may be fairly looked upon as having lost its influence on sacred learning, many years ago.

The next stage of the process, which we are attempting very briefly to describe, is marked by an attempt to reconcile the specious simplicity of the no-point system with the Masoretic forms. The object aimed at may have been a good one, but the means were very questionable. The vowel system was in part adopted, and in part rejected; adopted in its general principles, virtually rejected in its minute details. Some reputable writers of this school, while they recognise the vowels and accents as belonging to the language, pass over many of their changes and combinations as unprofitable subtilities. This gives a superficial aspect to the works of this class, which impairs the reader's confidence and leaves his mind unsatisfied. As a highly favourable specimen of this school we may mention Jahn, though it ought to be added that his grammar is not strictly liable to all the foregoing strictures.

It was not to be expected that this partial and imperfect

system could be tolerated by the spirit of investigation which had now begun to animate the schools of Germany. The learned of that country soon agreed in the opinion, that the old system was, in principle, the best, though it needed reformation. A new reaction now took place, and as usual the change was to the opposite extreme. The notion that minutiae might be safely overlooked, was succeeded by a passion for punctilious accuracy, an actual rage for philological *ausführlichkeit* and *gründlichkeit*. Though the ulterior consequences of this change, as we shall see, were not altogether salutary, its first operation was doubtless beneficial. It broke up the fountains of philology again, and made men ashamed of plagiarism. It cut off the pretexts for unlimited conjecture, which were furnished by the no-point and the half-way doctrines, and restored to the critical study of the Scriptures a character of definiteness, which is at once agreeable to those pursuing it, and advantageous to the cause of truth.

The question being settled in favour of the Masoretic system and of minute philology, an important step was taken, towards the requisite reform, by Storr, in his *Analogy*.\* In this unpretending, but important, work, the results of previous research were subjected to a scientific scrutiny, and even upon points where the process was not in detail, the necessary principle was briefly pointed out. In this case, as in many others, the modest suggestions of an original mind have laid a foundation for the lofty claims of others. Notwithstanding the new lights furnished by this work, its form was not such as to meet existing wants. The principles laid down, and the suggestions hinted in it, were yet to be carried out in the construction of a systematic grammar, so as to introduce reform into the early stage of study. This task called not so much for genius as for skill. It was plain that there must now be brought to act upon the accumulated stores of early writers, under the guidance of Storr's theories, a discriminating judgment and a cultivated taste. A man more suitable for this emergency could scarcely have arisen than the one who did arise.

The earlier publications of Gesenius having gained him reputation and prepared his way, were followed, in 1817, by a work which still maintains the rank of an authoritative

\* Gottlob Christiani Storr, *Observationes ad Analogiam et Syntaxin Hebraicam pertinentes*. Tubinge, 1805.

standard.\* The merit of this eminent philologist consists, as we have already hinted, not so much in ingenuity or depth, as in clearness of head, and an extraordinary talent for imparting perspicuity to dark and complex subjects. It is really surprising, upon close inspection, to observe how very little he has, after all, departed from the earlier grammarians, and even where he has, how close he treads upon the heels of Storr. It has been said that his appearance formed an era in the history of Hebrew learning. So it did, but simply for the reasons we have given. He appeared when the current of opinion among scholars, after almost reaching the extreme of superficialness, had begun to set towards the strictness and minuteness of the olden time. Such changes had, however, taken place in public taste, and so much light had recently been thrown upon the subject, that the ancient text-books might be looked upon as useless. A skilful refection of the same ingredients, with such changes as the general progress of improvement might demand, or the results of Storr's analysis suggest, was the thing required. This Gesenius did, and by so doing, he almost precluded the necessity of reference to earlier writers, on the part of his successors.

It must be acknowledged, too, whatever may be thought of his originality, that his works have given to this whole department, an entirely novel aspect. The study of Hebrew has become another thing since his appearance, not in consequence of any great discoveries on his part, any profound insight into elements and principles, or any bold attempt to lay again the foundations of the science. His operations have been chiefly on the surface. His superiority to those who went before him, lies not in the invention of new objects to present, but in the mode of presentation. With a strong dislike for scholastic pedantry, and a corresponding taste for neat expression, lucid order, and external elegance, he unites the power of creating these rare attributes in very unfavourable circumstances. He has spread over the dreary waste of Hebrew grammar a sort of artificial verdure, in consequence of which, this field of learned labour, which was once as forbidding as obscurity, hard words, and barbarisms could well make it, has become, at least in Germany, a favourite resort with lovers of philology.

The new face given to the subject by Gesenius, produced,

\* *Ausführliches grammatisch-kritisches Lehrgebäude der Hebräischen Sprache, von Wilhelm Gesenius. Leipzig, 8vo.*

and for some time maintained, among the learned, an impression that the work of improvement was accomplished. The *Lehrgebäude* and *Handwörterbuch* being supposed to comprehend all the valuable matter of preceding writers, with very great improvements as to form, arrangement, and elucidation, were recognised as standards, and quoted as authority. So successful had the author been, in rendering attractive what was once forbidding, that it became fashionable to write grammars in the manner of Gesenius. Men of no mean name became his imitators. As in all similar cases, the faults of the original were aggravated, and its merits unattained. What strikes us first and strikes us most, in a well constructed book, is often the casual result of trifling circumstances in the composition. The author, in transferring to his reader his own full, clear, and comprehensive views of what he thoroughly understands, is led, perhaps by accident, to some specific forms of method and expression. These circumstantial matters, which the author would be very apt to alter, if he began again *de novo*, are seized upon by imitators, as the very elements which constitute the merit of their model, and, instead of being left to take their proper place upon the surface of the subject, are insisted on as if they were first principles, and thrust upon the reader with a provoking pertinacity. Some German writers, who avow themselves the imitators of Gesenius, in their zeal to ape his manner and to copy the externals of his plan, have unluckily forgotten to emulate his perspicuity and scrupulous correctness. We should not be surprized, if in the second edition of the *Lehrgebäude*, some things which its copyists have lauded as immense improvements and remarkable discoveries, should be wholly discarded as absurdities or errors.

Though Gesenius, by furnishing a masterly view of what was worth preserving in the later Jewish, and the earlier Christian writers, had conferred a valuable favour upon biblical philology, it by no means follows that he left no room for further effort. Not only were there in his own work chasms to be filled and dark points to be elucidated; there was yet another source of information to be opened and applied. The early Christian Hebraists, while they adopted the synthetical method of the junior Rabbins, superadded to it the incongruous forms of occidental terminology. The changes which Gesenius introduced, in this respect, were prompted rather by his taste than his philosophy. Grotesque

and barbarous combinations he rejected ; but he still showed a fondness for discovering analogies between the classical and oriental forms, and a disposition to apply the terms of European grammar, where he could without much straining. We are not disposed to charge upon this method all the consequences which have been imputed to it. We do think, however, that it tends to create mistaken notions, not so much of details, as of the genius of the language. The theory and technics of oriental grammar, as displayed in the writings of the Arabs and the Jews, are quite another thing. To complete the process of improvement then, there seemed to be wanting a full exhibition of the Oriental system, in its application to the Hebrew language. Some partial contributions to this purpose may be found in German periodical and occasional publications, though the first who undertook to form a grammar altogether on this principle was not a German, but an Englishman. To one acquainted with preceding writers, there is, doubtless, an appearance of extravagance in Lee's professed rejection of all classical analogies. This unfavourable aspect must, however, be attributed, in no small measure, to the contrary extreme, which had before been prevalent. Those who formed their first acquaintance with the Hebrew language in the school of Buxtorf, or even of Gesenius, are, no doubt, startled, when they hear that there are no modes, no cases, no infinitives, no *vav conversive*. But even allowing, as we safely may, that the bold and independent Englishman has actually pushed his favourite principles too far, that very excess may be considered an advantage. What we want is to contrast the two systems, for the purpose of comparing them, and so combining them as to produce a third still nearer to perfection. The more detached we view them from each other, the more likely are we to attain our end. It must be admitted, that the first edition of Professor Lee's work\* does exhibit marks of haste, and inattention to minute details. We conceive, however, that the object of the author was not to present a formal system, but a sketch or draft of one, in which the prominent features should appear in strong relief. The new edition which is in the press, if not already published, will probably present the same materials in a more elaborate and finished style.

\* A Grammar of the Hebrew language, comprised in a series of Lectures ; compiled from the best authorities, and augmented with much original matter, drawn principally from Oriental sources. London, 1827.

By these two distinguished scholars, two important steps had now been taken in the art of constructing grammars. By the one, much valuable knowledge, which lay scattered through a multitude of books, was brought together, stripped of its inconvenient and uncouth habiliments, and laid before the reader in an accurate, symmetrical, and tasteful form, but without departing from the general analogy of European grammar. Lee took a step another way by discarding this analogy, and substituting that of the Oriental systems. By this change he has shed a satisfactory light on some dark points, and furnished a clew which, we trust, will eventually lead to new improvements. Without saying a word upon the general merits of Lee's system, as a system, which would here be out of place, we do not scruple to affirm, that he has simplified some complex matters without sacrificing any thing, and exposed more than one absurdity arising from the arbitrary use of technicalities.

To this masterly exhibition of the Oriental and the occidental theories, by men so fully versed in them, there was now to be added the original action of some acute and independent mind, able and willing to divest itself of trammels, and employ its native strength in doing for the new school of Hebrew grammar, what Storr did, in a measure, for the old. It might have been supposed, that this would be the work of many years, and various hands; that no writer would be bold enough to undertake a general recension and reform, or clever enough to execute his plan without the shame of utter failure. The fact, however, is, that almost simultaneously with Lee's appearance as a writer on the subject, this unpromising attempt was boldly made, by a very young man, and carried through with a measure of success which is really astonishing. Ewald of Göttingen, to whom we now refer, wrote his Hebrew grammar,\* as he has since informed the world, with no other help than the diligent perusal of the Hebrew text, under the guidance of Gesenius's *Lehrgebäude*. His inordinate ambition to be independent, while it betrayed him into many strained and far-fetched variations from existing theories, compelled him to throw himself upon his own resources, and thus occasioned the display of a truly uncommon philological acuteness, perspicacity, and power of invention. One could scarcely have expected any novelty at all on

\* Of which the work before us is an abridgment, or rather a *condensation*, with considerable improvements.

such a thread-bare subject; yet in Ewald's books an ingenious novelty occurs on every page. He deserves, however, higher praise than this. In scientific arrangement and the explanation of anomalies, he is perhaps unrivalled. Many facts which are faithfully and clearly stated singulatum by Gesenius, are exhibited by Ewald in a chain of philological relations, which at once removes the appearance of capriciousness from each, and helps the memory to retain them all. Were we writing merely for philologists, we might furnish very striking illustrations of this statement. As it is, we shall content ourselves with simply referring to his classification of the nouns, as an example of his talent for arrangement, and to his doctrine of the *Vorton-Kamez*, as an instance of his tact, in making a grammatical analogy at once subservient to his own hypotheses and to the learner's recollection.

Nothing, however, can be plainer to an impartial critic, than that this ingenious writer has been guilty of ridiculous excesses, in his straining after novelty. He seems, indeed, to have pursued the "rule of contraries," and to have formed his own opinions, where he could without absurdity, by just reversing those of his immediate predecessor. A specimen and proof of this unreasonable rivalry is furnished by his anxious and ingenious efforts to discredit the threefold division of the vowels, which, though urged too much in one way, and too little in another, by Gesenius and his followers, is an arrangement historically true, as well as practically useful.

Another fault which Ewald has in common with a number of contemporary writers on the same or kindred subjects, is a disposition to make much of what they call the philosophy of the language, in a vague and abstract sense. Some of Ewald's expressions, upon this point, almost justify our giving him a place among the learned quacks of whom we spoke before, as undertaking to describe minutely the actual concoction of the elements of language. The only philosophy with which a writer of rudiments has to do, is that of correct knowledge and perspicuous explanation. If forms, apparently discordant and unlike, can, by means of a hypothesis, be so associated in the reader's mind, as to aid the recollection and explain each other, the hypothesis not only may, but ought to be, exhibited. But when this hypothesis is set forth in the light of an essential principle, involved in the actual formation of the language, the alleged philosophy de-

generates, at once, into a puerile abuse of terms. The former mode of explanation is employed, more or less, by every good grammarian. It is applied, with much taste and judgment, by Gesenius, and with still happier success by Lee and Ewald, in a multitude of instances. The latter, however, have occasionally passed the bound of this legitimate philosophy, and strayed into the mazes of a mongrel metaphysics, forgetting that the only test of value in a grammar is its adaptation to the wants of those who use it.

This disposition to provide for adepts, at the expense of learners, and to presuppose an elementary instruction which has no existence, is more remarkably the fault of German, than of any other, writers. It is partly the result of the reaction before spoken of, in favour of minute and accurate philology. The horror of plagiarism, which was thus engendered, introduced false principles of criticism. A new and unfair standard was established for measuring the worth of philological productions. They began to be estimated in proportion to the number of their novel illustrations and authorities, and the degree of variation, in their plan and execution, from all kindred works. In this way, men who wrote for fame, were tempted to lose sight of those grand essentials, truth and utility. Plain truth is common-place; or when discovered, soon becomes so. Plausible error is attractive from its novelty. The German literati soon forgot to ask themselves, *cui bono*? The great problem in authorship now seemed to be, how to form a plan as different as possible from all that went before it, and how to fill it up with fresh details from primary sources. Each new competitor for public notice found it necessary now to shut his eyes on antecedent labours, and if not to perform the process of discovery, collection, and arrangement, for himself, at least to persuade his readers of his having done so. The conceit that every searcher after truth must go about his task, as if nothing had been done, a notion pregnant with absurdity and mischief, was acknowledged as a maxim in the schools of Germany, and there it still prevails. Hence the anxious efforts made in prefaces and elsewhere, to convince the public of the author's zeal and independence. Hence the sedulous endeavour to provide examples, proofs, and illustrations, never used before. Hence, too, the manifest unwillingness to sacrifice a tittle of the matter thus provided, and the laborious skill with which the whole of it is wrought into text, notes, prolegomena,



excursus, and the other forms invented for disgorging burdened authors of their precious lore.

This test of merit being sanctioned and applied, no wonder that poor learners were forgotten. In the general *streben* after novelty and depth, who was to forego the chances of distinction in order to facilitate the march of those behind? The strife of German scholarship bears too much resemblance to the conflicts of political ambition. There is little to encourage men of learning in the noble work of helping their successors. Elementary instruction is lost sight of, in the feverish anxiety to gain the honours of conspicuous proficiency. This circumstance has tended to vitiate the principles of German criticism upon learned works, and in no department more than that of biblical philology. To us, it seems a very plain and simple truth, that what we want is to set as many cultivated minds as possible at work themselves upon the sacred text, under the guidance of sound principles, and with a proper knowledge of what has already been accomplished. This is not to be done by persuading the raw novice to despise and overlook the fruits of antecedent labour, and to proceed as though his business were to lay the first foundations of all scriptural research; nor, on the other hand, by forestalling his researches, drenching him with the watery effusions of prolific sciolists, and making him believe that in the works of this or that man, he will find a succedaneum for all personal inquiry. The best thing for the clergy and the Church (with us especially,) would be an enlightened, humble, independent study of the Scriptures; and the best preparation for it, something which would make the entrance on the study as easy as sound scholarship will suffer, and as pleasant as the nature of the subject will admit.

It is for beginners that incitements and facilities are wanted. Let a man once launch in safety, and escape the surf which rages for a few yards from the shore, and he is secure from all that threatens upon that side. Now the Hebrew Bible is the open sea, and Hebrew grammar nothing but the surf. In other words, the multiform phenomena, which in actual reading form an even surface, each holding its own place, and contributing its share to the general coherence and tranquillity, are brought by the grammarian into novel combinations, squeezed into classes, dove-tailed into systems, and, what is more, transformed from living and intelligible things, into cold, dead, hideous abstractions. All this has its effect upon

beginners. We take it for granted that every accomplished linguist, in the course of his studies, makes a grammar for himself, or learns to do without one. The deeper a man enters by experimental knowledge into any given tongue, the less will he be willing to adopt a single grammar or grammarian as his standard; the more will he incline to make the language, in itself, the rule, as well as the object of his study. This, beginners cannot do. They must have an introduction to the unknown subject. This introduction is a grammar, and to this end should all grammars be adapted. After all that Michaelis and others have dealt forth from the grammatical cathedra, about superficial study, and the great importance of comprising every thing in every grammar, we presume to be of another mind. This theory, the legitimate issue of the German heresy, appears to rest upon the supposition that the grammar itself is the thing to be studied, and the language itself a mere mass of illustrations. Admitting this, the consequence is plain; but who will admit it? Michaelis states it as a powerful objection to compendious grammars, that the student will be under the necessity of filling up the outline by his own researches. Direful necessity! the very thing which every student ought to do; which every scholar, worthy of the name, invariably does, before he feels his footing sure, or is conscious of ability to walk without his leading-strings. This dictum of Michaelis is quoted by Hoffman, in the preface to his Syriac Grammar, as an axiom in philology. It may be so in Germany. Hoffman's own book, however, is enough to satisfy us, as to its expediency. Admitting freely, his acquaintance with his subject, and the correctness of his statements, we make bold to say, that there is scarcely a page in which he seems to have remembered that the object of his book was, or should have been, to furnish students with an easy entrance into an untried subject. His long diluted paragraphs, his prolix prolegomena, his parade of authorities, the undue stress which he lays upon mere forms, evince that his chief end was to write a book upon a certain model; in doing which, no wonder that he aggravates its faults without attaining to its excellence. Such will always be the texture of stuffs made of stolen garments instead of raw materials.

To return to our principle, so far are we from thinking a solution of all difficulties needful in a grammar, that if it could be furnished (which it cannot) we should regard it as an evil. We do not speak at random, when we say, that the habits of

referring to some one authority for the decision of such questions as arise in philological research, is exceedingly pernicious, inasmuch as it discourages that thorough-going process of analysis, comparison and nice investigation, which is no less necessary for success in any particular inquiry than for the improvement of the student's powers. In a word, this German theory of grammar-making lies exposed to two objections. The one is, that a complete solution of all grammatical difficulties is beyond the strength and legitimate authorities of any one grammarian; the other is, that such a solution, if it could be given, would do more harm than good. It is the fashion to talk much of exegetical independence, and exemption from authority. Let this principle be extended far enough to take in questions which, at first view, are simply grammatical, but which, in many instances, exert a decisive influence on the interpretation of important passages.

It is satisfactory to know, that amidst the abuses into which this notion has betrayed the German writers upon Oriental grammar, the greatest of them all has shown his taste and judgment, by a practical dissent. The Hebrew grammar of Gesenius, properly so called, is what it ought to be, a copious syllabus. His great standard work, the *Lehrgebäude*, is an extended commentary on the grammar. This fact presents, at once, the correct view of the matter. The attempt to crowd every thing into the rudiments, implies an expectation, that no other grammar will be studied or referred to. We are aware, that the most of those who undertake this study are not very likely to possess a great variety of books. Some, however, must be purchased, and the choice might, after all, lie only between a useful and a useless one. Two grammars, in the mutual relation of text and commentary, might be made well worth the price. It is certainly unreasonable to assume that the student cannot possibly possess two grammars, and that nevertheless he will be glad to purchase other works far less important and essential to his progress. Let the learner be contented with the Bible for his text-book, reading it in any order that may seem convenient to his teacher or himself, and he may then afford to look at books designed to elucidate the structure and the usage of the language. Scrap-books, or collectanea (to adopt the loftier title) are among the greatest hinderances to *classical* learning; and yet, till very lately, they might be considered indispensable. The biblical student is delivered from this evil, by the happy

circumstance that all he wants is contained within the covers of a moderate octavo. What more is needed in the way of text? The want so pressing in the case of other tongues, being absent here, unless created artificially, the Hebrew student is, above all others, able to supply himself, if necessary, with a double set of lexicons or grammars. The course of study which commends itself most fully to our judgment, is the following. The student should be initiated by a clear, compact, grammatical synopsis. He should then be left to read the Hebrew Bible, as it is, without mutilation or improvement, assisted, as his acquaintance with details enlarges, by a grammatical commentary, extended, copious, and minute, *ad libitum*.

For the general principles and plan of such a course, the writings of Gesenius furnish a fine model.\* The details we should not wish to see derived from him alone. The comparative study of Gesenius, Lee, and Ewald, affords a far more clear and comprehensive view of Hebrew grammar, than either individually furnishes. Each of these writers has his characteristic faults as well as merits, some of which we have endeavoured very briefly to point out. To the learner who is under the necessity of following one guide, we should, in present circumstances, recommend Gesenius. Those who have made advances ought, however, if they can, to use the others as correctives. The three together certainly contain the essential elements of a perfect grammar, and a work formed by a skilful combination of what is common to them all, with what is best in each, could scarcely fail to be a master-piece. We offer these suggestions from a strong conviction that the great secret of improvement is to look ahead, and to make what is gained already, not a pretext for imagining that all is finished, but a strong incitement to severer effort. In Germany, it seems to be a maxim among scholars, never to recognise an ultimatum in the progress of improvement. This principle, so far as it comports with reason and the public good, we wish to see adopted. Our anticipations, therefore, are entirely consistent with respect

\* We have taken for granted, all along, the reader's knowledge of the fact, that the substance of these writings is accessible already to the English reader, in the Hebrew Grammar of Professor Stuart, and the Hebrew Lexicons of Professor Gibbs. Of these works, it is needless to say, that their existence is as honourable to American scholarship, as their execution to American typography.

and gratitude for what has been achieved in this department by original research, as well as foreign importation, within twenty years. The text-books now in common use sufficiently attest the important changes which have since been wrought. *Sic itur ad astra.*

---

#### ART. VIII.—EDUCATION CAUSE.

1. *Constitution and Laws of the Board of Education of the General Assembly of the Presbyterian Church.*
2. *The Annual Report of the Board of Education of the General Assembly of the Presbyterian Church; presented to the General Assembly at its sessions, in May, 1832. 2d edition of same, August, 1832.*
3. *Education Papers, No. 1. By the Board of Education of the General Assembly. 1832.*

“How shall they believe in Him, of whom they have not heard? and how shall they hear without a preacher?” These questions were asked by the Apostle in reference to the Gentiles. They demonstrate what is, indeed, clearly established by other portions of the word of God, that the preaching of the Gospel is the great means of salvation; that it is the institution which God has ordained to be the grand instrument in accomplishing the redemption of men from sin and eternal ruin. This is the case, let it be remembered, not for one district, nor for one class of men, but for all lands, ages, and classes. Let this fact be duly weighed, and it will be felt that in the multiplicity of benevolent enterprises, the one which, after all, is of paramount importance, is the securing *the preaching of the Gospel to all men.* Those societies, therefore, which bear most directly on this object, are most intimately connected with the spiritual and eternal interests of our race, and should especially command the prayers and efforts of the people of God. Missionary and Education Societies are consequently those institutions which seem to have a primary claim on the Christian public. Other objects are, doubtless, important, but they are important mainly, as they

facilitate the accomplishment of the end contemplated by these institutions. What is it that Bible, Tract, Sunday-school, and Temperance Societies contemplate, but to prepare men, by the diffusion of knowledge, and the removal of vice, for the influence of the preached word? If any one will but steadily consider the influence which the benign proclamation of the Gospel exerts on the hearts of men, and on the general character of society, he will feel, that in conferring its stated and faithful ministrations on a neighbourhood, he is conferring the greatest of all blessings. He is setting wide open the gates of heaven; he is bringing all those countless and nameless influences which attend the observance of the Sabbath, and the regular attendance on divine worship, to bear on the people. He is providing one of the most effectual means for the diffusion of knowledge, and of intellectual culture. He is bringing into operation the best instrument for moral improvement and social refinement. He is, in a word, taking the shortest and the surest method for securing the great end contemplated in the Gospel of the grace of God; the temporal and eternal, the moral and spiritual welfare of mankind. As the correctness of this representation will not be questioned, the wonder is, not that so much is done to provide and send forth the ministers of reconciliation, but that the Church is still so little alive to the paramount importance of this great object.

There is a consideration, however, connected with this subject, which deserves to be seriously pondered. In the praiseworthy zeal to furnish the means of grace to those who are perishing for want of knowledge, the temptation is very strong to have more regard to the number, than to the qualifications of those who are to dispense the word of life. Against this temptation the conductors of missions, and of the education cause, should be constantly on their guard. It can hardly be doubted, that one bad man may do more harm than ten good men can remedy; that error has more affinity for the corrupt heart than truth; that it is much easier to pervert, than to reclaim; that the evil of an incompetent and unfaithful ministry is both disastrous and lasting. In no business, therefore, is responsibility greater, than in providing ministers of the Gospel for the destitute. It is a matter of gratitude that the word of God is so explicit on the subject of qualifications for the sacred office, that we may fortify our cooler and better purposes against the impulses of fervent, though short-sighted zeal, by the direct authority of our divine Master. We are

forbidden, expressly and frequently, to induct into the office of the ministry, ignorant and unfaithful men. We are commanded to require knowledge, piety, discretion, and aptness to teach, in all who are commissioned to be instructors and guides of the flock of Jesus Christ, and who are set for the defence of the truth.

In any organization, having for its object the training of young men for the sacred office, it cannot be doubted that *one* of the principal points to be desired, is a competent security that those whom it may patronize should really possess the qualifications to which we have referred. Nor will it be questioned that this is an object of very difficult attainment; that the liability to mistake, imposition, or partiality, is very great; consequently, that any and every plan proposed to the churches on this subject, should be carefully scrutinized. "The Constitution and Laws of the Board of Education of the General Assembly," exhibit the plan on which this body proposes to act on this subject. An inspection of this document will suffice, we think, to convince every impartial reader of the wisdom and efficiency of their system. As one great object to be secured is the proper selection and constant supervision of candidates, an Examining Committee is appointed in every Presbytery, connected with the Board, whose duty it is "to examine the candidate for patronage, on his personal and experimental piety; on his motives for seeking the holy office of the ministry; on his attachment to the standards of the Presbyterian Church; on his general habits, his prudence, his studies, his talents, his gifts for public speaking; on his disposition to struggle to sustain himself, and on his willingness to observe the rules of the Board." These committees, thus scattered over the whole extent of the Church, are, obviously, better fitted than any central body could be, for the discharge of this delicate and difficult duty. They have the candidate under their own eye, and have the opportunity of personal knowledge of his character and talents. Being appointed from the members of Presbytery, the responsibility is placed where it officially and properly belongs. We think these committees are, in fact, always appointed in concurrence with the Presbyteries.

Besides these examining and recommending committees, there are Executive Committees, appointed by the several Auxiliary Presbyteries, "to superintend the education of their own candidates." This is a very important provision. One

of the greatest evils to be avoided in any such organization, is the centring of all influence and direction in any one body of men. It has always appeared to us, that nothing was more obvious than that, according to the spirit of Presbyterianism and principles of the Scripture, it belongs to the authorities of the Church, the Presbyteries, to superintend the introduction of men into the sacred office. Instead of having the influence confined to one body, it is thus distributed and confided to the hands to which it appropriately belongs. We think that this feature of the Assembly's Board must, eventually, secure for it the confidence and support of the great body of the Church. It will be seen that no desire exists, and if it existed, no power is possessed, to influence the formation of the character and opinions of the united body of candidates for the ministry: that the place and course of study, the degree and character of supervision exercised, are all left to the particular Presbytery to which each candidate belongs. We are at a loss to conceive of a plan better adapted to secure this confidence, especially as the Board have incorporated among their rules, that every Auxiliary Synod or Presbytery "agreeing to pass all its monies through the hands of the Board, shall be entitled to claim aid for all the youth regularly received under its care, however much the *appropriations* necessary may exceed the *contributions* of said Auxiliary."—Art. 2. Chap. II. In virtue of these two provisions, which are of the most liberal and generous character, the Presbyteries have every thing they can reasonably desire, the supervision of their own young men, and provision for their support; and the Christian public have every security which the case admits, that all possible care will be taken in selecting and superintending those who are made the recipients of their bounty. From the smallness of the appropriations, (which are limited to \$100 to those in theological seminaries, \$75 to those in the earlier stages of their education,) there is no danger that the beneficiaries of the Board will be fostered in self-indulgence, or raised above the necessity of self-denial and effort. For the grand objects, therefore, of having the candidates for the sacred office properly trained, and of having this work committed to safe and competent hands, the plan of the Board makes the most satisfactory arrangement.

Another, and scarcely less important object, is efficiency and facility of operation. In a work of such magnitude, and of such pressing importance as the supply of ministers of the



Gospel to the dying millions of our race, the public are, perhaps, more solicitous to see the work go on, than about the comparative security and value of its probable results. That plan, therefore, which promises and effects most; which admits, and, in fact, exhibits the most visible efficiency, will command most confidence and support. Success here, as in most other cases, is the grand test of excellence. In looking into the plan of the Board, we think we see sufficient ground for expecting this energy and efficiency. We have already stated the provisions which secure it from the objection of the consolidation of all power and control in the hands of one set of men; we are now to ask, how is the requisite energy of action provided for? Principally, and sufficiently, as we think, by making the whole business one concern. There is one purse, one agent, one centre of action. Before the recent re-organization of the Board, the bond between the several Auxiliary Presbyteries was scarcely more than nominal. They were held together as the States, under the old confederation, by a name. Each operated for itself; had its own separate treasury, its own beneficiaries, unknown, and often unreported to the general Board. The consequence was, that although the General Agent was one of the most highly respected ministers of our connexion, little or nothing could be accomplished. This grand defect has been redeemed. The resolution to require every Auxiliary to pour all the money into the general treasury, by giving all a common interest in a common fund, produced at once the consciousness of unity. The natural objection to this plan, viz. that a Presbytery, after having parted with its funds, might be left at the mercy of the Board, without the means of sustaining its own young men, was completely obviated, by conferring the privilege on every Auxiliary of drawing *ad libitum* from this common stock, no matter how much its drafts should exceed its contributions. Each Auxiliary has now a substantial interest in the union, and an universally operating motive to effect and maintain it. This arrangement, so obviously beneficial to the Auxiliaries, imposes the necessity on the Board, to make from the whole Church as a common field, provision for the demands of the whole Church. Their agent, therefore, goes forth within the bounds of every Auxiliary, not as an intruder, but as the welcome and authorized agent of each member, and of the whole body.

This plan has now been more than a year in operation, and

how has it worked? For answer to this question, we refer, with thankfulness to God, to the Annual Report presented to the last General Assembly. From this document we learn, that from an existence scarcely more than nominal, the Board has risen to the efficient and successful representative of a large portion of our churches, having 270 candidates under their care, and funds raised or pledged to the sum of nearly \$20,000. This result, in so short a time, cannot but be regarded as cheering evidence of the wisdom of the plan of the Board, and of the energy with which it has been carried into operation, and furnishes, at once, cause of gratitude for the past, and encouragement for the future.

It can hardly be necessary to appeal to our readers in behalf of an institution which contemplates an object of such vast importance, and which promises to prosecute it with so much energy and success.

We have already adverted to the principles on which the Board is organized, as presenting strong claims to the confidence of the Christian public. There seems to be no room for any misgivings or party feelings. Whatever be the views of the acting majority of the Executive Committee, or Board, from time to time, they have no control over the candidates. The supervision and direction are committed to the several Presbyteries. It is not this college, nor that college, that needs seek the favour, or fear the power of the central Branch; it is not one theological institution more than another that can hope for their support. The young men study, not where the partialities of a few men, at the centre of action, might wish to see them, but where their own immediate guardians see fit to place them. This is a consideration, which, in its bearing on the purity and independence of the candidates for the ministry, as a body, cannot, we think, be too highly estimated.

No matter how excellent the plan of operation may be, we admit, that in the hands of inefficient agents, little good can be effected, and with such as are influenced by a bad spirit of any kind, much evil must be the result. It is not our purpose, for obvious reasons, to speak of the claims of the Board, on the ground of the character and fitness of the General Agent, to whom they have committed the principal management of their concerns. This, happily, is unnecessary. The result of his labours is his proper and highest eulogium. The most sanguine anticipations of his friends have been greatly

exceeded during the year which he has been in office; and, we presume, every one, who has come within the sphere of his influence, has been convinced, that the good effected incidentally by such an agent, in diffusing piety and awakening a spirit of benevolent enterprise, is quite as great as that which results from the accomplishment of the direct object of his labours. In the present state of the Church, we think it apparent, that no class of men have the power of doing more good or evil, than the agents of our benevolent institutions. If they are themselves of a right spirit; if they address their appeals to pious, instead of party feelings, and diffuse around them the healthful influence of devotion and zeal, they become the greatest blessings to the Church. But, if the reverse of all this is the case, the evil they do is beyond estimation great. It is a matter of gratulation and thankfulness, that so much efficiency and enterprise are united with so much wisdom and devotion, in the General Agent of the Board.

But the broad ground of appeal for support in behalf of this enterprise, is the command of the Saviour, and the wants of the world. The injunction "to preach the Gospel to every creature," involves the command to do every thing requisite for the accomplishment of this great object. "How shall they preach except they be sent?" It is no less, obviously, the duty of one set of men to send, than it is of another to go on this great errand of mercy. Nor is it less plain, that if those who are willing to go need previous education and training, that it is the duty of those who are bound to see this last command of the Saviour executed, to secure the means for this preliminary discipline and preparation. There can be no doubt and no diversity of opinion as to the want of well qualified ministers. Even in our own favoured land, the deficiency is both distressing and alarming. In almost every part of the country, there are thousands who have none to declare unto them Jesus and his salvation. It is probable, that at this moment, the number of well educated ministers, in proportion to our population, is not greater than it was fifty years ago. And such is the rapidity with which the population increases, that it will require the most strenuous efforts to keep the proportion even what it now is. All present exertions are hardly sufficient to prevent the relapse of the country into a state of Heathenism. For Christians cannot doubt, that where a living ministry is wanting, Chris-

tianity will not long survive. For this is God's appointed means, and if we give up the means, we renounce the end. And where, or when, since the introduction of Christianity, has it lived and flourished apart from the living preacher? Christians should look this matter steadily and frequently in the face. We are careful and troubled about many things, in the condition and prospects of the country, but it requires no extraordinary sagacity to predict temporal and spiritual ruin, if we are to have a population growing up uninfluenced by the Gospel. The great necessity of the country is the stated faithful ministration of the truth. Such is the efficacy of this truth, and such the divine influence, by which, in the dispensation of the Spirit, it is always, to a greater or less extent attended, that the people who are brought up under its power, will be restrained, elevated and civilized; made useful members of society, and multitudes of them rendered meet for eternal life. All the best interests, for both worlds, of our fellow citizens, therefore, are involved in the success of the object contemplated by this and similar institutions.

It is not, however, for the men of this country alone that Christ died, or the Spirit intercedes; and it is not for our fellow-citizens alone we ought to be concerned. The world is lying in darkness and sin around us. Millions are perishing for want of the knowledge which it is in our power to send them; and we shall have a fearful account to render if we fail in this work. The past furnishes matter enough for humiliation. Too long have we turned a deaf ear to the cries of perishing men. May God grant, that, awakening to the full sense of their responsibility and privileges, Christians may address themselves with new ardour to the great work of providing the men and means for sending the Gospel to every creature:

## Select List of Recent Publications.

---

### THEOLOGICAL.

A Commentary on the Epistle to the Romans, with a Translation and various Excursus. By Moses Stuart, Professor of Sacred Literature in the Theological Seminary at Andover. Andover. pp. 576.

The Evidences of Christianity in their external division, exhibited in a course of Lectures, &c. By Charles P. M'Ilvaine, D.D., Rector of St. Ann's Church, Brooklyn—Professor of the Evidences of Revealed Religion, and of Sacred Antiquities in the University of the city of New York. pp. 565, 8vo. New York.

The Main Principles of the Creed and Ethics of the Jews, exhibited in Selections from the *Yad Hachazakah* of Maimonides, with a literal English Translation, copious Illustrations from the Talmud, &c. By Herman Hedwig Bernard, Teacher of Languages at Cambridge, England.

Translation of several principal Books, Passages, and Texts of The Veds, and of some controversial Works on Brahmunical Theology. By Rajah Rammohun Roy. London.

The Works of the late Andrew Fuller; edited by Andrew Gunton Fuller. 5 vols. 8vo. London.

A Word for the Church; consisting of two Charges. By the late Rt. Rev. Bp. Hobart, with an Appendix of Authorities, and a Preliminary Notice. By the Rev. G. W. Doane, Rector of Trinity Church.

The Heart Changed by Divine Grace: or the Protestant Episcopal Church Vindicated, in her Views of Spiritual Influences; in a Letter to the Parishioners of Emmanuel Church, Little Falls. By the Rev. William M. Weber, M.D. Missionary at Fairfield, Herkimer Co., N. Y. 8vo. pp. 27. Auburn.

The Church of God; in a Series of Sermons. By Rev. Robert W. Evans. London.

Kieselbach, *Dogma de rebus post mortem futuris*.

A Brief Examination of the Mode and Subjects of Christian Baptism. By E. Foster. Salisbury, Conn. pp. 52.

Remarks on the Rev. Dr. Taylor's Letters to Dr. Hares. By Benjamin Tyler, D.D. Boston. pp. 12.

**A Practical Exposition of St. Paul's Epistle to the Romans : in a Series of Lectures : with an Appendix containing Remarks on certain Leading Terms, a Tabular Analysis of the Epistle, &c.** By the Rev. Thomas Parry, M.A. Archdeacon of Antigua, in the Diocese of Barbadoes ; and late Fellow of Baliol College, Oxford.

**A Practical Exposition of the Gospel of St. Luke, in the form of Lectures, intended to assist the Practice of Domestic Instruction and Devotion.** By John Bird Sumner, D.D. Lord Bishop of Chester. London.

**The History of Noah's Day, practically considered, and viewed in connexion with our own Times, and the Coming of the Son of Man. In a series of Twelve Discourses, preached at St. James's Chapel, Brighton, June, 1832.** By the Rev. C. D. Maitland, A.B., Perpetual Curate.

**A Translation of Bishop Davenant's Exposition of the Colossians, with a Life of the Author, and Notes.** By Rev. Josiah Allport, Minister of St. James's, Birmingham. 2 vols. 8vo. London.

**Sermons preached before the University of Oxford.** By Rev. Edward Burton, D.D., Regius Professor of Divinity. pp. 145. London.

**Lectures on the Dispensations of God with Adam.** By Relf Wardle. London.

**An Exposition of the Book of Psalms, Explanatory, Critical, and Devotional.** By John Morison, D.D. 3 vols. London.

## BIBLICAL AND PHILOLOGICAL.

- **The smaller Hebrew and Chaldee Lexicon of Professor Simonis ; Translated by C. Seager.** London.

**Hebrew Chrestomathy.** By Professor Stuart. 2d edition. Andover.

**A Harmony of the Kings and Prophets ; or, an arrangement of the History contained in the Books of Kings and Chronicles, together with the Writings of the Prophets, introduced in Chronological order, as they were delivered, commencing with the Revolt of the Ten Tribes, and closing with the Prophecies of Malachi.** By Stephen Merrill, Pastor of the First Congregational Church in Kittery, Me.

**An Easy Introduction to the Hebrew Language, on the principles of Pestalozzi : to be used as a Lexicon.** London.

**Questions on the Historical Books of the New Testament, designed for Bible classes and Sunday-schools.** By Albert Barnes. Vol. 3. On John.

**A Harmony and Exposition of our blessed Lord's last Prophecy, in which the difficulties that have hitherto perplexed Commentators are satisfactorily explained.** By John Tanner, A.B. Dublin, 1832. 8vo.

[“The principal design of this Harmony and Exposition is to prove that the details which are given in Matthew xxiv. 15—22, Mark xiii. 14—20, and Luke xxi. 20—24, refer to two events, different, distinct, and distant from each other ; the one the destruction of Jerusalem by the Romans, an event long since past—the other still future, and likely to occur about the restoration of the Jews.

Mr. Tanner considers that St. Luke's account refers to the destruction of Jerusalem by Titus, while St. Matthew's and St. Mark's refer to the second coming of the Lord, and has devoted 23 pages to endeavouring to prove that the abomination of desolation spoken of by the two latter Evangelists, is Popery."]

The Greek Testament, with English Notes. By Rev. S. J. Bloomfield. 2 vols. London.

A Treatise on Languages; their Origin, Structure, and Connexion; and on the best Method of Learning and Teaching them: containing an account of the most useful Elementary Books in Latin, Greek, French, Italian, Spanish, and German; also, in Syriac, Arabic, Persian, and Hindoostanee; with particular directions for the study of the Hebrew. By Rev. Alfred Jenour, author of a translation of Isaiah. London. 1 vol. 12mo.

Novum Testamentum Gr. ex edit. Westeini, editio altera, aucta et emendata, curante J. A. Lotze, vol. 1. (containing the Evangelists.)

Libri Historici Vet. Test. a Dathio, edit. altera. *Halle.*

Umbreit, Das Buch Hiob. *Heidelberg.*

A Biblical and Theological Dictionary. By Richard Watson. Revised by the American Editors. Reprinted, New York. pp. 1003. 8vo.

A Dictionary of the Holy Bible. By John Brown. From the 12th Edinburgh edition. pp. 554. N. York.

The Book of Psalms, translated into English Verse, and illustrated with practical and explanatory Notes. By E. G. Marsh. pp. 510. 8vo. London.

Schwickenburger, Annotatio ad Epist. Jacobi perpetua.

Schwickenburger, Beitrage zur Einleitung im neue Test.

Credner, Beitrage zur Einleitung in die biblischen Schriften.

Unterkircher, Hermeneutica biblica Generalia.

Rosenmuller, Scholia in V. T. Pars X. (Daniel.) *Leipzig.*

## HISTORICAL AND BIOGRAPHICAL.

Institutes of Ecclesiastical History. By John Lawrence Von Mosheim, D.D. A new and literal Translation, from the original Latin, with copious additional Notes, Original and Selected. By James Murdock, D.D. In three vols.

The Life of Andrew Marvell, the celebrated Patriot and Friend of Milton, formerly M. P. for Hull, including several Spiritual Extracts from his Prose and Poetical Works. By John Dove. London.

Memoirs of Mrs. Emily Egerton. An Authentic Narrative. Prepared by Rufus Nutting, A.M. Professor of Languages in Western Reserve College. pp. 180.

The Journal of the Rev. John Wesley, A.M., some time Fellow of Lincoln College, Oxford, from the last London edition, with the last Corrections of the

VOL. IV. No. IV.— 4 F

**Author :** comprehending also numerous Tranalations and Notes. By John Emory. 2 vols. 8vo. pp. 1488. New York.

The Signs of the Times, as denoted by the fulfilment of Historical Predictions, traced down from the Babylonish Captivity to the present time. With Military Maps, By Marshal St. Cyr, Illustrative of Buonaparte's and Suwarow's Campaigns in Italy. By the Rev. Alexander Keith, Author of "The Evidence of Prophecy." London.

Boys' and Girls' Library. No. 1., containing the Lives of the Apostles and early Martyrs of the Church. N. York.

Annals of the Jewish Nation, during the period of the Second Temple. By A. Alexander, D.D. N. York.

Incidents in the Life of Matthew Hale ; exhibiting his Moral and Religious Character. By Gilbert Burnet, D.D. With Richard Baxter's Recollections of Matthew Hale. Boston.

The History and Origin of the Missionary Societies, containing whatever is important and interesting in the Voyages, Travels, and Journals of the various Missionaries; who have been sent out for the purpose of Evangelizing the Heathens, and containing a connected detail of their labours and success. By the Rev. Thomas Smith. 2 vols. 8vo. London.

Memoirs of Felix Neff, Pastor of the High Alps. By Rev. S. Gilly. London.

Jones' History of the Christian Church. 2 vols. in one. pp. 607. Philadelphia.

Lives of Eminent Missionaries. By John Carnes, Esq. (Select Library, No. 6.) London.

Reichlin-Meldegg, Geschichte des Christenthums.

Elvers, Wesen und Freiheit du Christl. Kirche.

## SERMONS AND ADDRESSES.

**Remedy for Intemperance :** a Sermon delivered at the Bleecker street Presbyterian Church, in Utica, on Sabbath evening, July 15, 1832. By D. C. Lansing, Pastor of the said Church.

Address delivered before the Chippewa County Temperance Society, on the influence of ardent spirits on the condition of the North American Indians. By Henry R. Schoolcraft, Esq. May 8, 1832.

Apostolic Mode of Preaching ; a Sermon delivered in Boston, before the Conference of Baptist Ministers, May 29, 1832. By Rev. Daniel Sharp.

Co-operation ; a Sermon preached in North Woodbury, Connecticut, at the dedication of the Meeting-house, and the ordination of Rev. Owen Cowles, as Pastor of the original Church in that place, April, 1832. By Joseph I. Foot Pastor of the First Church in Brookfield, Mass.

The Self-existence of Jehovah pledged for the ultimate Revelation of his Glory



to all Nations. Preached before the London Missionary Society, May 9, 1832. By John Morison, D.D.

Tholuck, 10 Predigten. Berlin.

Doctrinal Preaching : an Address, delivered before the Porter Rhetorical Society, in the Theological Seminary, Andover, September 11, 1832. By Thomas H. Skinner. Published by the Society. Boston.

---

## MISCELLANEOUS.

The Young Christian : or a familiar Illustration of the Principles of Christian Duty. By Jacob Abbott, Principal of the Mount Vernon Female School, Boston. pp. 323.

Remarks on the Unitarian Belief ; with a Letter to a Unitarian Friend on the Lord's Supper. By Nehemiah Adams, Pastor of the First Church of Christ in Cambridge.

Sermons for Sunday Evenings. By the Rev. Edward Wilson, Rector of Topcroft, Norfolk. Designed to explain and impress, in language adapted to Family and Parochial Instruction, the Vital Principles of the Gospel. London.

Inquiries concerning the Intellectual Powers, and the Investigation of Truth. By John Abercrombie, M.D. From the second Edinburgh edition. New York.

The Devotional Letters and Sacramental Meditations of Dr. Philip Doddridge ; to which are added his Lectures on Preaching, and the Ministerial Office. London.

Catechism of Sacred Geography and History : designed for Sunday and other Schools. Part I.—Containing places mentioned in Genesis ; a particular account of Palestine or Holy Land, and the fulfilment of various Prophecies. By the Rev. F. H. Cuming, A.M. Rector of St. Mark's Church, Le Roy, Genessee Co. N. Y.

American Religion, and Church Order ; with an Appendix, containing a Manual for Communicants, and a Sermon on Revivals. By S. H. Cox, D.D., Pastor of the Lighthouse Church, N. York. London.

Biblical Cabinet Atlas, 24 Maps, crown. 8vo. London.

Evening Exercises for the Closet, for every Day in the Year. By William Jay. 2 vols. 8vo. London.

The Christian's Own Book, being a Selection of Meditations from some of the early Christians, with an Introductory Essay. By the Rev. S. H. Tyng, Rector of St. Paul's Church, Philadelphia.

A Narrative of many surprising Conversions in Northampton and vicinity, in 1736. By Jonathan Edwards. Worcester. pp. 382.

The Missionary Gazetteer ; comprising a Geographical and Statistical Account of the various Stations of the American and Foreign Protestant Missionary Societies, of all Denominations. With their Progress in Evangelization and Civilization. By B. B. Edwards. Boston.

History of the Proceedings of the Carlisle Presbytery, in relation to a work

entitled *Duffield on Regeneration*, in a series of Letters from a person present to his Friend. 32 pp. 8vo.

Extracts from the Minutes of the Presbytery of Carlisle, at their late Sessions in Millerstown and Gettysburg, October, 1832, relative to the Case of Duffield on Regeneration. Philadelphia. Pp. 28.

The Religious Library : embracing a uniform edition of the following works, viz. *Hunter's Sacred Biography*. 1 vol. 8vo. *Hannah More's Works*, complete, 2 vols. *Paley's Works*, complete. 1 vol. *Newton on the Prophecies*. 1 vol. *Sturm's Reflections, for Every Day in the Year*. 1 vol. *Buck's Theological Dictionary*. 1 vol. The whole making seven octavo volumes. Philadelphia.

*Bickersteth's Works*, complete in one volume. Philadelphia.

*Illustrations of the Christian Faith and Christian Virtues, drawn from the Bible*. By M. S. Haynes. pp. 161. London.

*The Scripture Garden Walk* ; comprising a Botanical Exposition and Natural History of every Plant occurring in the Scriptures ; with appropriate Reflections and Original Poetry. London. pp. 372.

*The Naval, Military, and Village Hymn Book*. Compiled by Richard Weymouth, Commander Royal Navy. London.

*Psalms and Hymns of the Reformed Dutch Church* ; together with the additional Hymns, Canons of the Church, and an entire new and systematic Index, never before published : also, the Catechism, Confession of Faith, and Litany of the Church. New York.

*On Political Economy, in Connexion with the Moral State and Moral Prospects of Society*. By Thomas Chalmers, D.D., Professor of Divinity in the University of Edinburgh. New York.







